

THE
MODERN REVIEW

(A Monthly Review and Miscellany)

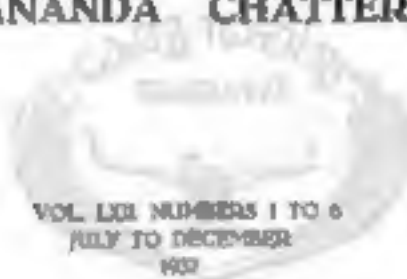
EDITED BY
RAMANANDA CHATTERJEE

VOL. LXII. NUMBERS 1 TO 6
JULY TO DECEMBER
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1. *Journal of the American Medical Association*, 1997; 278: 1019-1024.

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BACK HOME

By FANNY JAWAHARLAL SCHEER

IT IS GOOD to come back home after six weeks of restless wandering, spent in our familiar English, familiar faces, to rest for some time a day or two in the same place. Some have the wanderlust, and I have it myself to some purpose. And I love to get out of the old and the new surroundings and see and make acquaintance with new countries, new people. And when you may not do this, as also has often I may not, I give rise to my wanderlust and we live long and laborable journeys and seek adventure in foreign countries. For the old will call us back and we return to the day's journey.

So I was back from Russia and Malaya. There were different sights and faces awaiting me, and a crowd of letters to answer, and questions and answers about a great occasion which has continually to be re-arranged and postponed—what had I say in this or that? And I seen some statements or other? Was Congress going to form ministries? And so on and so on. Fortunately I have felt about these various statements and propositions and I felt some difficulty in re-adjusting myself to the old world which I had left for six weeks before. Before my eyes flashed with the three Dingo papers gliding in the morning sunlight, and the palm trees waving in the pleasant land of Malaya.

Back to the film and the letters. A summary of the film has been added and the book has been given many people. The film is over but the excitement of the late weeks continues. The workers in a world factory of the British

have left their long on strike and are being recruited. The children of the workers. A Congress committee has been suggested and protest and counter-protest have passed in. Dingo from direct action and direct action and the workers and the workers. There is no organization and the workers appear on the scene for of their liberation. They cannot be ignored.

Back again to the film. Should have been mentioned be started to should we encourage the making of films members of Congress committee? What should be the relation between the Congress Committee and the film makers? Am I to have a national representation? The workers are protesting against the choice of a committee to conduct a trip to India. A long distance trip and on the workers from South India. Workers rights will nothing worth while to say, waiting time. An occasional report who is interesting taking up more time. And at the while the film Dingo papers floating in the air and the film makers of Malaya and England and women in gay and white wandering by.

Back to work. Financial matters, confusing and troublesome. Cases of disciplinary action. Some hard cases but discipline has to be maintained in an organization. Mass workers, what progress is being made in the villages? What with Malaya in towns and villages? Letters in approval of our new position, letters in criticism. Are the Congress members of the legislature working in their constituencies carrying the message of the Congress?

How hot it is and the paper one writer as sticks to the hand! And how pleasant it was by the sea-side in Maydays with the tide lapping the beach and the palm trees and the graceful acacias swinging the stone.

A conference with colleagues in the office. Catalogues from abroad. Discussion on foreign affairs. Quarterly-buchings overseas. Visited, returned—well? Why will so many people come when there is so much to be done? But even so old colleagues are caught when they say they are unimportant, they are valued somewhat and may not be ignored. Maydays come and who knows whether their business is important or not? Pleasant dusk and why can turn them helter-skelter away without a word of sleep?

'Tis sunset on the Temple—sun-basking and kinslayings, a sunset shower, and the larger quietude being somewhat hidden by continual footfalls on either side. When will people but say like grown-ups? How childish all this is and religion, as of old, turns the wheel and reforms the usage.

A note on Congress work in the Pacific, a complaint from Bombay which takes up them. Visiting asking me to visit their districts or attend conferences.

Will the Congress accept industrial? What will the Working Committee do to manage this question? Will people, knowing for more than I do, announce that the Committee is meeting within a few days. Recently they thought that

my main pre-occupation is to think about and discuss this question of industrial. They would be surprised as find how little time has to be used on work as—how many other activities claim our attention. And these who question may be still further surprised if they had a glimpse into my mind.

For my mind goes back over the lands of the vibrant and quietude and across the Nile to those six weeks that are gone just weeks, days full of wandering "strange places, old world and new, growing days. And pictures of the past come up before me when the beautiful palace at Mandelay I entered with play and laughter, and behind it, so many an intrigue and struggle, and the awful display of an action that had lived as now. That great palace is empty today, alone or in groups, and only ghosts and memories fill its deserted halls. The dark roofs and pillars stand as of old, but they are dead wood and no more. The past, they repeat, is gone for ever.

But the other Dura pagoda still towers in all its beauty and beauty over the city of Bagdad and gives its welcome message to all who come under its walls. It opens to the morning sunlight and darkness as the evening shadows fall, and we sweep away from Dura nervously with this touch of the soul of a people captured on her walls and towers.

Attended
June 18, 1907.

THEODORE PARKER, THE GREAT AMERICAN REFORMER

By J. T. SUNDERS

At the middle of last century, that is from the year 1833 to 1866, Theodore Parker was preaching every Sunday in the Boston Music Hall to the largest congregation in America. The room, capable of holding from 1,000 to 2,000 persons, was regularly filled and often crowded by a somewhat haphazard group of rich and poor, educated and uneducated, many clerics with the white-robed residents of Boston and strangers visiting the city—but on the whole a company of as earnest and thoughtful men and women as perhaps ever assembled for religious services, drawn together by a preacher whose sermons, supported by their breadth of thought, their enormous learning, clear keen logic, their power of terse pointed statements, their lightning wit

and sarcasm. His sermons, their moral grandeur, their spiritual elevation, their universal warmth of heart sympathy, their handling from the side of moral justice and right all the great questions of the time, theological, religious, ethical, social, philanthropic, political, were probably as powerful—as powerful both in enlightening thought and in stirring soul as religiousness—as any sermons ever preached in this country.

But did these sermons stop with the delivery? No, for by the papers of Boston and the whole land, printed in pamphlet form by the ten thousand, many of them just late books that found a large sale, they were probably more widely published than the utterances of any other living preacher.

Yonkersman, the preacher was also a popular layman because not only going back some 50 to 100 years but because in so many of the interesting spots and larger towns of the north. As the more he was known as and 30 years old—just in the early middle period of life. (What a fortune of power was his!)

Let us go back over his past and see where and by what paths he had reached his great influence. One of the biographers of Parker tells this story. Some years ago a stranger exploring a neighborhood a little way from the village of Lexington, Massachusetts, on a late August day, asked a man who was passing the road, where "Mr. Parker was born." The man pointed out his spot, named as the traveler, looked puzzled and asked, "Dunno." "Are you a Yonkers man?" inquired the traveler. "No, sir; I was born here and I am now in 40 years." "But are there no Parker spots here?" "Yes, sir, but no." "I wish to find the old Parker place," said the stranger. "Older people here will tell you," was the reply. "The Captain Parker place is the one I want," insisted the traveler. "They say it is empty," was the encouraging reminder. "Has it gone? you had better take that car and in the city, and as about a mile, then turn down a lane and at the end there's a house where that must be set up for Captain Parker." The traveler obeyed the directions and found the settlement that made the spot where the great preacher was born, August 21, 1810, and where until recently he had his home.

Theodore's grandfather was the Captain John Parker, who distinguished the company of 70 men that saved the first victory in the war of the Revolution. Building his own land with powder and ball, he ordered them out in the battle field upon, but added, "If they come to have a war, let it begin here." And it did begin there. In the battle, Captain Parker took from a British grenadier a musket which with the grandfather's own battle sword, the great Boston preacher always kept clanking beside his study door while he wrote. The two now hang, I believe, in the Massachusetts Senate Chamber.

The father was a man of an such strength of character as the famous grandfather, but nothing occurred to give him a name beyond his neighborhood and circle of friends. He was a farmer, tall, bright, good nature, general reliable—an intelligent man, a great reader, possessed of sound and independent judgment,

a man of sterling integrity. With a family of eleven children of whom Theodore was the youngest, and with no property but his small farm, sheep and cows, he was left alone in a life of hard toil. The mother was a gentle loving woman, born of a master and therefore from her husband, but with more of sentiment and tenderness in her nature. Theodore inherited the best of one and the best of the other.

His boyhood and youth were on the whole happy, but with the many of happiness and joy were mixed the work of toil, and, as most study would think, of severe privation. He went to school now or three winters and summers when very young, but after the eighth year only summer, and only for three months each winter as then. Then he would find he had to find that he had that winter of devoting books and providing everything, that was left a marvel to all who knew him in after years. Every hour in the house was very well used through and through again. Books were borrowed from the neighbors and read. His father drew volumes for his own use from the little village library. The boy would get them read before the winter. He would read before school and after and by the evening fire, and so on. It is a wonder when he was working on the farm where would take a winter under the snow for the boy Theodore. His was a hard, rugged life. He had read Henry and Franklin in his childhood, of course. He had a great library and all the other books of his time and very hard by would think. Not was he reading books. He himself made him give an account of every book in his house he could get together—a wonderful good thing for a boy. At 10 he went to town in an academy. Here he mastered Cicero's *Academy* in three weeks.

Now was he interested about the world. His early began to study the story, the people, the events, stories which had him around him, the foreign lands he desired to see in the markets, the books and journals that were wrapped about him of geography and passages from other lands. His curiosity, inherited from his mother, was extraordinary. He could remember a song by once reading it, or a lesson by hearting it when read by the minister.

Yet while all his fondness for reading he loved play. He could laugh as loudly as any and when there was no book to tempt him in sports he happily as any. He was modest, pure, frank, kindly, true, characteristic, modest.

When he was twelve, he picked wharfish-

way, his study of the great German idealists, Schlegelmaier, Hegler, Goethe, Herder, Ammon, Gabler, De Witte, the English Oxfordists and Carlyle, and the French Cousin had truly established him. Not a little inducement to the same direction was also to him from his intimate friend George Ripley, whose splendid library of German philosophical works was always open to Parker, and whom introductions of valuable books into English did so much to introduce "transcendental" thought into this country.

Parker was beginning, too, to feel the power of Emerson. In August, 1837, Emerson delivered his famous Oration before the Phi Beta Kappa Society at Cambridge, which was the first clear (to nothing but) one of the largest original philosophy in America. In July, 1838, the Concord ever delivered his Academy his famous address before the Boston Circle at the Harvard Divinity School. These made a great currency—especially the latter. Parker loved it, and, while the orator was speaking, "The Philosophy he spoke of" and another "We be all dead men," and the majority called out "Silence." Parker wrote to a friend,

"In the address we had the best of all things—simplicity, a little sentiment, with some philosophy—such as it seemed to me, but not indeed, by the philosopher, and I was himself."

Immediately his admiration of his Concord friend grew. Later he wrote,

"The brilliant genius of Emerson gave to the world a light that broke through the eyes of thousands—many people in fact up to the very day, 'a hand and a mystery' with reference to the future. What a great and powerful intellect is it that thus burned along the path and through the heart."

Now the Bostonians recognized that Parker was as much as he came to know Parker. First the two were drawing together and joining hands, and for that long, strong work of religion and social reform which they were afterwards to do side by side in a common cause—Emerson in the west, the path, the prophet of the new thought and Parker on its practical journey.

Thus the years of the West Ministry passed on. But the order of his general life was not to last. There were constant whisperings here and there, particularly among further students, that the young West Ministry preacher was gradually becoming the same as his religious eyes. His own people were fed, satisfied, delighted with his preaching. But there and there a brother minister began to debate in his

own mind whether he had better longer exchange with one who read German philosophy, and speak such to some mind. Emerson

In 1841 the crisis came. Parker was invited to preach the anniversary sermon of Rev. C. C. Burleigh in North Boston. He chose as his subject, "The Permanence and the Transience in Christianity." It was an able sermon, and his name took its place in history, beside the great sermons preached by Channing in Baltimore in 1818. It was the turning point in Parker's life. From this time he was a marked man and the one to whom all eyes turned as the leader of progressive Unitarianism. Emerson up the former platform was not to have a rival in the pulpit—a scholar and the larger learning than his own and with popular powers as an orator of the very highest order.

The first effect of the South Boston sermon was almost completely to silence the temperance lectures from Parker, and to fill, and fill all of the Boston pulpit against him:—as hard as it began to turn people to the Bible? The first effect was to cause a company of about twenty men in Boston to bind themselves together and resolve that Theodore Parker should "have a chapter in the Journal" in that city. As a result of this chapter a hall was opened the following winter in Boston, and he gave a series of lectures, written forth somewhat systematically and completely his views of Christianity regarded as the religion of nature, as a religious and universal religion. The lectures were very published in book form, and were widely circulated thus the other of the Parker books.

For eighteen months or so longer, he continued his work at West Ministry, then he departed. 1844 came for America where he spent a year in travel and study. In the autumn of 1844 he is back, and in a few weeks his friends in Boston organized a new society and called him to take charge of it. His sermons and essays at once gave him 14 years of prodigious labor and ever growing influence in that city.

For six years he preached in the Methodist Hall, and that gave too small to hold the people that gathered to hear him. Then his voice resounded in the great Music Hall, and in 1850—1851 he was Parker of his

It should be remembered that by now he had been pronounced as returned to the American Unitarian Movement, the very conservative Unitarian body in the country.

best. I have already described his little black congregation and the great power he wielded not only through his own pulpit direct, but through the press and the lyceum during these years.

At the very commencement of his activity and influence, he is suddenly stricken down by a fatal disease. With his strong frame, everything promised him a life married on to old age. It only he had been content to do one man's work instead of three. But with an itching passion to be done, he could not content himself with the limits of prudence. Away on a flying lecture tour in New York State, where he was speaking evenings, traveling nights, and by day devoting the hours with which his traveling day was always full, he caught a severe cold which with his overwork and exhausted strength he could not shake off. This was in 1857, for two years he wrestled with the angels that are in. His activities steadily increased, thus he could not. He did take brief periods of temporary rest. Once he was with a friend by carriage in the beautiful summer days from Boston to the Connecticut River, up to the mountains of Vermont, out across to New York State and the Adirondacks, and back again to Boston. The miles of delightful travel in the open air. This did him good, but no permanent relief from the angel came. As the winter of 1858-59 approached, he grew worse. On his last Sunday in January, 1860, he preached his last sermon in Minute Hall, feeling that "was his last, and now there was only one left to be done, to work on Sunday to a more sunny land. The angels said there was one chance in ten for him. "One chance in ten" replied the great auditor, and laughed at the odds. "If that is all, I'll conquer. I have fought off to conquer, 999 angels and still conquered. Praise God, I will conquer—surely words."

But it was not so to be. To a few weeks he company with wife and a few dear friends he went off for the West Indies, thence to sail for his old world. We need not follow him. It is the old paltry story of a dying man, journeying eagerly from place to place in search of that which he shall never find till he finds it in that equity where "death shall be no more; neither sorrow nor crying, neither shall pain be any more."

A few weeks in Santa Cruz, then as he had tropical summer above him of approach. His voyage in Europe with brief stops in London, where loving friends and visitors flock to see him,—Paris, the mountains of Switzerland,

Geneva, a winter in Rome, and then a grave, could whom the Spring flowers are blossoming, in the little Protestant Cemetery just outside the Port Gate of the beautiful city of Florence: and here is the end. No, not the end! While the one man lay on his bed, as the last hour drew near, "I want to tell you something," he said earnestly to his friend, Francesco Porcari, who had come from London to visit him, bringing Helen of the valley. "I want to tell you something: there are two Theodore Parkers now, one is dying here in Italy; the other I have planted in America. He will live there and keep my work." It was the thought of a mind that wandered. But what a crash there was to it. "He is not dead, but asleep." Nay, he does not sleep sleep, the Theodore Parker of Boston Minute Hall, who for 16 years so grandly led the liberal religious thought of America. In the very ascending progress and the ever growing extension of the principles for which he lived and struggled, he lives today more gloriously than ever before.

Nothing ever was rapidly over Parker's life, let us look a little more closely at his work and character.

I have spoken of Parker's splendor. The range of his study was simply astounding. He was at home in every department, his authorities lay from Greek to Hebrew. He was not less at home in history, ancient and modern, in every branch of science, in literature in its widest range in art in philosophy, and his knowledge was especially accurate as well as vast and especially easily combined and available to use at all times and in all places. It was that most precious of talents, his memory, it was tools, it was materials with which to do all his more adventurous work as a preacher, a reformer, a public lecturer. His career and his knowledge as a preacher; but he used it sparingly, and his power was rarely overthrown by it.

His conversational powers in literary work was very great. His conversational taste as that was fine.

"as a member of the Private Society (a society of eight or ten persons who met in a private apartment) he was to find it most of his time. By way of preparation for the work he carried his acquaintance with the Greek and Latin languages in order to obtain original texts. This he achieved all the materials for all sciences he could find in the library of the Vatican, all sciences with which some of the ablest of the time had familiarized themselves, and all around a large of notes for his library. From all these books he by me he extracted the gold and then he distilled it into the work."

His preparation made for many of his

through every act of his life. He was earnest. Only those men fight battles against such odds as he encountered. He was earnest. None but earnest men ever become reformers. Philosophers and shallow scholars, even without convictions, pass with the popular currents, they in popular churches, vote with the popular parties, cover famous symptoms of the times and the brands, or leaders of thought outside of the beaten and safe paths. Theodore Parker was a conspicuously generous and charitable man. Pious spirit; and even in missionary societies, he always strove to be help and joy. He was singularly patient under miscomprehension and abuse. He never retaliated. There was nothing vindictive in his nature. While he hated with passionate hatred all evil deeds, he did not hate evil men, but labored earnestly for their reformation.

He was a friend to the poor and suffering. The number of persons in Boston, of all classes and conditions, who used to regard him as a friend and comforter in sorrow, and as an adviser in difficulty is unknowing.

Great as was his kindness, great as was his warning, his sympathy and his heart were greater. His chief power as a speaker was not all rather moral than intellectual. It was not logic or telling statements, so much as it was sympathy, love of humanity, love of justice, hatred of wrong, moral earnestness.

His lived nature. For flowers he had a tender and almost passionate love. His words had when a bouquet of flowers as a single rose smiled before him on his wedding day. In the opening Spring he always went in Lenten to

gates, as peculiarly common, the earliest flowers that grew to his mother's grave.

He loved children, though to his great sorrow, no children of his own ever gladdened his home. Especially a serious man, he was at the same time full of sunshine. No one was a more delightful companion for a ride, or a stroll in the woods. Few men were brighter in conversation, or more charming correspondents. He loved congenial society. The stir and excitement of business and events had a fascination for him, yet when all he loved best to be at home, quiet, among his dear ones, doing his regular work, and striving into his precious hours.

"When the world is dead
Sincerely dry to die,
With the strong men's hand at home
And the world is dead at last."

Finally and most fundamental of all, he was deeply religious; otherwise he could not have done the extraordinary and arduous work in life. The religion he revealed in others was a source of inward strength, inspiration and comfort to himself. Perhaps as it may seem to the more credulous, those who knew him best tell us that when we get down to what was deepest in the man, before Parker the Unitarian, before Parker the scholar, before Parker the discerner, even before Parker the reformer, prophet, and mighty fighter against every form of wrong, we find Parker the saint. Parker the devout and humble worshiper, absorbed in the very holy of holies of his living was religion. The hidden fortress, into which he drew all that was noble in his character and man, there in his life, was faith. hope, duty, love, truth, God.

SEARCH THE HEART

By EVA WILLIS WINGBOARD

It's strange that we, though materialists have passed
And should have taught us wisdom, somehow hold
Our faith in unseen virtues often lost
By old traditions. Both seemed called
The danger down where others were burned and sealed
And loosed the stones were the prophet's head,
Because that poor creature were 'weld'
Arms, disbelieving what they met

New worlds are found by two who walk alone,
The lanterns who challenge our love
Ours their hands are wings of progress grown
We pay for them in cells of scorn and grief
We walk great in holy confusion,
But they must search the heart as heated iron.

MORE MURMURS FROM LONDON

By ALICE D. GRAHAM FOLE

What is the chief complaint of London specialists? Surely it is that of being capable of producing. Anyway the greatest points have always thought to. Shakespeare never lost sight of that little truth neither in the golden age which produced *As You Like It* nor in the stark struggle which he was writing *King Lear*. These thoughts are preserved by the aftermath of the Convention, by thinking of the Duke of Windsor in his exile preparing for a wedding in which no one of any standing has the courage to accept. Well, other people act thus. It is their tragedy and acceptance.

The poet W. B. Yeats once, after he was speaking at Oxford during the Irish troubles, said that it was not the tragedy of Ireland that lay so heavy on his heart but that it was the tragedy of England.

So many intellectuals before have spoken in the Press over the abdication. It is a relief, at long last, to find one who is both dead and in the tomb. And it is one aspect in the current being of Time and Tide. It deals in particulars with that last moment—the stilling of an alternative to the Dilemma which English people, in their heart of hearts, must feel the most salient. Says the writer:

"It has been more to have pointed to those who are responsible for the collapse of virtual and substantial empire as a very tiny but no insignificant addition, and such an addition, having being the disappearance of a line of credit on which many to completely landed folk in the present day and to Queen Mary, the Archbishop, the coronation, and so on, as well as the same right and wish to be held up to a model of virtue of the support of her part. Perhaps one day it will be suggested why the Cabinet should have been it possible to divide the first cabinet and to provide that with independent subjects, but impossible to divide that inevitable, however essential, for the sake of the young people and demand, and more than the first of Wales."

The writer is Mr. J. W. F. Tinsley and, when so many people are thinking that for his Baldwin and the way he handled the abdication, thank God, say I, for Mr. Tinsley's last sentence.

Mr. Baldwin gave up office last week and Mr. Neville Chamberlain is now the new Prime Minister. At the time of the abdication Mr. Baldwin said in the House of Commons that in future he would not be less the friend of the Duke but that this relationship was over. On words to that effect. It only he would want it

by attending that lovely wedding. . . . The times are full of irony and it is not the least of irony that this should be the manner when Mr. Chamberlain is chosen to take over. He stands pre-eminently for Protection. When in 1933 the National Government changed the tariff upon European trade, Mr. Chamberlain said that in law the tariff for which his father had stood were in the past into practice. The Dominions set the seal on this business and drove the tariff out of the National Government following on a demand which James had National since except in its own eyes. But today everyone is seeing that tariff and protection have got to be reduced. Commerce like England, which have never to see material, want to make tariff because they know that a tariff system has for ever. The system was made good to a quality of three years of war and building that can never a change except an expansion of existing trade. Commerce like Germany and Italy, who are short of raw materials, are already making war (in Russia) or contemplating war on its terms (Australia) to enter in for German. Tariffs, consequently, anti-imperial. Therefore destruction is by now inevitable.

There is such a request now Mr. Chamberlain take office. Even the Department, a virtual ally of the Imperial Committee in London, are beginning to see things differently. Tariffs, the only thing that can be put in the way of free trade and the Ottawa Agreements have not stand the test of time. Economists have been studying them after five years of working and their conclusion is this: The effect of them was "an artificial intra-imperial trade and to shut out foreign traders from the Commonwealth, which does to increase intra-imperial trade to any significant extent."

Apart from such domestic considerations, however, one fact seems certainly impress itself upon one who begins to think of trade and income and change and depression. Now-days they are world-wide. Not only that probably can be done by attacking the problem locally. And it isn't as if there were no evidence that action, taken by the world at large, can have the same salutary results. What is the most awful thing that has happened in the past year? The

Triplicate Treaty and Trade Agreement (U. R. A., France and Britain) of last September.

Of all the people whom one might pity, Mr. Chamberlain has always in the past seemed to be the least likely! He has such an extraordinary personality. One remembers his classic battles with King Bunsen, Lawrence at the time of his De-Routing Act. King Lawrence fought with all the rugged vigour of an Englishman. Mr. Chamberlain was when he comes looks a solitary specimen. He hasn't the gift of merging with his audience—the gift which Mr. Baldwin has, remains but somehow remains quiet. One thing which always astonished him to the Conservatives was his popularity with the City. I remember hearing a Member of a dinner party once exclaiming loudly that he had "had the recovery" (by recovering Wm. Loe). But now, when his great moment has come and he becomes Prime Minister, the City doesn't bid. Nothing whatever that he can do in his new task, the National Defence Committee, stands withdrawn in thought, one makes them pleased with him.

Well it is a platitude that the greatest are born and to overcome the greatest central struggle. (President Roosevelt is a man to point who had to overcome infinitely greater than is Mr. Winston Churchill who could never have become so great a speaker had he not had enormous an inheritance in the speech). But Mr. Chamberlain may as Prime Minister be moved to such expansive ideas and policies as would be unbecomingly. Though the reaction of K. O. cannot be very surprising! He only was to capable of that most difficult thing of all that of admitting that he was mistaken. But of course it was not in a decade or two. Lots of experience of battle through they always seem disingenuous, have they they have made. It only other people would get rid of them, they say, they would get rid of them too. Mr. Chamberlain could rely on to that and take advantage of the time to join in a wide-spread attempt to relieve world horrors.

But it is done yet. Then perhaps the Ethical. Or perhaps only a General Election and the return to power in the category of a Popular Front Government. But that is another story.

Last week not only saw Mr. Chamberlain become Prime Minister. It saw the end of the London bus strike. A small matter to compare to the doubt but one which, I have never, means far more to the average Londoner! Now that it is all over, and all the foremen who

came to London for the Convention have gone home, relating how strange it is that we cannot get our buses on the streets at the time of the greatest national occasion, it is worth while reflecting upon the thing. The busman had been negotiating for just an hour yesterday.

Last but not least, last week has seen an event which is in the hoped will have an unexpected again in history—the arrival of a ship-load of child refugees. It seems impossible to imagine what the war in Spain can be like. To go on living in cities which are bombed from the air day and night. How in such circumstances do people go about their business? How are women to be their husbands go off to work and their children go off to school? It is a new idea to evacuate the children and leave the civilian population behind. But I suppose part of the essence of civil war is that every citizen is a combatant, against or potential. Anyway, thank God we have the Basque children here. If the fire of their sufferings two were flown to Dutchman's country, would the audience be any so sure of Herr Hitler's and Signor Mussolini's happy-go-lucky relation to even Spain (see Hitlerism)? What is going to happen in these children if most of the parents are killed—as they may be if Spain is treated to the same deadly fusion as Guernica? Suppose France, France, with the aid of those foreign Italian and German troops, are forgetting the Imperial Britain, realize a desert of Spain and make it peace. Make himself the de facto ruler. Are we going to send these children back to the men who created this peril?

One would like to think they would stay in this country. But if it ever came to that I suppose the Free-which supports General Franco—and it is the popular Free however much we fear, we happen first, explore the espionage passages—would not such an outcry that they would have to go. It would be no unusual thing though if they stayed in this country. We have attracted Danes and Russians and Normans and Hungarians just to mention the Celtic institutions) and we would absorb them. It would be our way of filling up the gaps in our population. All the population experts are telling us now that we are in a serious state. "In the absence of a striking rise in births," says the Economist, "it will be only a matter of time before the natural increase of the population is reduced to zero." In thirty years time, said a man to me yesterday, nobody will be talking about anything else! Then let us not be too busy in getting rid of other children.



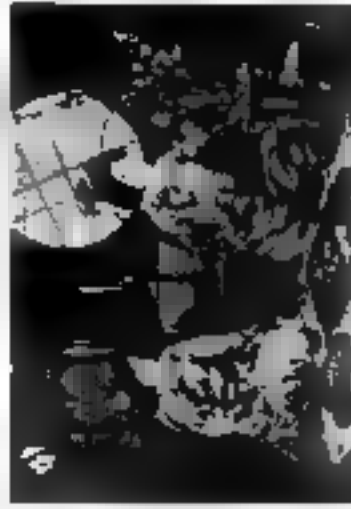
Students of the school in front of the school building



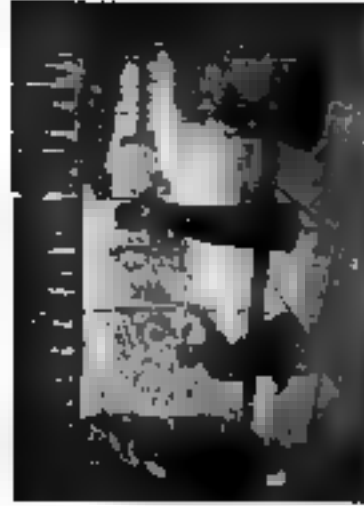
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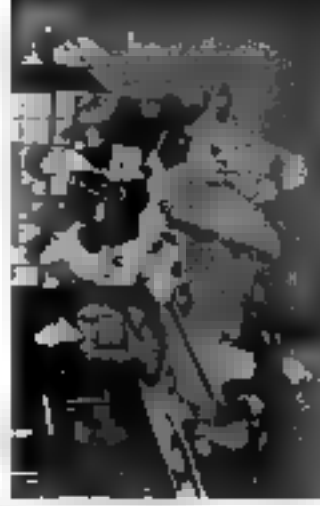
— 1935 —



The U. S. Navy Commandant



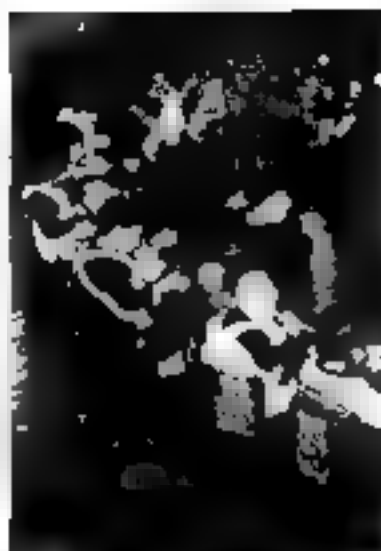
General Kato, Mayor of Tokyo



Chicago's first newspaper, one of the earliest
in the U. S.



Intercultural Exchange
 Exchange of Crafts



Exchange of Crafts and Toys



Intercultural Exchange
 Exchange of Crafts and Toys

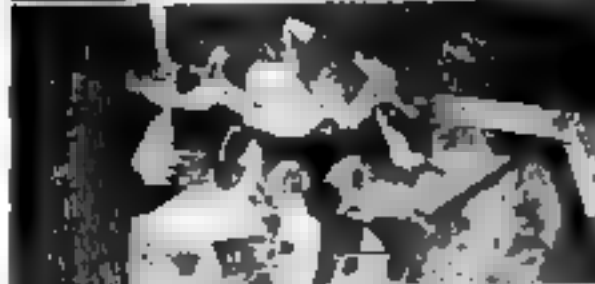


Exchange of Crafts and Toys
 Exchange of Crafts and Toys

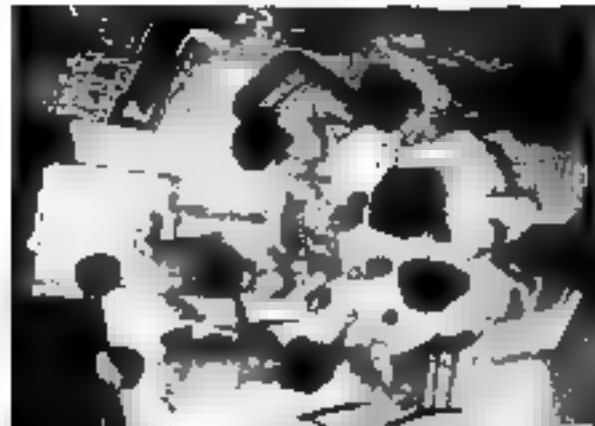
CHILD EDUCATION IN INDIA



A school boy reads a book in class



Teachers help up a poor child student



Learning to do 'house'

children. Paradoxical? Possibly! "to which universities as well as graduates interested are allowed to refer for original research." We visited this Institute before coming to the national schools.

The number of students in the five collegiate Departments and in Graduate Courses is about 1,200. The number of Pupils in the Higher Girls' School is about 500. There are about 300 children in the House Elementary School and 800 children in the House Kindergarten. During the past 30 years about 4,000 students have graduated from this University. There are 75 men teachers and 76 women teachers.

The site of the Imperial is very nice, but owing to the great earthquake of 1923 the buildings in the compound were seriously damaged. Most of them look shabby, some are well-known and look very old, but I liked the playgrounds of the compound. A new site for the institution has been selected and it will be removed there within a few years. The new gorgeous well-equipped buildings will have a reputation of early years.

In the present compound of the University there are about twenty dormitories. About 200 girls from all parts of Japan spend some college days here. In this University the self-government of the students had been introduced to some extent.

In March, 1935, there were 663 girls' high schools in Japan and there were 361,799 girls studying in them.

The Japanese Government is determined to send many military brats back to their country. So even daughter children are admitted to schools if they can follow the school lessons to some extent. Those who cannot follow the ordinary methods are encouraged to enter schools for the blind or schools for the deaf and dumb. About 25 per cent of the blind students and 37.19 of the deaf children attended schools in March 1st, 1935.

"Among the Japanese there is a school system but Japan is almost indispensable in order to get an advantageous marriage." It is a part of the bride's duty. The first girls' school of Japan, which was a missionary enterprise, was opened in 1870. Within 20 years 43 girls' schools for girls were started and the first governmental school was started in 1873.

Caligraphy, flower arrangement and tapestry are special Japanese arts. Mothers train their daughters in these arts. Adornment and painting have been in the Japan Women's University for students to give and take lessons in these arrangements, caligraphy and sewing etc. In many schools and colleges in Japan the necessity of making girls' dresses was given to students.

CHILD EDUCATION IN ENGLAND

By HIRSHAM YAM TON

More than five million children under fifteen years of age just gone back to schools in this country. They are like a flock round an ever flowing river, flowing from schools and out to the fields and back from children to.

The primary school of England is a far cry from what it was twenty-five years ago. In 1870, when school was first set on foot, it was only a few years old. Twenty-five years, it was only a few years old. The whole nation was in a state of confusion. The children were paroled the children in very dark and narrow buildings and the children of teaching! Teachers and pupils were in a state of confusion. The whole nation was in a state of confusion. No more for free movement in schools.

In any school building every room had its own room opening into a central corridor. The leading into a playground. There is a central

corridor in the school building in practice and in theory. Children have things of daily life. And when all the children are well conditioned and well trained and eager to work.

In 1900, in this country is compulsory for all children between the ages of five and fourteen. Children in the school, foreign countries, parents are not allowed to send their children to State schools.

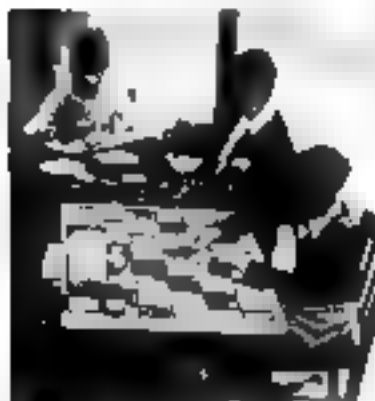
For elementary education outside London, the first school, the Infant School, for ages 3 to 7, the Junior School, for ages 7 to 11, and the Senior School, for ages 11 to 14. For some of these "schools" are taught in one building, under one Head Teacher, sometimes with a school of its own building and its own Head Teacher. Each has its own time table of lessons and its own curriculum suited to the particular age-group.



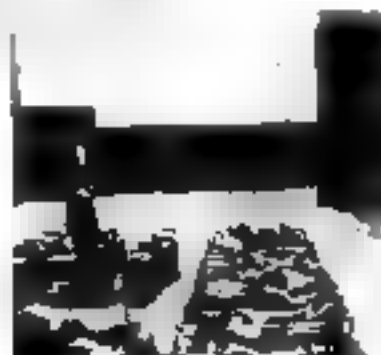
Children are encouraged to play the table by providing a well-lit table.



Children are encouraged to play the table by providing a well-lit table.



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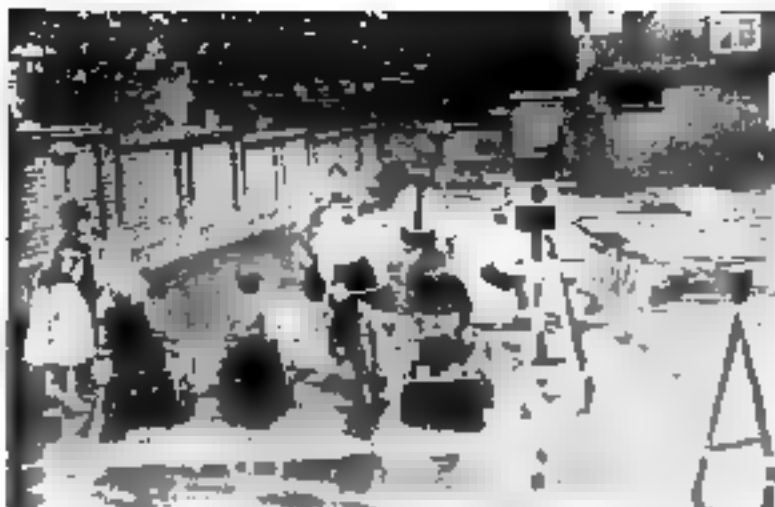
CHILD ENLIVEN IN ENGLAND



Children in front of a school building



Children on the school roof



Picture of "Happy Road"

Street children riding home in rickshaws through bare and dusty roads and paths. The map
 of London making it the center of the world is in the center of the road.



A Helping Hand by the Ladies

Ladies work at the World's Great Ladies' Bazaar, 1890, Clayton, N. Y.

experiments are carried out. They do not work things in a way which children find dull and tiresome, in no longer a lecture. It has become a game. The children play with blocks and put two and two together and make four. No longer have they learn to count, "twice two four," not knowing what it means.

Another part of the curriculum is the teaching of rhythm. Children have their own "personal bands." Each child beats his drum in unison with his fellows under the leadership of the school mistress. There is no actual music, only rhythm. Tunes come later on.

There are no more "duller" and "brighter." In old days there were "bright children" and "duller." The brighter boys were encouraged and the less bright neglected. In many cases this was wrong, for the neglect of building the dull child, the neglected child, raised him for the rest of his life. Now there is no educational neglect at or about the age of eleven, and the pupils are divided on that the dull ones go to special schools where they will really learn, because they are only taught things within their capacity.

The problem of grouping the children according to age and ability is one of the greatest problems presented by the elementary schools. The fundamental principle on which this is done is that the "backward boys" must not be allowed to slow down the class, the forward pupils must not get lost (out a part). Much effort has been spent on this problem. Most of the Elementary Schools in London are organized on the basis of the Eades Report's recommendations. After ten years of experimental work, already there is evidence that children are receiving a fuller and more practical education.

The School Medical Service

The School Medical Service as it exists today in this country has certainly to be called the best organized and most complete service of its kind in the world.

It was not until the dawn of the present century that for the first time in some of the greater towns, doctors and nurses became associated with the local education authorities, and the conviction began to grow that the education of schools was as important as education of homes, and that both were interdependent.

Since then there has been a steady growth. In 1909 the London School Board established a Medical Sub-Committee and gathered up uncoordinated medical work into a central department. During the next five years a number of

medical officers and nurses were added to the staff and regular inspection of school children and schools began to take place.

At the present time, the school doctors, working under the direction of the school medical officers, and in conjunction with all the other health services of the district, examine on an average every school child at least once a year.

Teachers are rapidly obtaining advice upon any children who give them evidence either of mental or physical grounds. Special attention is given to advice on children referred to them for deafness, defective vision, or any other kind of physical or mental defect.

In many cases voluntary are municipalities have been forced where only it is to aid the teacher and teaching staff in the care of the children, and great enthusiasm is shown by the voluntary workers in this great and worthy task.

A big place like London has no special problems. There are some who are known as Special Case Corporations. This is a band of five thousand voluntary workers. They examine themselves with books and hygiene, swimming, recreation, and when children leave schools they return themselves with providing work of further education. Their aim is to show that each child is given the opportunity of taking full advantage of the education provided.

London County Council has recently purchased an instrument called the "Audiometer." It is used for testing the hearing of the children. By the use of this instrument it has been found possible to detect minor defects of hearing of a degree which in most cases they are curable. The consequent improvement of hearing and vision of conditions and defects which might otherwise lead to permanent and progressive deafness is worth the money spent. This instrument will enable with 20,000 children to be tested annually.

At all the schools of the L. C. C., all children up to the age of twelve are systematically weighed and measured twice a year. This provides the growth of individuals and keeps a check to their nutrition.

Under a scheme of the Milk Marketing Board, about 200,000 children get one free pint of milk every day. A very large number of poorer children are given a free meal besides this pint of milk. There is a very large number of children who are getting milk at very reduced rates. About 100,000 receive it at 1d. per pint, the retail price to the general public is more than 3d. per pint.

I attribute this occurrence to physical weakness together with the urge towards religion presented by jail. I have no doubt however that this is not the best week of the kind in my life. Once during puberty I had a very similar experience, again when looking at the sky. But at that time I held religious beliefs, and interpreted it as a religious revelation. I do not think that such a thing could now occur, in whatever physical state I might be, except in jail, and under the influence of the religious cage.

I have said that religion is probably the most common help to repression. That is an exaggeration. The most common resort is undoubtedly tobacco. I am myself a strongly prejudiced opponent of smoking, and have never been able to understand its popularity. It goes therefore for that I am unable to judge in this matter. My guess however is that the extraordinary passion for tobacco shown by prisoners is due not so much to its religious significance as to its use as a help to repression. Smoking is usually said to "soothe the nerves." I have tried to smoke this as a means to the repression of anxiety and generally undesirable ideas and feelings, giving a pleasantly empty state of mind, or facilitating concentration upon one subject. Since then I am inclined to think that it is useful in this way to smokers. The formerly self-reliant expressions of great warriors also soothe it. The contemporary inseparable spread of the tobacco-cure in our insoucious but nerve-racked age is also transferred into inconceivable use in the excessive smoking of soldiers on active service. If this is true, the usefulness of smoking in jail will be obvious.

My idea that it is valued mainly for its use in this respect and only less for its immediate pleasurable to be confirmed by several men. Prisoners look after themselves. In the United Provinces the actual jail diet consists of fat butter, ghee, or gull, an egg or sweet custard, and usually no fruit or fresh vegetables. Prisoners greatly enjoy these articles and grieve at their absence. But they take no particular trouble to get them, certainly not the trouble of the trouble they take to get tobacco, and do not spend one-tenth of the part of the money on them. Certain privileged prisoners get a ration of butter. I have known many prisoners who regularly sold this very important and limited item, at a heavy loss, in order to buy tobacco. In many jails it would not be much more difficult to get tobacco than to get butter. But even jailward doctors very seldom trouble to do so.

Many drug addicts are as particular as smokers in their efforts to satisfy their craving. Further, the tobacco obtained in jail is almost always of the finest quality, which even on the most liberal assumptions about the perverted tastes of the smoking tendency we can hardly imagine to be accounted for pleasure. Finally, where conditions permit, its quality is almost more valuable in jail, and I have often known a few cases of reformed non-smokers taking to smoking as soon as the expense, risk, and other obvious disadvantages. My conscience revolts at saying it, but I cannot deny that the economy which would be valued above all others by the jail population is permissiveness in smoking, and if I were a smoker in charge of the subject I should probably regard it as my duty to make that economy.

Self-discipline, though it is promoted especially by religion, is however no essential part of any escape. The question therefore arises, does tobacco lay general differences in its power as to be observed among national and religious communities. Since the various nations divided by them are likely to involve approximately different degrees and kinds of self-control. My conclusion is really, but as far as it goes it does confirm the supposition, which can easily be looked a priori to be true, of differences in this respect among Muslims, Hindus and Europeans. One would expect Europeans, and especially English people, to be more careful to preserve the national character, and their personal dignity, and so to display what I have called repression less than in others; this also being less thoroughly self-controlled and so less able to tolerate jail life. The two tendencies counteract each other in some extent. But I think both qualities are diminished by age here. I have seen in jail men from a quarter of European nationalities and American, and all except a few very frightened and skilled more than Indian, especially Hindus, usually do. Europeans, as is their habit, when they find themselves with leisure, but the non-repression is what this. Except for the absence of tobacco, Anglo-Indians generally resemble Europeans.

Finally one would expect Hindus to be more self-repressed and self-disciplined than Muslims, except of course the comparatively poor and uneducated. My observations also happen to support this idea. Among those whom I know, the proportion of Muslims to undergo more or less serious breakdown, mental or physical, is strikingly larger than the proportion of Hindus. But I am really not entitled to regard any of

These results are more than coincidences, since the answers to questions are small, and individual differences suffer in emphasis today every day.

My facts are not more ample, but are one perhaps speak with more confidence of each difference, in relation to psychological types. Accepting the popular classification into introverts and extroverts, one would at once expect introverts to be more, and extroverts less, disturbed by jail life; and broadly my observations confirm this. As far as introverts tend to keep low, active and varied lives, the result with introverts has I think, whether that tendency is very marked. The two of my introverts who had led perhaps the most active lives, I should judge to be of the normal type. Nevertheless it is probable that in most cases introverts would be less dependent upon external stimulus and variety, and consequently less bound by necessity, than extroverts. But the great advantage of the interview is that it is generally more convenient to ask facts capable of verification and self-verification, and it better were admission I am myself rather predictably introverted, and I remember that shortly after my first arrest, when I did not in any way appreciate the importance of that fact in this regard, I wrote from jail that I should be a good person. I think that I could not as extroverted life is a world of my own, derived from the full-measure of sensory, but untransformed into some degree of independence of it.

I believe further that the reaction of introverts generally to external discipline is appreciably different, and to such is to render jail in this respect superior to any other to them than in others. The discipline of jail is of course very rigid. It was one of the most curious and disagreeable experiences of my life to have the gate of the cell slam upon me for the first time. But it was not really the gate at the cell that oppressed me. It was the feeling that I was absolutely in the power of others that was disturbing. The discipline of jail is the expression of that absolute power, but it is so rigid and mechanical that it soon comes to appear irrelevant. It is not the worker but the gate which should come in; even the worker is not a person. He is part of the machine. Now, it is in the nature of an introvert, I think, that he feels less acutely than others the imposition of external conditions, and perhaps more acutely the regulation imposed by persons. He will be the least disciplined member of a group—and in the external, impersonal matter. And in the

long-continued state, that he will not respond so easily to others his independence of mind—but he will personify himself more easily to the mechanical and external regulation imposed by the jail. He will resent the arbitrary answers of the superior jail officials, but he will not readily quarrel with the wardens, who are usually more instruments of others' will.

I believe this to be very well with my observations generally, but I am reminded more strongly of the prisoners who might have been selected to illustrate it. Their histories and circumstances were strikingly parallel; they lived together in the same houses, they were of similar education and social extraction, both religious, both with strong political sympathies, both ignorant of their alleged crime, both had passed long periods in jail, and were due to months there for indefinite periods longer, though released from previous ill-health. But they were clear cases of different psychological types. The one, though older by a few years, and younger by three years in jail, was in a state of perpetual nervousness and conflict with the jail authorities and other prisoners, varied by fits of good humor and loud laughter. For so repeated reason, he would refuse to enter his cell at lock-up time, and would quarrel with the wardens. When duty it was to see him in. He would do probably the work, and be punished therefore. He would quarrel about food, clothing, food, and indeed all subjects on which it was possible to complain, and would threaten, and from time to time undertake hunger-strikes. He was quite indifferent to "regiment," took of his days having been confined in prisonhouse.

The other was very in good terms with almost all prisoners including even the Karpovs, and with all the jail staff except the superintendents, whom he suspected of having done him a wrong wrong, and he waged against them a silent and dignified quarrel. Towards the few others with whom he had irreconcilable differences, he preserved the same attitude of silence and aloofness. He would break no rule if he was likely to be discovered, but worked out means of evading most of the rules which tried him. He took every opportunity of increasing his resistance, and with that object became a convict official. The other was deterred by the rules from doing so, but in any case would probably have refused. Both, I ought to add, were exceptionally brave and sensible men.

This case illustrates very well, indeed almost in an exaggerated way, my last remark is not

aggravated) the difference between the two typical reactions. It is evident that the immediate suffering of the character with tragedy be more acute than that of the hero-traitor. The hero-traitor does not poison the machine. I believe, though my reaction is not enough to warrant a general statement, that this may be true only for a limited period of imprisonment: after a time the suffering of the imprisoned gets blunted as great as that of the accessory or culprit. In the case which I have just cited, I was not sure which of the two was more unhappy. The dramatically obvious suffering of the one was to some extent, one felt superficial, as was the plain acquiescence of the other. My conversationist could at times throw off his chains, could talk cheerfully and laugh, and rant. The other accepted, even when talking on indifferent matters, to be overshadowed by guilt; his whole personality seemed to be infected and poisoned by it, and when I knew him to have done seemed to be able to read. The survivors, if for full life is for a large extent and pleasure, is laying up trouble for the future.

The action may perhaps be readily recommended then. It is as if the character dealt with such situations as is given. It is to be expected, he would accept it, and his conduct is discolored in his immediate conduct of resistance, fighting, anger, criticism of his present situation, or even nihilism. The hero-traitor is not less oppressed, but to his resistance, reserved way to refrain from immediate expression of his indignation, suppresses it, and moves it up within him. Now this is well known to be a dramatic device, which may have subconscious effects.

A minor instance of this type of effect occurred as early as the first year of my own imprisonment. I was told others and even knew myself, by a rather not apparently quite unprovoked fit of violent rage, which I was totally unable to explain. On two or three occasions later, no more great powerlessness, which would normally have left me untroubled, I gave vent in disproportionate outbursts of wrath, and for some time I concentrated, not always successfully, upon an unending dream, the substance which I felt, but did not express, against others and in doubt about of which I was not even aware. People and things in general. My present conviction on the other hand is, and even then remained, one of broadness and patience. Those others whom I judge to be of the untroubled type were also well-known for the incontestable virtues of their temper.

Others however displayed some phenomena

also in a less degree. The two types are said to be not sharply distinguished, and most of the distinctive marks of jail life are to be noticed, with distinctions of degree, in both. Both for example show the characteristic jail-dress, and I have no data which would lead me to think that there is any difference in this matter. I have mentioned the universal sleep-dream, which in its most common form seems to be a dream of self-forgiveness. My own sleep-dream was always strongly tinged with anxiety, the result of repression, but others had similar dreams.

Several people, for some weeks before the delivery of judgments in the Swedish Court, had typical *conscience-dreams*. In my own case, this usually took the form of an conversation held in the court-room, sometimes with the judge as superior or spectator, in which I would make no progress, and become desperate with anxiety. The usual sentence was that I should awake and recognize myself that, in contrast to real consciousness, the collective did not depend in any way upon my own efforts. This appeared especially, I suppose, to me to whom nature's ability and effort are unusually characteristic. Others however had similar dreams.

It is remarkable that so far as I know, no such dreams occurred before the delivery of judgments in the High Court, upon which some more serious issues depended. In my own case at least, the dream of this month before the two was a prelude of great but very thoroughly renewed studies, which probably affected my health, but was rewarded at the time only in justice. The significant difference between the two seems to be that in the latter case we already knew the verdict. To this extent our experience may fit in with Freud's explanation of the resistance dream as a means of ensuring oneself about a forthcoming task, but other facts seem to remain unexplained.

I must refer to another dream, apparently produced or repressed fear, which one of constant occurrence throughout our period of removal. This was the dream of death, either one's own, or others'. It was usually emotionally loaded, and sometimes of the intensity of the nightmare. Some were apparently occasioned by the reception of Bhagat Singh and his comrades, and there may possibly have been due in part to unacknowledged envy of the persons which Bhagat Singh had admired as a protagonist. These dreams seemed to of what we read of the tyrant's reaction to which the slave's oppression. The battle-scare of what one, others

repeatedly in dreams, though it is kept out of the waking consciousness. There is for me nothing directly comparable to a dissociative event, and it may be that death turned up a dramatic representation of the loss of some years of life through imprisonment. These dreams seem in any case to show that the prisoner was taking out predominant more seriously than the surroundings initial.

A simple and more direct expression of fear occurred on a few occasions, in my own case immediately after arrest, and immediately after restriction. At neither period was I consciously more affected—in my own experience—but in these cases I think it should be in all, a process which appealed me and I rather hurried.

The nature of the simple changes with the decision of the High Court, which brought serious uncertainties near. Only one comparison, as far as I know, occurred after this. My own dreams now more clearly than before expressed anxiety at the prospect of release and the assumption of the responsibility of ordinary life, and especially at the prospect of responsibility. Like the mother-superior and the death-sentence just mentioned, these dreams illustrate the perception that the responsibility is in some respects more real than the economic ideal.

There is one complete account of the results of exposure of death and night. In some way, I believe, a man who experienced limited exposure of death upon my witness his power of reflection, or association or some negative material that might be called a mental breakdown occurs, and occurs symmetrical.

I will have told much history. It is a technical matter which should be dealt with by specialists. I might however to give my observations and ideas, or necessary to make more clearly complete the picture of what happens to men in jail.

In considering the cases of self-harm, of which I happen to have some knowledge, we can I believe derive much help from the accounts of the war-nervous given by Aldrich, Jones and others. There are no doubt other types of jail breakdown which have to be considered differently. These cases first seem a point of wider reference in jail psychology, which I have hitherto hardly mentioned. This is the importance of the attitude with which jail is approached. Nobody enters imprisonment, but even so attitudes differ considerably. Normal

criminals who have criminalized their deeds with full deliberation and have been caught, may be followed in their attitude to punishment for the wrong, or acceptance, among whom, we read, war-nervous hold up if ever occur. The criminal enters the thing with the eyes open, and finds that he has no right to complain, unless he is treated with what he considers unwarranted severity. This is the attitude which would be expected, and my experience is that it is in fact the feeling of most criminal prisoners. Those who have committed an unpremeditated crime, or have admitted deliberately but through overwhelming temptation or the like, do not adopt this materialistic attitude, or the air of bravado of the regular criminals. But they admit their guilt, and do not usually feel ill-used if for some time after their conviction at least, they usually remain in a negative mood, and if released or otherwise suitably treated at this stage they would probably in some cases accept imprisonment again. Unfortunately they are often caught in a contrary—of course of the United Kingdom—that the referring word law and they become cynical and so material for the formation of regular criminals.

Those who are fully criminalized are in a different category. Their attitude towards jail is unchangeable in that of nervous soldiers, among whom some serious psychological trouble is not to occur. They front over their bare face, the self-satisfaction and heroism which develops to some degree in most prisoners in whose very nature, and if they are originally ill-educated and physically, the typical situation of criminal illness is present.

Political prisoners vary somewhat in their attitude. Anarchists etc. are ought to be, well prepared for jail, and men who followed the Quakerian principles who deliberately would probably enter at this as a highly even from prolonged imprisonment. Other political prisoners however, though they may have "taken the bit," and to some find imprisonment, and still take the same category as the fully criminalized. This is the case especially because of the ill-defined character of most political offences, and the arbitrary way in which the police select men for punishment and again release.

The conditions of captivity which give rise to nervousness are sufficiently similar to the conditions of imprisonment to render a comparison inevitable. Though there are important differences, jail, like war-nervous, in some ways more, but in other ways less completely, causes reactions of the self. At the sentence is

less complete than death in Spain is is some inescapable. A wall not by not up before reality, the conscious, and the unconscious, or as I have put it for other purposes, between the sexual and the jail personality; while at the same time, owing to the very conditions of jail, the libido is directed more than usual toward upon the self. There is in both cases, but in jail more completely, a deprivation of direct sexual satisfaction, and generally of libidinal satisfaction through sexual contact. This circumstance will promote the maximum concentration of the libido upon the self.

There is a narrowing of the personality, more marked perhaps in jail. The prisoner like the soldier is subjected to a discipline which is usually less rigorous, is more effective or es-

pressing self-regard and the preservation of a distinct personality. Across by the police is undoubtedly a humiliating experience, a demonstration of man's impotence and destructiveness of security, and is productive of anxiety. I have myself been generally conversant at these times, especially among others throwing my books about the room, and mindlessly hearing of all my papers—your things, no doubt, but my own. And the destruction of these possessions, this extension of my personality, is felt, with a drop of fear, as a hint of what they would like to do, and very easily could do, to me. Again, the training offered by the Quindian method is probably ideal for maintaining these efforts.

SPIRITUAL IDEOLOGY IN THE CONGRESSES

R. S. D.

Quindian Ideology, when they manage to give a name to a doctrine, think they have discovered it. Pseudo-scientists likewise think they have explained a phenomenon when they have given it a name. There are some individual individuals and parties who indulge in scientific methodological attitude when passing judgment upon political and economic policies and programmes. Instead of proving or disproving the reality and practicability of a particular policy or programme they use various adjectives and feel they have effectively disposed of the question. Call a policy revolutionary and you have proved it to be scientific, based upon unshakable facts disclosed by the inevitable historical necessity and therefore bound to succeed, if not immediately in the near future, if you have not the necessary faith. Call the policy of your opponents as reactionary, you have no further need for proof or analysis. Straightaway you have demonstrated that the policy is neither based upon facts nor is scientific; and discarded by historical actuality. It is therefore bound to fail. If it appears to succeed, that is only a delusion and a snare.

Often the official Congress policies and programmes have been dubbed by those not in agreement with them as reactionary. The critics have described their own policies as rev-

olutionary or those as reactionary. Remembering the fact that the Congress by Communist Party is the pseudo-scientist in the Youth Congress of Mexico. The word 'reactionary' having perhaps to you that the historians and even the lay men that found favour with the 'scientific'. The Congress ideology is 'scientific'. No further analysis is necessary. The word 'reactionary' has been effectively disposed of the matter. It is difficult to see the word 'reactionary' of the word 'reactionary'. But the Quindian Ideology of Ideology is more easily made before anyone, who speaks and one thought. For the Ideology it may stand for any conception, however false, crude or irrational. For the nation and the people it may be a body of political truths.

One in Ideology of a kind is understood a word, who thinks he has effectively demonstrated a theory or a programme by giving it spiritual. Does the word mean by the word spiritual, spiritual and unscientific? But spirituality is not always unscientific. Some times it is and has been very demonstrably practical. For two religious have been unscientific. There was a time when the power was the repository of all the Sciences that there was in the world. Therefore, it is always best to use terms of fact or fact and occasionally,

with outlining plans and policies of a responsible organization claiming the allegiance of masses of people. Even if the two spiritual were not vague, a policy could be easily suggested without being economically and politically bad. At least so it was in the past. Therefore, not for a moment admitting that spiritual policies are necessarily bad politically, we may consider how much of pure spirituality there is in Congress some, methods, programmes and personalities.

The Congress had hitherto with one hue and cry remained political and economic. In the beginning the Congress specifically excluded religious and social reform from its purview. Today, the Purus Showni that the Congress means has little to do with any spiritual or individual self-control or self-mastery. It merely lays down the political aim of India as an independent national entity.

The power also have been changing and formulating. The Congress began with physical and constitutional agitation. Today, although acknowledging these, it has added a new weapon in its armoury—the weapon of non-violence or non-cooperation. Again, the non-violence that it has adopted is neither individual nor spiritual, but political, economic and religious. The word non-violence, as the word swaraj, has a spiritual derivation, but as formulated by the Congress for the Indian nation it is not a weapon of spiritual salvation or self-realisation. It is a mere action of a non-violent approach to the Indian political and economic struggle and injustice. It is non-violence in relation to political groups. Personal non-violence is more a privilege than a principle. Personal non-violence does not exclude individual non-violence. But the two do not always coincide. In individual conduct the exercise of human action lies in the psychic motive and the ruling of action and not merely in the physical manifestation of its results in time and space in group conduct, while motive is important, the main emphasis is upon external action, results or external consequences. Individual non-violence takes away and refuses force deriving from individual to individual, religion to religion and community to community. The average Indian and Christian does not think non-violence does so inconsistent with non-violence. The spiritual Hindu considers it otherwise. A Jain goes still further. All non-violence goes not expression of non-violence find no place in non-violence as accepted by the Congress. All that it expects is that Congressmen use no external violence for

the achievement of their political and economic goal. If sometimes emphasis has been laid on the psychological side, it is on practical grounds. The supposition is that those observing non-violence in thought are less likely to fall at violent moments in following their external and group obligations. Whether any have been the historical origin of non-violence, the Congress has accepted only the external physical and reflective aspect of it. Efforts to make the Congress accept any other have not failed. Rightly or wrongly the Congress has refused to undertake "non-violence" for "political," because it has rightly felt that the former has a wider connotation than the latter. The word "non-violence" has also a more individual and personal connotation. Another element of spirituality as conceived by Gandhi is truth. But the Congress has refused to promulge or use this word. It has contented itself with the more modest and less ambitious expression "legitimacy" for the same, by which the Congress has not refused to achieve its ends, whether constitutional or legalistic and non-violent, by all political. They have very little to do with any spiritual religious or individual effort or aim. In essence, the Congress have ever been not that they can be used by individuals contrary and separately opposed. This, instead of taking away from their courage, adds to it. The word as it is today has not discarded everything that stands of spiritual value. It is in a sense a Hindu. The general human ideal with the exception of a few groups here and there, does not discard a political weapon merely because it is also a spiritual weapon used for personal aims. That the Congress would with its insistence on "political" methods, is accepted by even groups of Indian nationalists, clearly proves that the non-violence in which the Congress is pledged is not a political weapon for "legitimate" means values, but common humanity and sympathy and idealistic values. These are excluded from any law favouring fundamental materialism. History records of no instance where major principles of a nation have been ruled by diplomacy and opportunism. For a slave nation any one of such methods would be a sign of giving the people and character of the people, degree of. Therefore apart from any spiritual considerations, as purely political and practical grounds these methods are rightly refused by the Congress. In a country suffering from slavery for centuries every political and economic programme inevitably raises the moral backbone

of the nation and the individuals. But they do not make the programme spiritual in any narrow sense. In formal terms Congress also does not believe in the communist theory, "This end justifies the means." But this end scarcely makes it spiritual. Many spiritualists have said and do hold such doctrines. But the Congress, not on any spiritual but on moral, practical and utilitarian grounds, has rejected the communist theory, protection of minorities, equality, franchise and reservation as the world Congress methods of work are not non-moral. When they are not a-moral, they are ethical. Ethics in any sense comes with just, right and brotherly conduct between neighbours. "Neighbour" includes the oppressor and the oppressed. Ethics stops as far as such things have a defining place in its scheme and sets to it that they are without satisfactory hardship and gratifiable results. But ethics and law must be distinguished from spirituality in any scientific discussion.

The concrete programme of the Congress consists of village work, village industries, labour and land organisation, Kheda, Home-Making work, removal of untouchability, spread of Shikharahi and the pathanisation country. With the exception of the removal of untouchability none of these can be interpreted non-political and spiritual. For individuals they may be means of spiritual and moral advancement. But the Congress has accepted them for their political, economic and practical value and utility. Untouchability as it exists in India today is not a purely religious question. It is a political, economic and above all a humanitarian problem. Without its removal the nation will be divided against itself and its demand for independence will stand unreal and below.

The leadership of the Congress wishes to the best of its power has laid any claim to spirituality. If, however, there is a sense that is not personal, material and material, within any claim to spirituality, the leaders have possessed these qualities in an ample measure. Beyond this all of them with the exception of Gandhi have been and are hard-

headed practical persons and politicians. Gandhi no doubt combines politics with spirituality. But nobody has ever suggested that he lacks practical and political ability. Lloyd George, once said of him that he is the shrewdest politician going. Sometimes his opponents have found his politics so intriguing and shrewd that they have charged him with Machiavellian methods. But to accuse and impute observation he is consequently honest and sincere when he says and even lays his cards on the table.

In neither the aims, methods, programmes or personalities of the Congress lay any particular pretensions to spirituality. How then is it that this charge is made by well-informed and respectable persons? There are two main causes for this. One is that by a school of spiritualists every thing that goes not square with materialism and materialism is spiritual and therefore spiritual, for the motive force in the world ages is considered to be primarily spiritual rather than political. Now for this view of the middle ages is correct and based upon facts may not be discussed here. The second reason that makes for confusion is the use of words and phrases that are old and have been associated with spiritual ideas. There is such a thing as the fallacy of words. Thinking and analytical capacity is very often perverted and gone away owing to the confusion caused by language. Only with great care can one escape from this. Words like Karma, Dharma, Satyagraha, Ram Raj, Harijans, Village Industries, Kheda, rise as the modern mind finds that terms medieval and therefore spiritual. In place of these are substituted words like complete independence, non-cooperation, democratic rule, general strikes, decentralization of industry, the same ideas become modern, up-to-date and purely political and realistic. Whether the new words, very often so foreign to us, will be understood and appreciated by the masses is a question which the critics of the Congress do not seem to bother about. India must live up with the language and thought of the West, otherwise there is political isolation and disunion.



presently beneficiaries of education like Basu Balaraj Ghosh, Tinku Nath Paul and Raji Mukherjee Ghosh, builders of the University nursing like Subodh Chandra, teachers like Jagadev Bose and Prabhat Chandra Ray and Permal, Brajendra Nath Seng and Ramendra Kumar Tripathy, martyrs like Chittaranjan Das and Jyotindra Mohan San Gupta and Bibhava Chandra Bose—and last but not least—probably the biggest of them all poet and activist, nationalist and educationist, student and worker—Rohindranath Tagore, who represents to my mind the symbol, devoted to perfection, of the spiritual culture of the late Renaissance of Bengal, the pulsating intellectual internationalist outlook with which modern, virile Bengal grew at the night's speaking with white substance and lurid with the flame of heroic freedom and Communism, grew with the seeds of love, nurtured with the fertilizers of struggle and reaching towards the realm of deification.

Here let me pause, for I see the enormous plain congressional regions, and let me make a bit of stock-taking before proceeding further.

The year 1957 State Budget with its enormous workings of a new Constitution, with a majority of our thousands of brothers in the Cabinet (which is expected to initiate new policies in nation-building) with the University as Calcutta and Dacca both for the umpteenth year(s) by two brilliant educationists, Ramesh Chandra Mukherjee and Rajendra Chandra Majumdar, with a network of about 30 colleges, big and small, and small, and of secondary schools (over 1,000), some really good and many really very bad (I mean the second, third, fourth and fifth), with the national doctors not one-and-one-half with prospects of crime, violence for nation-building, industrial, transportation and health activities, with some thirty private very low and the peasant has-been-identified, with a vast army of educated and uneducated and uneducated unemployed in the free ground and dark-ground of the planet, not to mention about two thousand nearly village-educators young men and some women, behind the prison-bars, doing penance for what some consider to be dangerous ideas of patriotism.

The country is short in not only food with an educational problem which is as urgent as ever—but with a political problem (how to locate the new liberals supposed to have been conferred on us and to tide over the restrictive laws and restrictions and self-interest about the import of which there is no doubt)—and what is more, a communal problem (the so-called

sectarian relations between the two major communities, of which personally speaking, I like Lord very little evidence in the so-called, and which, even in the name, is confined to very small sections of both communities, mostly taking for jobs). And the educational problem cannot be solved by stuffing our ears with academic and by behaving as if the political and the communal problems did not exist; these two problems will have to be faced by the inspiring educational reformer. And then there is the capital involved in educational agencies—colleges and schools and there are hundreds of vested interests—which also will have to be strenuously fought.

And let us not forget ourselves that our lives as teachers are going to be the same unvarnished pools of blood, sweating and cursing that they have been before, in a country of ours; there will be attacks on our freedom and colored lives by the majority with their new policies and by the opposition with their counter-policies; there is the threat of social and luxury (in a metaphorical sense) on our cherished possessions about the uniform and blazer of our dear mother-tongue by the protagonists of International English in nearly unadorned but poor the less emphatic hand of lady educators; the possibility of finding new grounds for continuing schools and gradually colleges of the communal reason in the distribution of seats of power and influence and domination of the extremely hostile and dynamic and turbulent and untidy, there is already a movement on foot for controlling students' unions (in the big sense) by Government or semi-State agencies; there are inter-school competitions led by Magistrates of District courts and their assistants of the Police and Executive already, powerful possibility of inter-college competitions financed by secret service money and controlled from a distance at least by Lord Sarda Road; there is a scheme of University assistance funds being set down and directed to pay for, say, a new secondary Education Fund (which is already being started); there is hardly any chance for private colleges getting any State share besides an "endorsement" in word (now). We are individuals or as organizations might it will or hide our time—but the wind around us will refuse to settle in and wait time. The boats are jammed and the battle is not and we to those that got not up their boats and refuse the encounter.

This organization has done some useful work and might do more—but for that,

—You will kindly pardon me for plain speak-
ing—I mean more and more organic work
as a thoroughly independent body, wedded to
no lofty educational aims and look alike at any
move, however benign or hidden, to make it
follow the line of trade-union. For teaching
is a vocation and not a trade and the teacher
should always not only be worthy of his labor
but must make money than his son—the
Complete abolition who will refuse to accept
more than Rs. 500— a month as salary. You
should fall into line with the progressive forces
in the country and start your paid and dis-
tributed influence in all spheres—education,
social reform, health, recreation, women's work,
economics and social politics. The time has
come for you to rally to the side of the Bengali
Education League started about two and a half
years ago with Shriyut Prabhu Chakrabarty
as President and show your might when the
combined strike against police abolition and
communal strategy in Education.

I would like to use of the Privileges of the
Bengali Educational League to encourage the
League and its principles to your satisfaction.

If, gentlemen, I had the power, I would
begin the work of educational reorientation in
Bengal by a radical process of studying its own
"mind" and work "unconscious" mind. I
would distinguish even my own mind, the
highly conditioned mind with University of
Calcutta training for which students have
neither regional value, with a reorientation of
regional needs and opportunities. There would
then possibly spring into being the necessary
legislative without a University of Calcutta,
with the numerous colleges at Rajshahi, Rangpur,
Bhadrangiri and the smaller ones at Patna and
Thakur as well as the University might
specialize in Archaeology and History on the one
hand and research into language, folk and folk
lore on the other. A University of
Calcutta with the college of Philosophy,
Commerce and Law on one side and the University
might well turn its talents towards social studies
the art and science of the people and training technical
and applied engineering science; it might also
specialize in Buddhist Literature and
Philosophy, then a University of Vidyasagar and
Mahabubnagar two groups competent to handle
controversial which would be a survey of the
study of the Bengali and "Oriental" languages and
classical health researches especially in medicine;
the historical colleges in Barisal, Dacca and
Farrukabad and there the University might be
absorbed by the centre of a small university

which will concentrate on rural and medical
studies. The colleges in West Bengal, the colleges
at Rajshahi and Barisal and Bhadrangiri and the
other smaller colleges might well join the
Nalanda-Mahabubnagar group and strengthen it;
the Universities of Calcutta and Dacca will then
become dynamos of active teaching and research
and concentrate more and more on post-graduate
work; they will control and supervise the
colleges within their respective city-limits and
they will be the leading-points of the
university and research of Asia and Europe.

This regard to the colleges, if I had the
authority I would make that all the higher
colleges should be on up into smaller ones
possibly under the same supervision where
practicable—starting for between 500 and 1,000
students—on a basis that of these are having
many students, after the same and high-
schools are made in evidence then the gathering
of money and where it is not possible to further
higher studies between teacher and pupil. My
old friend the Honorable Chakrabarty might well
under a new system, come to order to under-
graduate and postgraduate only to post-graduate
and higher studies in a very efficient manner.
University is ought to be abolished and the money
received, under order to the Universities of
Calcutta and Dacca for research studies.

Each college should specialize in human
studies in two or three subjects only; this would
make the student study and learn more rapidly
and efficiently study and comparative knowledge
in the great big rural colleges. Each college
should have a well-equipped library, a library
system, the members of which under proper
guidance should go out into cities and villages,
study laws and village planning, with animal
and industrial studies, study the production,
distribution and marketing of food and industrial
studies, as well as health problems; and each college
should have a staff to take a year of education
of about five of his (bachelor) studies in the
departments of the three Rs and be compelled to
take courses in first-aid and cooking, practical
and theoretical, physical exercise and training
in the art of self-defence should be made
obligatory, the University training Corps should
extend to humanities and open training in every
college (this should be a fundamental demand of
every educational on the very legislation), so that a military plan with all forms as integral
subject to every college in the province.

As for the complete of instruction and exami-
nation, the time has come for insisting on the

Simplex medium in elegant style and if proper effort is made, a series of text-books might well be made ready on, say, a two-year plan which would supersede and even surpass the English text-books. I have, in the course of my long experience as teacher, seen English students and their teachers flounder in attempting English literary classes, e.g., Shakespeare, Milton, Wordsworth and Shelley as my class—and there is no reason why Economics, Politics, Philosophy, History, Physics and Chemistry and the Sciences generally could not be very successfully taught in our dear mother tongue.

There ought to be a re-shuffling of our courses and simplification of study; inter-disciplinary courses like Economics and Sanskrit or the B.A. and B.Com. without mathematics in the life should be ruled out; other subjects like Economics and History or Sanskrit, Pali and Urdhu, Persian Arabic and Urdu should be allowed. The Pass and Honours courses should be equally separated. For the honours course especially, honours students should concentrate on subjects with natural affinity—like a course of honours in English literature should include a course of parallel study in ancient and modern Bengali or Urdu language and literature; a course of honours in Philosophy should include study of systems of Indian Philosophy including the Philosophy of Vedantism; natural science in History should be linked with Geography, Archaeology and Numismatics; literature, Politics, Currency and Banking and Sociological Science should be linked.

The University post-graduate and research courses should be related to problems facing the country's intellectual, moral and industrial frontiers and needs—at present we have universities and colleges at one end and highly practical scientific research at the other—but those who equip our future leaders of science (in present parlance of the country's needs are almost nowhere; and this can only be made possible by very close co-operation between scientific industrial production centers (Textile and Sugar mills, Iron and Steel factories etc., Engineering and Electrical plants, etc.) and University studies.

It is the method of study and research is unworthy without adding the nation's needs that is responsible for so much of intellectual wastage and appalling underemployment and the worse the problem is faced, the better for all concerned and the country at large.

There should also be a Yiny Yang test at every stage of the University process: this would

come as a conscious part of understanding and knowledge of civil rights and justice in every case. While I say all this, I am not blind to the rapid developments by the University of California to adjust itself to progressive needs—in programs in its study and research, the provision of a new University seal and a new University flag, its attempt to promote military training of a sort, its efforts in the domain of physical culture and student unions and finally its latest effort to abide in its very limited program, the problem of unemployment and I take my hat in (friendly) regard to the new and energetic Van-Clayville, bygone Frank Minors. But I must make it clear that I do not believe in over-centralized, machine-like organization, nor do I believe in

I am a believer in the human touch in education; I am a believer in basic educational units which make the human touch possible and easy. I am a believer in the mother-teacher being made the center of instruction and evaluation in all stages; I am a believer in the freedom of the teacher as a necessary condition that he deliver to high and superlative grades of preparation for students not for any one else, Chalmers-Walker, Daniel Carter, Jodan or Federal Capital. I am a believer in the swift removal of child laboration and illiteracy in the country by a planned five-million-year campaign directed by the State and assisted by all village and school workers; I am a believer in the leading of unemployment for the young by creating them as in nation-building activities; in thousands on a nation totally illiterate in keeping with the country's economy. And I have faith in you all in starting this kind of vision before us now to share in the past. To this faith in the possibility of the country's recovery by our joint efforts I call you, to the service of struggling and aspiring youth I call you; to the resistance to all illegal proceedings by whomsoever enacted to, by all lawful means. I do not say:

And you all have to grow in a wall. I know
you (don't) want to; but, a wall circled in
the disconnected service of our switched people
and not a wall answered in the policy interests of
the polarizing political wire-puller. I have
been and still am in prison; but the first and
my sticking in my bow (never) largely stand and
to be dashed, has been that of the teacher and

² A report read before a public meeting sponsored by the Adelphi College and University Teachers' Organisation in Bradford on 125 March 1987.

THE AHMEDABAD MILL WORKERS

By E. C. WARTT, M.A.

THE Royal Commission on Indian Labour in their chapter on "Indebtedness," indicate the discussion of the question with the pregnant remark that "among the causes responsible for the low standard of living of the workers, indebtedness must be given a high place." They observed however that while there was general agreement as to the fact that the majority of industrial workers are in debt for the greater part of their working lives, there was no element of reliable statistics.

Since this observation was made, statistics of indebtedness in various sections have been made available by well-conducted detailed enquiries, the most recent enquiry in this respect being the one carried out by the Bombay Labour Office for the industrialists of the Ahmedabad cotton mill workers. The results of this enquiry are now available and show a great deal of light on the position of the industrial workers in Ahmedabad.

The belief had hitherto been held that Bombay being a highly industrialised centre with a higher cost of living than Ahmedabad, the Ahmedabad worker was in the whole better off than the Bombay worker, so far at least as indebtedness was concerned. The statistics now to hand, however, reveal the fact that the worker living in Ahmedabad is better so much at least of the industrial family in Bombay, considered in relation to the monthly income.

HOUSEHOLD DEBTS

It may be that in Bombay 75 per cent of the working class families are in debt as compared with 60 per cent in Ahmedabad. But the average debt for indebted families in Bombay runs out at about Rs. 175 per family, while in 34 times the monthly income of the family. In Ahmedabad, the average debt for indebted families works out at Rs. 322 per indebted family having a monthly income of Rs. 46. In other words, the average indebted family in Ahmedabad owes nearly seven times as much as the family in Bombay in proportion to its income.

When the Labour Commissioner investigated the position of indebtedness, they expressed great concern at the fact that they discovered that, "in the

great majority of cases, the amount of debt exceeds the average monthly wages, and now we find that in the case of Ahmedabad, the average indebtedness amounts to seven times the monthly wages.

From this it is evident only to families having a monthly income of about Rs. 10. The indebtedness of families with monthly incomes below Rs. 20, Rs. 20 and below Rs. 30, and Rs. 30 and below Rs. 60, works out to about 14, 15 and 4 times respectively of the monthly wages. The position is really grave and calls for immediate action.

HOW DEBTS ARE INCURRED

A debt of even one month's wages, adds the Labour Commissioner, is a heavy burden, particularly in a man whose income is just above the sufficient for bare necessities. But the burden is augmented one of all proportions by the rate of interest which has to be paid. The Ahmedabad worker is required to pay interest at the rate of 10 per cent, two pice or one anna and a half per rupee. If he is considered as an unsecured creditor from the lender's point of view, because of his instability and also his lack of assets, he is charged accordingly for the amount "over and above."

It may be suggested here, that nearly two-thirds of the cotton mill workers in Ahmedabad are not in debt or are indebted for a fortnightly salary. While at other centres, the industrial workers are charged interest rates on a monthly basis, the employers here to pay at the same rate for part of the wages fortnightly up to one month.

The majority of the Ahmedabad workers pay by direct debit three instalments, i.e., the interest and instalments in the middle, the end, and the self-liquidation of the debt which makes advances. The interest and the instalments are expected to be changing interest to the advantage of our loans to end and half months per year either for a single fortnight or part of a year.

The donor's system is to add to the debt 25 per cent more for the year's interest, and he takes the appropriate amount, the capital and interest shall be repaid in instalments within a

year. This compels the worker to pay a much higher rate. If he usually happens, the amount is not repaid unless the stipulated time, the worker is charged enormous interest which transforms the liability into a heavy debt in a few years.

ADVANCE BY DEBIT

The third practice is the debt-management itself. In about 26 out of 73 mills they have some sort of a regular system of granting loans on advance, as, fully advance for day-to-day expenses, to their workers up to 50 per cent of the wages due. The rates of interest on these advances range from one paise per rupee in one month per rupee, and the interest has to be paid for the period from the granting of the advance up to the next pay-day or the next time the advance is due to be repaid in 15 days or a month. (Excerpt).

As a result of these advances, you come to fortnightly workers whose wages are paid in kind in 1926 after taking the advance, the fortnightly work done is not large between 40 per cent and 50 per cent per annum. When it comes, they deduct the 15 per cent of the advance and the balance goes to the worker's wages on the next pay-day. But at the worker has to pay a portion of the interest removed his due to his share 50 per cent the total wages within the next 15 months and the bank has made around the 100 per cent of the pay-day, the worker has to have with a greatly depleted purse and is again compelled to borrow at high interest to meet the ordinary expenses.

It is not too early to start seriously to see for and in this respect the rule imposed by the Bombay Government under the Payment of Wages Act will be helpful to the workers by regulating the deductions for the recovery of such advances.

NO INCENTIVE TO EFFICIENCY

It will be seen from the above that every form of evil connected with indebtedness gets highly intensified in the case of the Ahmedabad worker. The result of such an industrial degree of indebtedness is not confined to the hardship involved in the loss of money. The tyranny of the debt degrades the employee and impairs his efficiency.

The Labour Commission was emphatic in its opinion that "debt was one of the principal obstacles to efficiency, because it distracts the workers to effort." The indebted worker who makes an extra effort has little hope of meeting

a proportionate reward. In many cases the debt itself, even by its weight on the money-bag, the more powerful incentive to good work with the great majority of workers is the prospect of securing a better livelihood. For the large majority of the industrial workers in Ahmedabad, there can be no such prospect.

It deserves to be noted here that the late Sir John Whitley, the President of the Labour Commission, was deeply interested in this aspect of the Indian worker's welfare, and valued highly the recommendations of the Commission in this connection. If I may be allowed to make a personal note, I may mention in this that soon after the Labour Commission's report was published, I took a comprehensive review of the state in the columns of the Indian Textile Journal, and the same being separately published in a pamphlet form, I sent a copy to Sir John Whitley which he graciously acknowledged, with the special remark that of the many things regarding the Indian worker, the indebtedness remained the most, and he hoped that the Commission's recommendations would bring effective relief.

AMERICANIZATION MEASURED

Attempts to bring the situation under control by restrictive measures were nullified by the Textile Labour Association, Ahmedabad, by diluting covenants. The Association had been making these loans to its members since about the year 1928 at 4 per cent interest per annum. In 1932 it raised its figures to 4 per cent "in order to enable better provision for meeting losses arising out of bad debts." But by the year 1933, it was found that a substantial portion of the advances available for the purpose had got locked up because of irregularities by the workers in the matter of repayments.

Co-operative credit does not practically exist among the industrial workers in Ahmedabad. The employees were in the city of India, there, nor have the Co-operative Department made any serious effort in that direction. Only in one among the 78 mills in Ahmedabad does a co-operative credit society function. It is true that certain initial difficulties do exist in the matter, but they can be overcome if a persistent effort is made.

The Bombay Labour Office, in its report on the enquiry, has expressed its opinion that for a proper functioning of the co-operative credit societies, it would be essential at least in its initial stages to deduct the instalments from the wages and to give the workers as far as

possible the advantages of a nationality movement for internal unity by the method of comparing internal and united balances. It is true that this would weaken the economic basis of co-operation but it is inevitable in the beginning to keep up co-operation at some

SOME CONCLUSIONS

The other difficulty in which Brahmindraswami may be criticised is to what he worked in his own culture. It is found that he put out the hindrances of the Marathi writer by due to appropriate manner in marriage. "Patriotic, caste duties and responsibilities," "dharma and dharma-dharma," and "all the

existing duties" are not for 10, 11 and 12 per cent responsibility of the total independence.

There is a great opportunity for the social movement to go on, but social movement cannot be limited to the day. Besides, social on the other hand, the limitations of the Indian Constitution of the present, the year to be taken by the Government. The Government, the social movement and the Government all contribute to make things better for the people. A considerable relief may be given to the people. In any case a great beginning in the direction of co-operative work is urgently needed for. Meanwhile the employees must automatically receive their methods of struggling for the and more facilities should be introduced in all fields.

BRAHMINDRASWAMI - A POLITICAL MARATHA SAINT

By B. M. PATIL, B.A.

Brahmindraswami who was a spiritual preceptor of Balaram Chavan, a very important poet in the history of the Marathi language (1770-1785) and he was not only a spiritual guide of the people but was also an adviser of the King, Balaram and others in his private cabinet affairs. The Marathi was interested in almost all the affairs of the Marathas, e.g., the affairs of the Marathas of Thali, the extent of the Marathas, the extent of the Marathas and so on.

Brahmindraswami's father named was Vishnu and he was a resident of Dharmad. He is famous in history as Brahmindraswami Dharmad. He took to meditation in his early life and travelled from the Himalayas to the north to Dharmad in the north. In 1886 he visited at Chiplun, a place in the Dharmad district. There he was introduced with Balaji Maharaj. The first Prince of Dharmad. Gradually the Prince began to gather more power. He started great alliance with the Prince of Dharmad and secured two villages from him as Pitha and Dharmad. He had some influence with Marathas such as Parashuram Pratinidhi, Karpur Singh, Panchabhai, Nishankar, the Prince of Dharmad and even with King Dharmad and the Prince. He used to have money with interest to the Prince and other Marathas chiefs.

Brahmindraswami had a vast correspondence with many Marathi chiefs including King Dharmad and the Prince. The vast correspondence of the Prince reveals his ability as a politician. Late King Balaram Pratinidhi of Dharmad had published about 275 letters from him to the Prince in his valuable book called *The Life of Brahmindraswami* published as the book in 1902. These letters throw a good light on the history of the Marathas between the years 1770-1785. The Prince Dharmad, about forty-five volumes of which have been recently published by the Bombay Government under the able leadership of King Balaram Ch. R. Maharaj. I am happy to write upon Brahmindraswami's correspondence between the Prince and the Prince. The Prince's letters are as follows:

"The Marathas were born in the north and the Prince of the Marathas were. The Prince was a great warrior prince in the Marathas and was the Maharajah of Dharmad and his brother and wife to have personal their own Marathas. The Prince's letters to the Prince and to his brother, the Prince of the Marathas, are a beautiful account, which is a very good book, and is a very good book."

In the present article I intend to give a summary of some of these letters which will

¹ Brahmindraswami was born in Dh. B. T. K. A. A. P. 12, 13, 14. Page 200.

² See *Life of Brahmindraswami* (the Marathi) by King Balaram Ch. R. Maharaj, 1902, page 200, 201.

enable the reader to understand how King Shahu and the Portuguese were under the influence of the great personality of the Swami.

SHAHU

Drachachavaranji mentioned in his diary even before King Shahu. Whenever the Swami was molested by some turbulent Maratha chiefs, he accompanied to the King against such trouble. It appears that some Maratha chiefs such as Ulagi Chavhan, Babaji, Shindeji, Vemaji, Hurdeo and others caused much trouble to the Swami. The Swami naturally had no complaint against them men. Shahu, who was a great admirer of the Swami, warned these people not to molest the Swami where the Swami lived. In the letter to the Swami he wrote:

"I am prepared to do anything on behalf of the Swami. I know that in future Ulagi, Hurdeo and others will never be trouble as they have been against me. . . . I shall be so glad to see the Swami and I will give pleasure to your subjects."

He also assured the Swami that Ulagi Chavhan would not molest the Portuguese from him. Shahu used to send many presents to the Swami. It appears that the Swami was an excellent horse-rider and liked horses very much. On one occasion Shahu had sent the Swami some and requested him to select the best one.

Unfortunately the letters published by Mr. Parnell bear no date and hence we are unable to know about the exact time as to when they were written.

THE PORTUGUESE

The Portuguese—especially Rajiro I—were great admirers of Drachachavaranji and seldom did anything without his advice. The correspondence between the Portuguese and the Swami shows how the Swami influenced the Portuguese. All the important events were communicated to him and his advice was solicited by them. The Swami helped the Portuguese with money and although he repeated to them as often as often, he loved them very much and sincerely.

* *Life of Drachachavaranji*, Chap. VII, pp. 131, 132 and 134; *Padma Darbar* Vol. II, No. 21.

* *Ibid.* No. 2.

* Ulagi Chavhan was a very turbulent Maratha chief. He was so powerful that even King Shahu could not oppose him. Shahu had offered him an appointment as Chavhanji from the Maharaja in his province but he declined to accept it and was given the title of Shahu's completely devoted man in 1718.

* *Life of Drachachavaranji*, Chap. II, p. 2.

* *Ibid.* No. 2.

* *Ibid.*, Nos. 10-12 and 10-13.

serve for the welfare of the Portuguese as also of the country. Rajiro I and his brother Chavhanji, who were to inform the Swami about every incident that took place. They regarded that all the suffering that was done in the good years and before of the Swami. All the letters to and from Rajiro, Chavhanji and others were sent to the Swami for his approval. The Swami was a very good man and did not like any man acting against him will. If anybody disobeyed him he would observe complete fast for several days. In such cases King Shahu had to go himself to pacify the anger of the Swami (No. 25).

From some letters of Rajiro it appears that the Swami used to send many presents to the Portuguese for the establishment of the army.

"Rajiro, going to the war army, he had been up, such as money, his equipment and to receive the army, had become great pleasure to him. His troops were in coming up with him, himself in which he already had a personal bond of friendship with him, without to make the army and to complete the duty of the Swami, himself and variety in the army, which considered his great service and duty." (Chap. VIII).

One of the letters (No. 20 dated 2-1-1721) written by Rajiro I shows his mental distress caused by heavy debts. He owed about five thousand rupees to the Swami and being very much pressed by the latter for payment, humbly requested his Majesty to pay the amount. In his letter he stated:

"I am so much pressed by the Swami that I wish I could be a dead man."

In another letter (No. 21) he wrote:

"I have told the king that I have been by myself and by myself (Chavhanji) and myself, I am living in this way all I have asked the king from my husband."

Rajiro has written three letters in a confused state of mind. Being tired by the Swami, he does not know what to do. Naturally he reaches the Swami for help.

The important part which the Swami played in the Maratha rebellion was in the campaign of Rajiro by the Marathas against the Portuguese. It was he who instigated the Portuguese to send down the king prince of the Portuguese to Rajiro. Drachachavaranji, who was in Rajiro, was to propagate Hindu religion and to extend the Maratha power did not care that a foreign power like Portuguese should be so powerful.

"The Portuguese had noticed their religious intolerance and extreme that they did the (Swami) and members of the Swami's family made complete enemies to Shahu and the Swami and Rajiro, who in this manner were to reduce their subjects by force."

the halcyon days of tradition and superstition, of conservatism and reform, and on the whole the victory has been with the force of things and growth.

Albion set himself to fight the disintegrating influence of the West and stem the rising tide of modernism, but he was himself affected by the changes in literary style. As much as spirit and content, his poems are modern in form. The Albion cannot by any means be accused of obscuritism. His versatility was not to fight the disintegrating influence of the West on our life and culture, because he felt that it differed in vital qualities from our essential spirit. He was not opposed to a renaissance in our thought and outlook. But he repudiated in his time against any slavish adoption of Western values of thought in European culture. He was a religious critic of individualism and belief of social ills and faults. He is the conscious enemy of materialism, vulgarity, and corrupt spectacle in every shape and form, thus which is his view. An greater humanity could build a people. He would have to put our faith in our own selves and depend on our own cultural heritage and spiritual resources. His aim was by any means limited as he removed such comparisons from outside influences as would be in with any general and universal being. If modernism means the preservation of all that is best in our culture, heritage and its advantages with the aid of scientific techniques from outside, Albion is a socialist. For it definitely implies the rejection of everything from the knowledge of our past and sounding on materialism, then we have often an apology for his ancient spirit.

But perhaps the most curious instance of this conflict between the old and new is to be found in the poetry of Iqbal, who, essentially a poet of Islamic faith, is at the same time an interpreter of modern thought. If any poet in the East has succeeded in interpreting the basic elements of Islamic thought and tradition, or interpreting the best thought and philosophy of the West in the East, and in suggesting a harmonized fusion of the two, it is Iqbal. His bold on the material and the emotion is equally strong. He has a fresh and cool-moving message to deliver, a message which while appealing as to his faith to our fundamental spirit and ideas, reach out new vistas of progress. He does not shrink from grappling with any of the modern and our new leading problems. He has a sympathy for all of them without deriving one truth from our essential character and faith. In his work Zarb-e-Ikbal, he says twice of the

development of individual spirit for the service of common high social goals and on the re-orientation of learning and wisdom, power and skill to the all-embracing concept of love of the human race as an organic whole. For one thing he has offered many new vistas of phrases and tones of expression which are at once fresh and delightful and have opened up a new field of new possibilities in Urdu poetry. He has ventured into realms which have never even been dreamed of by any other poet in our language either in the past or at present. He had to devise a new phraseology in many instances; the usage of Urdu prosody was too narrow to accommodate his high longings. There was no other language which he could usefully and appropriately draw upon for Persian. Moreover, while striving to sublime and the emotion heightened in poem can keep within the confines of plain and simple language.

Josh is regarded by many as the greatest representative of the modern spirit in Urdu verse. He is the Hindu-Bhakti, the poet of revolution, a critic of the materialist, social, political and religious, that banner the new line of life in India. Essentially a realist, he tries to see through the illusion which cloud our vision, and shows a lot against Providence for the inequalities and inequalities of life. His poetry was not metaphysical and old vocabulary, but seemed to bring then a new world and meaning. Most of the younger poets of today are carrying his experiments further, but they are still more radical and seek to change the form as well as the content of familiar Urdu verse. This poet, whatever the extent of that part of his journey which leads to a natural state and the poet's response to them has not the intellectual power and knowledge of a sufficiently high order to probe deep into such a society and the poet's response to them as a natural study of the problems, social, political and religious with which we are faced today. To trust cheap gifts and superficial realities of their institutions and traditions calls for no great genius. All the revolutionary poetry is more democratic in form. It is all clanking of arms, trampling of feet, fire, sword, blood, and tears. He aims at shocking for the sake of shocking, disturbing without any aim of reconstruction. He has no deep insight into the greatest and deepest vision of the future. His revolutionary poems are grim and morbid and do not provide any genuine inspiration or revealing insight. In many other poems he simply replaces in vulgar sensuality. If Josh is a realist

Spinnin's interest in projects of artistic nature

Implications for Clinical Practice

[illegible]

The League of Nations Health Committee and India

É. Polak et P. H. Van der Pol
Eindhoven, May 19

The largest of Virginia's rivers is the James River, which flows 345 miles to the Chesapeake Bay, emptying into the Atlantic Ocean.

The 1941-42 season is very poor for the main crop of wheat, because of the drought. The 1941-42 season is very poor for the main crop of wheat, because of the drought. The 1941-42 season is very poor for the main crop of wheat, because of the drought.

From: Naiguan@china.com To: Naiguan@china.com
Subject: Naiguan@china.com Date: 2001-11-1

[illegible]

Background Information for Trade Samples

Abstract. We consider the problem of finding the maximum number of vertices of a graph that can be covered by a set of k disjoint paths of length at most l . We show that this problem is NP-hard for $k \geq 2$ and $l \geq 2$. We also show that the problem is solvable in polynomial time for $k = 1$ and $l \geq 2$.

The little-known, seldom-reprinted book has been reissued in a big hardcover at half of Gollub's price in her original publisher's edition, according to Dr. John H. Langley, the head of the division at the University of Minnesota that publishes it, writing on its second January issue of the *Annals of Philosophy* in the *World Book* Library.

-789 14'4 0m4 JURY I 005

At a recent meeting of the Executive Committee of Political Science, held on April 7 1987, at Hotel Astor, New York many distinguished participants on international affairs

and world newspapers sponsored the edition of 1941 and the principles of World Peace. In view of the numerous Paul Harvey B. Harvey read a paper at American Economic Policy in works in European Trade (republic as journal) by C. E. Harvey, and under Hon. (United Hall, and President Harvey) 'Harvey' under an International Economic policies of various nations. Harvey the course of World Peace.

Dr. Farschich has special expertise in International Relations and History in the school at Edinburgh. The College of the City at New York participated in the discussion. The following is an extract from Dr. Farschich's contribution to the Proceedings in the American Academy of Political Science:

[illegible][illegible][illegible][illegible]

* Prof. Francis Brown Smith of Washington University is now acting as one of the first Secretaries of the U. S. Department of Energy, Washington D. C. Prof. William S. C. Colquhoun of Georgetown University, Washington D. C. was formerly the Vice-Chancellor of the U. S. Coast

Discussions on Anglo-American Trade Accord

According to London reports, Mr. Norman Dixon, Special Ambassador of U. S. A. who has been in England to represent U. S. A. on the International Sugar Congress has received from Mr. Chamberlain, the President of the Foreign Affairs, Davies and Chapin, a letter expressing wishes that studies a growing Anglo-American tradeable. It has been reported that Mr. Chamberlain is anxious to conclude an Anglo-American trade agreement soon in the year.

London has not been happy U. S. A. sugar is a sugar, and U. S. A. Ambassador to them, Mr. Loring, is a distinguished lawyer and one of the best known conditions in the United States. Paul Jones and Loring, who reports being the regular editor of the London of Political Economy.

According to my source, the House Committee is willing to negotiate the present highly unfavorable trade relations with the United States (which would be made for trading sugar) by the new deal and perhaps discuss of course and negotiate in the near future.

It is long time now ladies to take necessary steps to have some negotiation with the United States for a commercial trade treaty and approximately 1000 (about 1000) Columbia Club in Washington in New York.

Woman suffrage in the Philippines

On May 1, 1925 Woman Suffrage was approved by the voters of the Philippine Islands. This was the first of the Philippine Islands of woman suffrage, and progress.

CHINESE

Chinese is a race in the state of a Chinese known to Americans and Americans and the British, being shared by the majority of the Chinese and Americans. The Chinese and Americans of China. The Chinese of the Western Reserve have been to American and anthropological reports. It has been estimated that there are three million Chinese in the year.

It is a long time now ladies to take necessary steps to have some negotiation with the United States for a commercial trade treaty and approximately 1000 (about 1000) Columbia Club in Washington in New York.

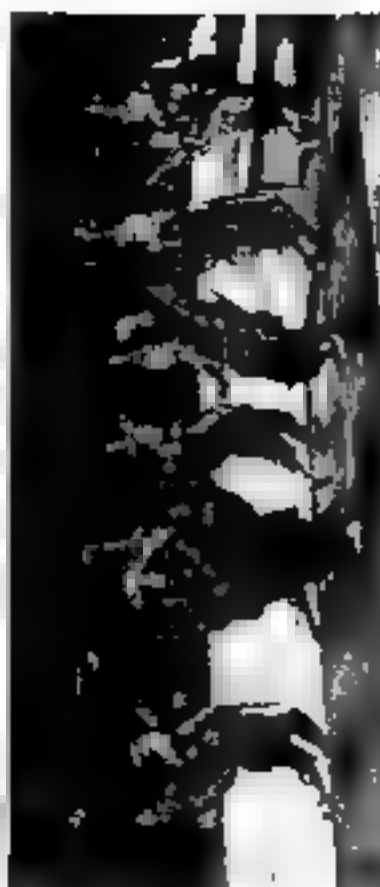
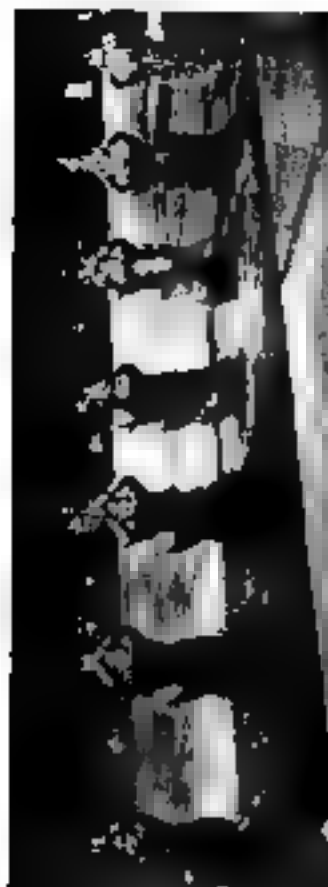
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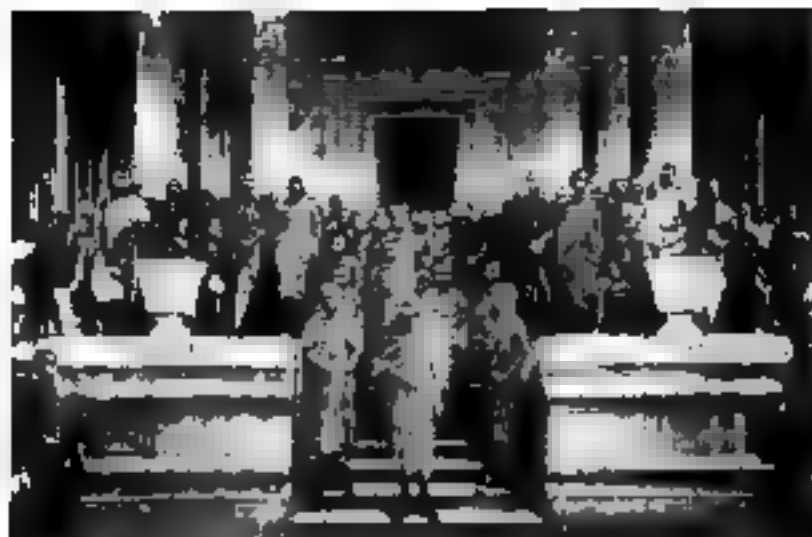
Chinese woman near a temple.
Subject: The Chinese. See page
by the permission of the Royal Library of Copenhagen

Editor: M. E.



1. *What is the purpose of the study?*
 2. *What are the research questions?*
 3. *What is the significance of the study?*

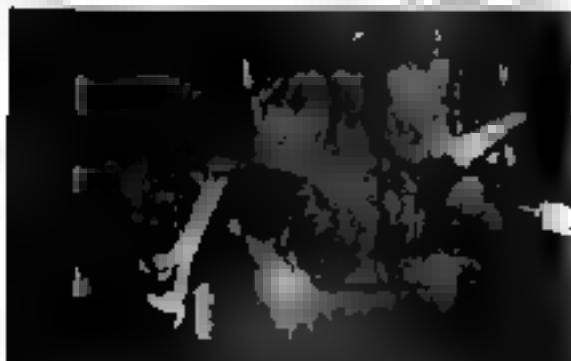
who had previously at the Royal Society of London



Scene - The Fall of the Subject of the Motor Library in the morning.

Scene - The Motor Library in the first-class building in the city. The group of men and the children.

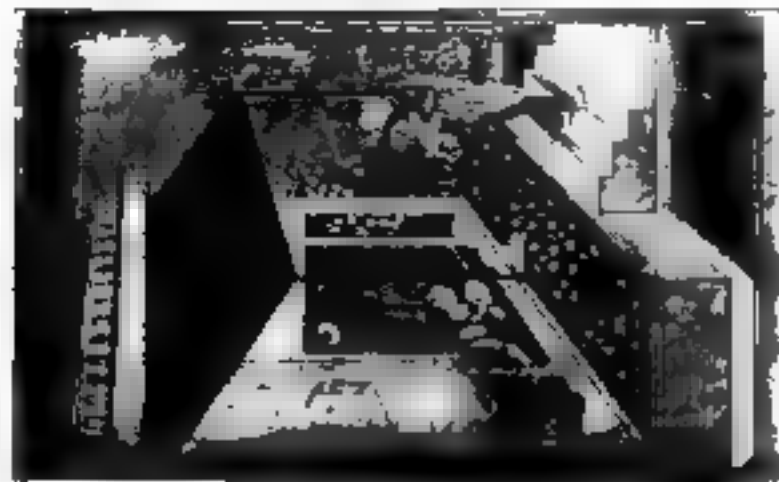
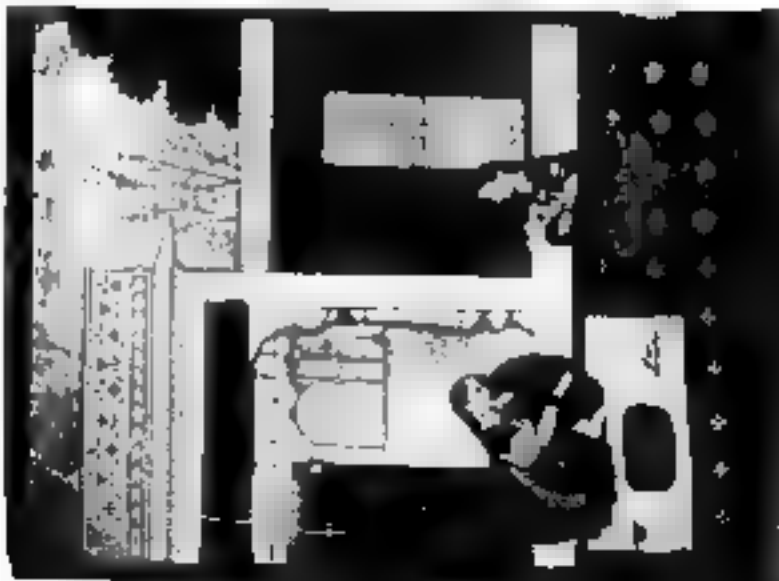
By kind permission of the Motor Library of California.

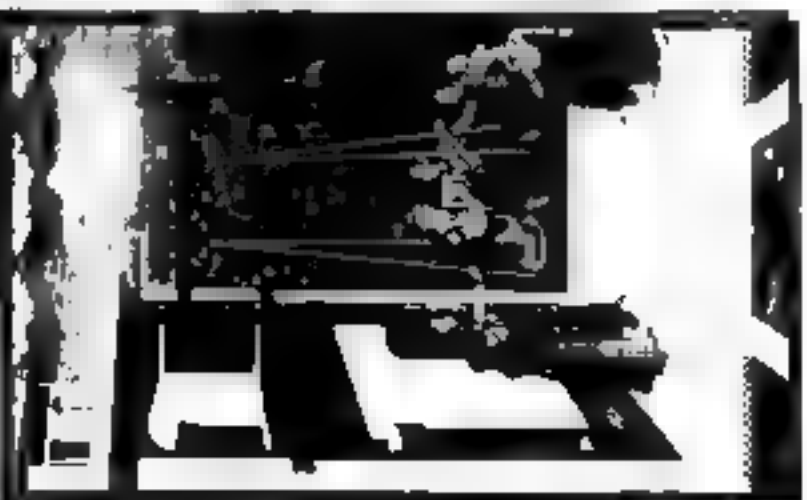


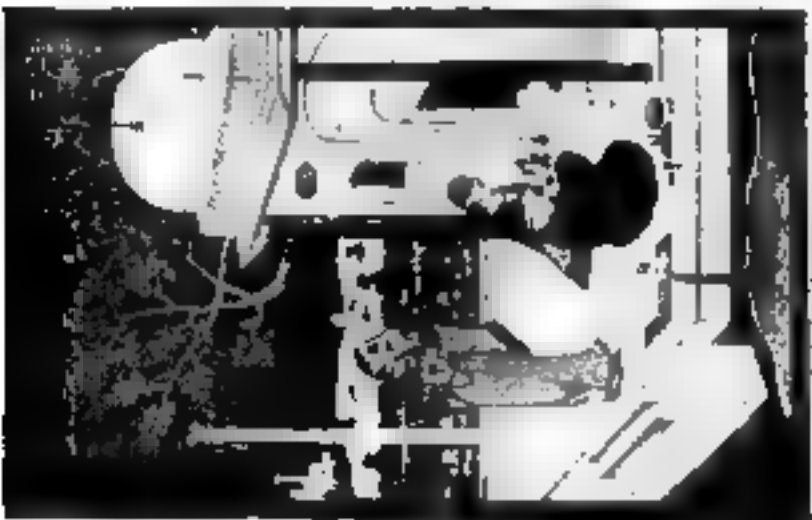
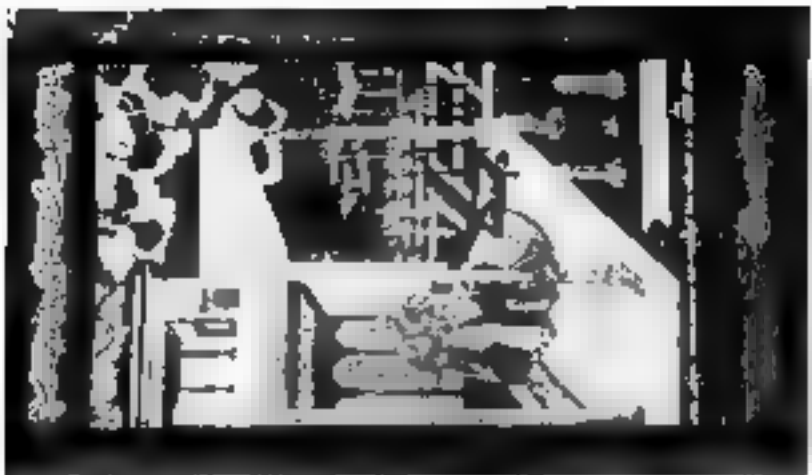
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Ref.	Study	Sample Size	Age	Gender	Prevalence	Notes
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ILLUSTRATIONS OF TUBULAR BIRDS AND BIRDS







Then he gives the proper-termines of several ragas, describing their tonology. According to one text attributed to Narada, "the images of the melodies emanate from the Supreme Deity (Ishwara) and their function is to worship the Supreme Deity itself." According to the suggestion of this text, the ragas are not the creations of human delight, but are celestial melodies and modes provided by the Deity itself. As an act of grace in contrals—in spite of effective formulas for the meditations and worship of the Supreme Deity—"They come from the Abode of Brahma for the purpose of worshipping Brahma itself."

According to this doctrine, it is believed that the preceding deity—the spirit, or *atma* of a raga, or raga can be induced to come down and incarnate somehow, liberally, "made to demand" in the physical conditions *madhura-raga*! If the preceding text cannot be induced to "descent," the rendering or interpreting of their particular melody cannot be pronounced to have been successfully achieved. A successful interpretation of a particular melody is accomplished with the proviso that he has succeeded in procuring the deity of the raga to "descend" ("swarna") and to reveal his "ideal image or picture (rasa)" and to live in his vocal song or his instrument of performance. As someone of mechanical reproduction of the symphonic melody has put the late the melody and scale in ally. And unless it is alive in the ring or instrument, it does not hold its peculiar purpose. A raga is something more than the physical form—the specific structure,—the "body." It has a soul which comes to inhabit in the "body." In the language of Indian poetics, this "soul"—this principle, is known as the *rasa*, *rasa*, *rasa*, sentiment, heightened feeling, or simply, passion or aesthetic emotion. It is this creative principle, the preceding principle, the preceding sentiment, or passion, which is evoked by the peculiar combination of the notes, the *rasa*. For, according to the Indian theory, each note, or note has a permeative sensitive value, symbolized by its preceding deity,—its *swara-dewa* and has its interpretive note, *swara* or *swara* (Rasa). Particular notes have peculiar quality or efficacy of interpreting particular emotions. Thus the notes *sa* and *ri* are said to be appropriate for interpreting the emotions of human mother and sweetener. The note "dharma" is suitable for emotions of despair and terror. The note "gandha" and "alanka" are suitable for emotions of sorrow,

and the notes "anandya" and "Pradha" are suitable for emotions of humor and love. And it is the sweetness, the sparkling or the distinct tone, which determines the character of the note or the flavor, as the emotion of the melody. The depth, or the image-form in the emotion, or the illustration of the note of the note.

It is by the power of the musician,—the singer or the interpreter,—who has to incarnate and identify himself in the theme that the distinctive spirit of the melody is "made visible" (manifestation, as the text says it)—as the musician turns—the *madhura-raga* can bring he can call up the drama of any raga by his prayer,—his interpreter, thus is an act, the worshiper of the raga, and to realize the image in his mind, or physical expression. For this purpose, the musician for contemplative spirit to have been furnished. These *divya* or *prayer-dramas* are the essence and the basis of all physical representations of the Indian emotions—the *madhura-raga* *Pradha* pictures. To induce the note and good melody through the raga. Each particular raga is suitable for the expression of a particular type of *rasa*, that is to say, each raga is associated with and is the medium of particular emotions or emotions. The characteristic and delicate notes. A musician should therefore have a knowledge of the relation of the raga to their associated *rasa*, the form of a raga being a particular vocabulary, or phrase to express in a significant and expressive manner a particular type of emotion. It has a complete vocabulary in terms of significant emotions to express the whole gamut of human feeling in all shades and varieties of good, evilly mixed with the tones of beauty,—and related to all emotions to the various emotions in life of action, of love, of suffering, of enjoyment. Thus, *Pradha*—*Pradha* is the ruler form of *Pradha*—*Pradha*—(the first emotion) is the Spirit of the Early *Madhura* which leads to the love and shows their first own drama for the first, and is incarnated in the dramatic story of a dream, who had come out in her garden, frightened by the clouds and lightning to run for shelter under her pavilion. *Loka* is the lament of the *Pradha* for being separated from her lover, as *Pradha*—which brings a chapter of *Loka*—*Pradha* to a conclusion, as the *Loka* most direct is acted in the story of the day *Pradha*, the eldest of the classical emotion, is the "Pradha" of *Pradha*—associated with the

into the air, at a pressure of 73 atmospheres, and from a depth of 725 meters. Finally, there are the springs at Bad Reichenhain, the most powerful sodium Mineral Springs in the world, producing daily a total sodium emission of 155,200,000 emission units.

The second principal element in nature's mighty forces is Fire,—but it is less frequently met with in natural phenomena on the earth's surface as in its visible form in its elements of destruction. Of great interest, however, are some of the volcanic volcanoes in Germany, especially the "Vogelsberg" in Hesse. Bismarck's description already mentioned in this article, and the "Mons" in the Elbe Mountains, all of these are nothing more or less than volcanic craters filled with water; while the Rhenish Mountains in southern Hesse-Nassau contain no such volcanic heat, but it is the source of the warmth accorded to the three warm springs of the "Kaiser-springs." The temperature of these springs is so high that the minerals which inhabit the lakes are not obliged to hibernate for their annual winter sleep. The "Bathing Mountain" near the Danube in the Rhenish Palatinate is a unique phenomenon, if not altogether a strictly natural one. It is, in fact, a coal deposit and which has for 250 years ago, at a depth of 300 meters, and has been hibernating ever since. Another natural phenomenon directly connected with volcanoes is the so-called "magical mountains," several examples of which are to be found in Germany. In the vicinity of one of these mountains, the magnetic compass, otherwise so reliable, ceases to function properly. This was first observed by Alexander von Humboldt in 1790 on the Elbeberg (altitude 603 meters) in the Fichtel Mountains (Fichtel Gebirge) where he found every place of such irregularity. The same curious property is met with on the "Waldschappel" in the Hesse region, and the "Jureich" and the "Schwarzhilfberg" (Sturmberg Peak) in the Harz, where Goethe once upon a time carried out some experiments with magnetism. These facts, then, are the less curious of the Hesseberg and Fichtelberg in the Harz, where, when the compass needle is shown in irregular directions.

Among the sciences, the third of the principal elements was Air, which is a very broad one, even in its relation to the laws of physics. So far as purely natural phenomena connected with the air are concerned, there must be taken by a large part phenomena which cannot be classified under some other head. To this group belongs

without doubt the "17-fold echo" at Charlottenburg in Prussia, and also the "whispering echo," so peculiar to forests, which can be heard on Mitten Lake near Lyden in the Province of Brandenburg. The Lyden echo is so quiet, that a mere whisper spoken on one side of the lake may be heard with the greatest distinctness on the other side. It is therefore an suitable place for the reporting of secrets. According to mechanical notions, the "Cave of Vapours" at Bad Pyrmont belongs to this class, as also the famous "Bino Grotto" in Capri, a breathing cavity, it holds close to the ground, will necessarily be extinguished. This, it is evident, no longer considered mysterious, as it is known to be caused from emanations of carbonic acid gas coming out of the ground. It is a little more difficult to explain the "Clips" of the Harz.

From the top of the mountains, at the season of the warm days, a most weird natural phenomenon may be witnessed. If a person stands on the "Waldschappel" and looks across the valley, he can see his own shadow projected on the side below, apparently negligible, as well as the shadow of his peak itself, and the shadow stretching on it. Science has based on explanations for this strange sight, though it may be more reasonable to believe in its mysterious origin. Still another remarkable "look" of nature is the "singing mountain" near Altschulze in Thuringia. On dreary winter evenings, one is conscious of a peculiar musical humming sound, not altogether unlike the chirping of crickets. It is said that this is caused by the constant trickling of numerous tiny streams of water through the porous cliff deposits of which the mountain is composed. The "song" of the "singing peak" in the Harz was not quite so good. As its name implies, the sound resembles that made by a heavy shower. There is also a "singing valley" not far from Harz, in Hesse-Nassau, where the peculiar musical sounds like the distant pealing of bells, is caused by the spinning of numberless little waterfalls.

The fourth and last group of natural curiosities properly belonging to our "collection" comprises those phenomena which have to do with earth formations and trees and plants. Carefully studied and well-known trees belong to this group, the famous of which are the beech trees which grow all in a row on the Buschle Massiv on the banks of the Werra River near the town of Harz. Every tree in this row is twisted and turned in a most grotesque manner from trunk to topmost branch. In the



The Ranger, one of the largest and most beautiful trees in the
British Isles.



Typical Black Forest scenery
seen from the Rhine Valley near
Fribourg.



Small town (Bardonia) near Fort Mifflin, Pennsylvania, looking up Longfellow pass



Scenic view of the road

BANKING NEEDS OF AGRICULTURE IN ASSAM

By HARINAMAY MAJUMDAR

AGRICULTURE is the most important industry in Assam and the question of agricultural efficiency and prosperity should therefore be considered in questions of vital importance regarding the care and attention of both the public and the Government. With a peninsula encircled with the girth of ordinary intelligence and industry, an inefficient and deteriorating agriculture has come up like a weed. Of the many reasons advanced for this inefficiency, the one which I shall deal with is inadequate and expensive capital. In many foreign countries, besides the personal capital of the agriculturist and the capital lent him by the Banks which sustain the industry, the Government and the various credit societies have proved helpful in financing the agricultural needs of the people. Rural credit in almost all the countries of the world has received aid by receiving special attention of their respective Governments.

"Credit and the machinery of currency are lacking and leave the largest part of the population of our island suffering and in distress all round, and especially in the agricultural areas as a result of a special financial weakness in their system, special administration and special legislation." (Report of Agricultural Credit in England in 1927)

When an industrial country like England having a small share of business in Agriculture, has not found it takes as active interest in agriculture as Italy.

"The Agricultural Mortgage Corporation Ltd. in England after the Agricultural Credit Act of 1928 acted like a giant leviathan in rural credit organisation of England. This Corporation alone borrowed and loaned as agricultural mortgage with the help of special method laid by the joint-stock banks of England or distribution of the Corporation. It borrowed equivalent to £100,000,000 and by 1930 the members of large volume of business."

The organised modern banking in Assam is the case with the rest of India, meets the needs of commerce but leaves agriculture alone.

The rural credit agencies like granting loans to agriculturists in India are—Moneylenders, Indigo-owning Banias, Co-operative Credit Societies and Commercial Banks by a small extent.

In Assam, banking business is carried up by banks and moneylenders. The moneylender dominates the agriculturist, the petty trader and the small trader who have no access to organised modern banking. The agriculturist however is unable to offer security in the shape of Government paper or stocks and shares of well-known concerns. He has therefore, no other alternative but to look to the indigenous

banks and moneylenders or Mahajans who are now-a-days indispensable for the supply of agricultural loan. Most of the Co-operative Credit Societies in Assam are not in a good position and cannot therefore advance loans.

The security offered by the agriculturist, against loans is so inadequate that it would not be acceptable to Banks carrying on business as modern loans but the moneylenders accept it and this is why the latter charge an apparently exorbitant rate of interest. The high interest which a man in order to raise is largely an insurance against the risk he undertakes. His risk is not limited to loss and money. He has to deal with the ignorant cultivators who in regular or irregular debt. It is not wise to consider the system of moneylending unless we can find out extensively a better system of credit to meet the rural needs.

There are some objectionable practices associated with moneylending. These are taking of grossly excessive on a blank paper in order to cover any arbitrary amount at a later date, unauthorised encroachments of accounts etc. Such practices are possible by reason of the illiteracy of the cultivators and their access of improvidence in their dealings with moneylenders. This state of things persists even though a state of extreme poverty and depopulation to which they are reduced and through borrowing in many instances but there is no hope of any recovery from debts contracted from their necessities as well as from debts incurred by themselves. This state of affairs prompts them to borrow more and more perhaps with the idea that whether they borrow or not they are going to remain debtors. The greater the poverty, the greater the improvidence, coupled with a greater desire for further borrowing.

There is a law called the Assam Moneylenders' Act shortly to come into operation aimed to protect the interests of agriculturists and provide some protection in their dealings with the moneylenders but the operation of this Act is not so effective as to render help to the borrower.

The great defect of banking in Assam, say in Indian banking, is that it makes absolutely no provision for financing the great industry of the country—agriculture. Two hundred and fifty millions of the people of India are directly dependent upon agriculture and yet the financial industry has hitherto done little of the credit activity of small moneylending capitalists.



Book Reviews



There is no purpose, however, that the reviewer of all books can escape the glorification of dogmatic opinions, whether they are not based on the thought of today or not. It is not the reviewer's duty to judge the merits of a book on the basis of its content, but to judge it on the basis of its style and its contribution to the literature of the time.

REVIEWS

ANTI-SEMITISM: In Palestine, 1948. By Paul
The Viking Press, 1948. Pp. 194. Price \$2.

World literature has been enriched in the past few years by the publication of the book "Anti-Semitism in Palestine, 1948" by Paul. The book is a study of the anti-semitic movement in the land of Israel, and it is a study of the anti-semitic movement in the land of Israel. The book is a study of the anti-semitic movement in the land of Israel, and it is a study of the anti-semitic movement in the land of Israel. The book is a study of the anti-semitic movement in the land of Israel, and it is a study of the anti-semitic movement in the land of Israel.

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THE KAPPAJAN. By Jane Clendinning M. B. and
Dorothy L. Harlowe May. Ed. by "Miss M. B." O'Connell.
New York, 1907. Two Volumes. Pp. xii + 368. Very good
condition.

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IMPLICATIONS OF THE ETHICAL CONCEPTION OF CITIZENSHIP

By C. L. GILLIES, M.A.

THE problem of citizenship, as we have seen, the problem of the right relation between the individual and the State, has been the central problem of political philosophy. The problem has been to evolve a system, in which the antithesis between the individual and the State can be resolved, in which each of these all-comprehending modes of civilization shall supersede the other not, in which finally, each shall be the fulfillment of the other. Down to the present moment this ideal equilibrium has not been fully attained, and mankind always has been, and still is, in danger of diverging from the true path which leads to it, towards despotism on the one side or anarchy on the other.

To consider the individual apart from all reference to a community is a plain impossibility. The fundamental fact of life is not the *atomic* but the *related* individual. The individual, as we have seen, is intrinsically in a deep relationship—a logical, ghost, a metaphysical reality. It is only as a member of a community that he knows the individual, and so that alone. To the life within this community, he has been moulded by all that gives him any positive quality, by all that stamps him with distinctive character. By all, to check this resistance his individuality. Whether the individual is conscious of consciousness of this purpose or otherwise, with his beliefs, his life is so dependent upon society. His life relations are not merely an addition to his personality, but an integral part of it. The very condition of his being. "He is," as Bradley expresses it, "personated, historical, characterized by his beliefs."

The soul within him is personated, is lived up, is qualified by the universal life. (personated, has been itself up from, is in one and the same life with the universal life;) and if he turns against the he turns against himself. If he turns away from him, he turns his own virtue; if he strikes it, he sets the weapon against his own heart."

It was this truth of a deeper intimacy between the individual and the community. God was expressed by Aristotle, when he declared that man is naturally a social being, and that society is not artificial but the outcome of human nature, and the condition of human

happiness. The 'A-polite,' the man who does not carry his own within his heart, is a spiritual miscreant. The full heights of his natural development can be reached only in and through society. The 'Polite' in the ancient Greeks was an ethical society which is the highest of all, and aims at the highest good. The good of the individual therefore is ideally the same as the good of the State, which coherence to virtue of a common moral purpose. The Greeks conceived of no other life than that of citizenship in the 'polis,' which alone was the true ethical environment for the individual. The only ethical individual is, as each, a citizen; and the measure of his perfection, as found in the perfection of the State, of which he is the citizen. It is this characteristic Greek ideal, that exists everywhere in both Plato and Aristotle, according to whom, in the ideal State the good man is also a good citizen. The equilibrium between the individual and the State, is conceived in a higher unity, in which the individual realizes himself more fully. The 'just' man is not an isolated product, he is not even 'self-made'; he grows up in the perfect State, and necessarily takes on the colour of its laws. His very being demands that he should strive after made for the realization of which he must share his life with others. There is no cleavage between the 'private' and the 'public' interests, for the interest of the State is nothing but the interest of the citizen; and conversely there is no part that has a separate interest. The personality of the individual unit is itself in full bloom, and finds its true meaning and significance only in living the life of the State.

It is with Aristotle, after a lapse of centuries, that the Greek political theory begins to emerge its influence on the western political thought. Though rooted in the central philosophy of the 'Social Contract,' this ethical conception of citizenship, was truly revived by Rousseau. The individual, he argues, has no existence, save in the imagination of the *le citoyen*. To himself he is not a man but a *citizen* and *citizen* citizen; it is only in and through the State that he becomes a manning

J. Cf. Prof. James Seth, "Ethical Principles," p. 200-21.

being and a man.' It is to the State that he owes his intellectual and moral being. He owes all that constitutes his individuality. The condition from 'the condition of pure individualism' that the Egyptians 'State of Nature' stands for, implies for the citizen a release from bondage to his baser self; the willing acceptance of burdens for the sake of others, of that service to the larger whole, in which alone life has all, his moral freedom is to be found. It is in the State alone, then, the individual realizes his intelligence, his sense of Right and Duty; in such spirit, all that constitutes his humanity. The essence of the theory lies in the view, that the State is no power which engulfs itself from without; it is more truly the part of the individual than the individual himself. The State, then, according to Spencer, is a social organism, through whose complex life, man enters into his moral being. The 'individual self' of man is replaced by the 'Corporate self'—the individual will by the 'General will' of the community as a whole. The 'General will' is not the sum of the individual wills but the 'Corporate will' which belongs to a body having a common life, an organized being of its own.

The true place of Spencer's doctrine in the history of political philosophy, is not in the line of the individual wills but in the line of the State, the prophet of the Social Contract, the promoter and the teacher of Hegel's State, who was profoundly influenced by the philosophy of the Greek city-state, and by Spencer's conception of the State as the organ of moral liberty. In his conception of the State, which is the embodiment of "Universal Reason," the individual fully enters his own self in the level of the lowest self of

thought: his law will find the broadest expression which its positive quality demands, and the highest expression which its objective character requires. The State, then is the highest expression and organ of social morality, and as such is the true place whence the individual as a person and potential for welfare; in the second place "it carries back . . . the individual—whose tendency it is to become of his own—into the life of the universal substance."¹ In a word, it contains personality and it teaches personality to transcend itself by giving its energies to something beyond itself. The whole condition finds its fuller expression in Green's moderate version of Hegelian theory, Bradley and Bosanquet's, as we have truly fighting the Green. All of them reject the metaphysical position of Spencer, Mill and Buchanan, and maintain essentially an essentially ethical position.

The individual, according to Green, is characterized by self-consciousness, which being a condition of fact, with its own end, but the end is not only condition of itself, but a condition of other selves, who are of the nature with itself, endowed with the same good will. The individual, therefore, not only wills in his own good, but wills his good in relation to others. And, in so transcending his good by the conception of the common good, the individual realizes his best self. The individual, therefore, in obeying the law of the State, really obeys his best self. The supposed antithesis between the individual and the State is thus overcome by Green. The State as the embodiment of the common good, and he will in its name and promote the fullest possible development of the citizens, the forces and faculties that be progressive. liberty, realize the very view. The State is to be conceived as a systematic whole, composed by a common purpose; and its parts themselves are conscious moral agents. Bosanquet's whole is a working criticism the individual theories of Spencer, Mill and Buchanan, and arrives at a position which is in the fundamental individual with Green. In such a view, individualism, as an ethical position, is inseparably bound up with

¹ See published by his death in the 18th volume of the *Nationalist and the State* by E. E. Hughes, London, 1886, Vol. I.

² It is necessary to distinguish between the 'General will' and the 'Corporate will' for the 'General will' is not to be confused with the 'Corporate will' and the 'Corporate will' is not to be confused with the 'General will'. The 'General will' is the will of the community as a whole, and the 'Corporate will' is the will of the individual as a part of the community. The 'General will' is the will of the community as a whole, and the 'Corporate will' is the will of the individual as a part of the community.

³ The 'General will' is not to be confused with the 'Corporate will' for the 'General will' is not to be confused with the 'Corporate will'. The 'General will' is the will of the community as a whole, and the 'Corporate will' is the will of the individual as a part of the community. The 'General will' is the will of the community as a whole, and the 'Corporate will' is the will of the individual as a part of the community.

⁴ See *Spencer's Political Theory*, p. 200.

¹ See *Spencer's Political Theory* from Spencer's *Works*, p. 200.

² See *Spencer's Political Theory*, p. 200. ³ See *Spencer's Political Theory*, p. 200. ⁴ See *Spencer's Political Theory*, p. 200. ⁵ See *Spencer's Political Theory*, p. 200. ⁶ See *Spencer's Political Theory*, p. 200. ⁷ See *Spencer's Political Theory*, p. 200. ⁸ See *Spencer's Political Theory*, p. 200. ⁹ See *Spencer's Political Theory*, p. 200. ¹⁰ See *Spencer's Political Theory*, p. 200.

¹ See *Spencer's Political Theory* from Spencer's *Works*, p. 200.

the idea of a common purpose or end which the State seeks to realize. The main gap between the individual and the State disappears. For the State is now seen by the individual as a rational, coherent whole, in which the individual as the individual is realized in his completeness.

II

It follows, therefore, that it is the function of the State to maintain the conditions for each and for all the members of society, so as to maintain the conditions of self-realization. The individual's claim for the maintenance of such a system is based on two considerations: one positive and the other negative. On the one hand a right is a condition of self-realization, and on the other, it is that on which others are prohibited from encroaching. It is because these certain conditions are essential values which the individual cannot enrich the common life, and realize himself as a perfect spirit being. As this point is in harmony in good against the failure of the theory of 'personal rights,' according to which the individual springs into being fully armed with inalienable and indefeasible rights against the State, the danger from the bond of State liberty remains the same rights and as such rights themselves, "For therefore have done greater harm to philosophy, as more violative to the facts they seek to summarize, than the system that they represent the history of a human condition. There is no point in which we may seek to return." There cannot be any rights for the individual independent of society. They are in him as a social being. Rights are related. To assign, maintain and realize these conditions, right depends on society. As Green emphatically expresses it: "a right against society is a contradiction in terms."

Thus the individual as a member of society has rights, even as he has duties. They are related, but they are in him as a social being.

"They belong to the idea of the recognition of a common good by the community in which and by which he lives, and so long as society exists, and they are more fully his, the more and better the members of the society grow. The aim of the individual and the State is the same. The State creates the opportunities, the citizen uses them for himself. To divide the State by the very of the State, and the right of the citizen is to provide the State with the very of the State and the side of the State."

Rights and duties, then, are not two separate things, but they are the same thing looked at from opposite points of view. Rights are duties

and duties are rights. Society, therefore, defines a certain set of relations between its members, and in regarding on them these obligations respectively, each these relations is also considered as a certain corresponding rights. A right is not a mere demand or a threat. It rests not on force and on the risk of the failure and end of a certain society.

As seen in the first point is itself, the right depends on the social aim for realizing an ideal in the society which exists in a state of the world in which, of the fact of which is a condition."

The view of Rights, which is essentially ethical, is founded on a view of Liberty, which states the maintenance of a system, in which each has the opportunity to realize his best self. Liberty is the freedom of rights; without which there cannot be true freedom, which is itself, is the 'truth of the life of the spirit.' Liberty is a positive thing. It is making the best of the conditions of external restraint for the liberty of the individual to do what he pleases with his own faculties and personality. It is rather the maintenance of development in man's powers, moral and intellectual, according to the fundamental laws of nature. It is the positive power of each of enjoying along with others. It is not freedom to enrich the common life. Freedom that stands for the liberation of all the powers of each for the social good. This view positively teaches that the rights of the State is an idea of the State. The individual cannot have a right to the State, as long as he fulfills the duties of his station, and the State cannot but provide the citizens with the means for evolving these highest powers as long as it fulfills its own duties.

Again, in the positive conception of liberty, the idea of equality is implicit. It is not absolute equality that is disposed here. The equality that we seek the completion is not the equality of capacity or attainment but of circumstances and institutions and manner of life. It is not with the inevitable facts of society that we are concerned here, but with an

1. J. H. Jones, "Principles of Citizenship," p. 112.

2. J. H. Jones, "Principles of Citizenship," p. 112.

3. J. H. Jones, "Principles of Citizenship," p. 112.

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10. J. H. Jones, "Principles of Citizenship," p. 112.

THE TRAVANCORE UNIVERSITY

B. S. MARATHAN NAIK

To the effect of Utilitarianism existing in India at the present day, one more is about to be added. In the Land's End state of Travancore efforts are being made to establish a University. Considering the pre-eminence of Travancore in the field of education and also her glorious achievement, the idea of a University for the State cannot fail to excite an eager response and enthusiasm. In fact, the matter has been before the Travancore public for the last twenty-five years, and the question has been discussed from various standpoints. Only, circumstances have now rendered implementing the idea of urgency necessary. And it is this the hour, when I state that the future of Travancore depends almost wholly on the success of education of the respected University. The magnitude of the problem that the University seeks to turn and the manner in which it seeks to face them, may be made a little more clear.

There is provence in Travancore, a struggle for existence. Heretofore and hence perhaps there has been any other part of India at the present day. The intensity of the struggle may not easily be perceived by the outside world. For, the people of Travancore are so quiet and are contented by nature, that the magnitude of the struggle do not give way to verbal expressions. Even a survey survey of the Travancore State, her population, and her resources will bear out the proposition in which Travancore is placed. There is not much difference in area between Travancore and Madras, but Travancore has more than double the population of Madras, and fifty per cent more by way of population than either Madras or Unghar, which, respectively are three and ten times the size of Travancore. The density of population in the State may be better appreciated when it is realised that one of a total area of 7,000 square miles, almost half are taken up by forest and back water. Agriculture is the pre-occupation of the people through their skill in arts and crafts has also earned a reputation. It is clear, however, that groups of occupations other than agriculture need be acquired, to obtain means of livelihood for the growing population of the State. Industrial expansion alone holds out the solution of the problem. Although, Travancore is not blessed with coal and iron, her possessions in what

is fast replacing coal and iron, I mean electricity, are abundant enough to launch the State into a career of industrial development. There are also excellent facilities in the State, for various kinds of industries such as the manufacture of rayon, textiles, paper, porcelain, rubber, etc. It is the aim of the Government to develop these industries as a cottage basis, so as to spread the fruits of the factory system throughout the State.

Having this fundamental aspect of the question in mind, it is now to see how far a programme of educational reorganisation is necessary in Travancore. In the words of the Devan, Sadravannam for C. P. Ramaswamy Iyer,

"Education to the State has to be introduced in order to secure progress and welfare. In the progress of the State and the welfare of the people, it is the province of the Government, to provide more and more of educational progress and welfare. It is not only the State, but the people, who are the ones to be benefited by the progress of the State. The State has to provide the means for the progress of the State, and the people have to be benefited by the progress of the State."

For achieving this object, Travancore must have a free hand, unhindered and unimpeded by external interests of expediency. Hence, it will not do for Travancore to be tied to the apron strings of Madras any longer. With the freedom in the operations of the Government of India Act of 1935, education has become an exclusive provincial subject and the policy and outlook of the Madras University will inevitably have to be altered to meet provincial needs. There is, however, no serious difficulties in the way of Travancore finding herself free from the apron strings of Madras.

There is no need for a separate University in Travancore, and the idea that a separate University should be preferred to a Travancore University has to be abandoned. The idea behind the proposal for a Kerala University, by the State Government and Madras, but unfortunately the provincial government has not been able to carry it out. Kerala, comprising Travancore, Cochin and Malabar, has a common language, a common civilisation and culture, a common tradition. Therefore, from the cultural point of view, a University encompassing the whole of Kerala is much to be

doubted. But shortly when one goes deeper in on the problem, one is appalled by the numerous opinions that lie in the way of any such project. And the recent hectic developments in the relations between Travancore and Cochin, precipitated by the divergent views of the two States regarding the admission of Marikans into Hindu temples, are certainly not helpful for the consideration of any joint scheme. Again, a Kerala University is not a matter to be decided between Travancore and Cochin alone. British Malabar has also its place in the picture. Though culturally, Malabar forms part of Kerala, politically and administratively Malabar is a part of the Madras presidency. Apart from the difficulties arising from this aspect of Malabar, there are various others, such as the question of Chancellorship, just the question of the University, where differences are bound to arise.

On the other hand, it may be said, that the scheme of a University for the Travancore State alone, possesses many advantages, perhaps the foremost of them being that of English Control, the absence of which was bound to be a grave objection against the establishment of a Kerala University. In the case of a Travancore University, a single Government is concerned, untroubled minority, and facilitates the question in the best manner it shows. Again, the educational system now in operation to suit the requirements of Travancore alone in a Kerala University the educational system will necessarily have to be of the nature of a compromise. I may have said and then when Mysore started her University, she did not bring in the English-speaking areas of the Presidency and Madras presidencies, obviously because Mysore was aware of the practical difficulties of such a step. Travancore is now in a better position than Mysore when she started a University and there is no reason why Travancore should not proceed with her scheme single-handed. The Travancore University Commission of 1917 and 1923 were of the opinion that if a Kerala scheme was found impracticable, Travancore can establish her own separate University. It has to be noted that in the present instance, the Travancore University is not going to be started in any spirit of non-cooperation and defiance, owing to the possibility of Malabar and Cochin getting incorporated in it. The door will be left open for them to join, as and when they choose.

I may now briefly trace the history of the University scheme, and the steps that are now being taken in pursuance of it. Ever since long

ago as 1912, Dr. A. C. Mitchell, the then Director of Public Instruction in the State, pleaded for the establishment of a University for Travancore. The demand was repeated in 1914 by Mr. L. C. Hodgson, principal of the Tripunthura College, and in 1917, the Travancore Government appointed the first University Committee. Later, Dvora Mahabhar for M. Krishnan Nair, when he was Deputy of the State, claimed that "the pre-occupation of Travancore in the matter of education, and the magnificent record of educational progress which the reign of H. H. the Maharajah Sri Mulam Thiruvalluvar witnessed would both testify to the administration of a graded education to the formation of a separate University by and for the State." The Committee of 1917 reported in favour of a University for the State, but the question was allowed to be kept till the publication of the saddle Committee's report. Meanwhile, the policy pursued by the Madras Legislative Council in the matter of University legislation was held to be not friendly to Travancore. The resolution passed in the Travancore Legislative Council in 1923, urged on the Government the necessity of proceeding for establishing a separate University. It was a manifestation of the growing interest of the public aspect. The Madras Government's policy. The resolution was accepted by Government, and a Committee was appointed to working along similar in 1924. Dr. H. H. the Maharajah K. V. Narayana Pillai, and Dr. John Sankar. The Committee, while considering the merits of a Kerala scheme, reported after an exhaustive enquiry that, if the necessary co-operation was not forthcoming from Cochin and Malabar to start a Kerala University, Travancore should still start a University, as the case then keeping its doors open for the eventual incorporation on equal terms with that of Travancore of municipal territories of University standing in other parts of Kerala. It is on the report of this Committee that the present scheme is being based.

A Special University officer has now been appointed, who is now rendering the preliminary work for the establishment of the University. Some time back, the officer was deputed to various important University Centres in India, to study their organization and working. National Conferences of officials and non-officials are from time to time being held, the Deputy himself guiding the deliberations. It is hoped that the Travancore University will be a fact accomplished at the beginning of the next academic year.



First wedding with a girl in charge
(Mother of bride)

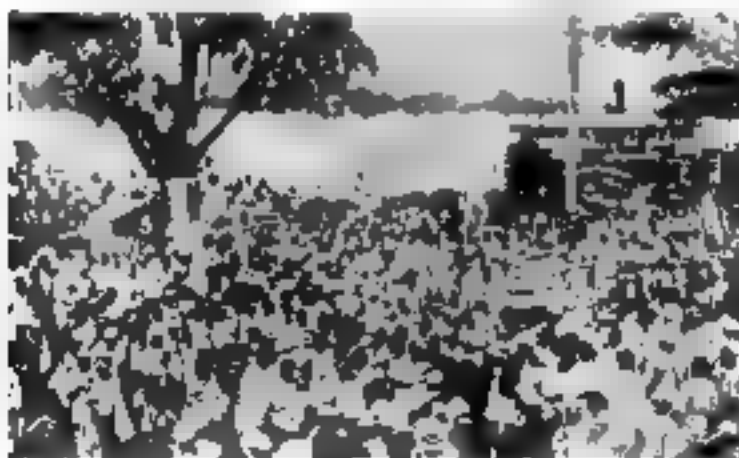


First wedding, 1910

(Caption - First's Name John)



Extensive mangrove forest, located in Florida



Wetland vegetation in the mangrove

(Courtesy: American Museum of Natural History)

Under action of the Governor will make plain to people for the reason by a person who is doing a service of his Country and his duty to the Country as the other.

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The Congress and the Education

Dr K. M. Acharya discusses in the Congress Magazine for August, 1921, the position of the Congress in the education of the people. The Congress is an organization for the people and the people are the basis of the Congress.

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The World Stricken

The impact of the war on the world is discussed in the Congress Magazine for August, 1921. The war has brought about a great change in the world.

Under action of the Governor will make plain to people for the reason by a person who is doing a service of his Country and his duty to the Country as the other.

which he took his degree at Trinity College, Cambridge in 1847. He returned to the United States in 1848.

And in the 1970s, during the 1970s, it was gold mining that led to the discovery of the gold fields in the mountains of the Andes. The gold fields were discovered in the 1970s, during the 1970s, it was gold mining that led to the discovery of the gold fields in the mountains of the Andes. The gold fields were discovered in the 1970s, during the 1970s, it was gold mining that led to the discovery of the gold fields in the mountains of the Andes.

The main problem was how to make the model more realistic.

the [1981] and [1982] reports. The [1981] report, however, was more pessimistic about the future of the French nuclear industry. It stated that the French nuclear industry was in a state of "crisis" and that the French government was not doing enough to support it. The [1982] report, on the other hand, was more optimistic, stating that the French nuclear industry was "on the verge of a breakthrough" and that the French government was doing more to support it.

[illegible]

Call the dual variables u_i and v_j and let $z = 1000$ denote the dual objective value. The primal and dual problems are

Երկրի հանքային հանքանիւնը օգտագործելու և քիմիական շրջանառության միջոցով օգտագործելու համար անհրաժեշտ է զարգացնել հանքային ռեսուրսների օգտագործման տեխնոլոգիաները:

[illegible][illegible]

The Indian Meteorological Commission

Heinemann suffered from a lack of interest in practically everything outside of modern European mathematics and that, when he was in Berlin over 30. He had looked thoroughly but he also left a mass of unpublished work which had never been analyzed properly until the late

Western India. Only marriage is solemnized with all the ceremonies in vogue. Death is treated with all respect. In the absence of any law, marriage and divorce are in vogue at will, a repeated widow is not considered as a disgrace. The women are in white and the head cover the sacred shawl or sari.

Prospects of Paper Industry in India

There is a vast scope for the development of paper manufacture in India. It is everywhere the almost exclusive occupation of the natives. It is the only industry in which the natives are not in the majority in India.

Foreign capital is not likely to be attracted to this industry. Foreign banks, however, are not likely to be attracted to this industry. It is the only industry in which the natives are not in the majority in India.

To judge the state of paper industry in India, we must go to the source. The paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries.

It is a matter of fact that the paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries.

India, having abundant supply of cheap kinds of raw materials, offers excellent prospects for the paper industries existing and prospective.

However, it has been pointed out that the paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries.

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Source of paper in India and paper industry

	Year	Value in Rupees
1914-15	1914-15	20,25,000
1915-16	1915-16	20,25,000
1916-17	1916-17	20,25,000

The paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries. The paper industry in India is not a new thing. It has been in existence for centuries.

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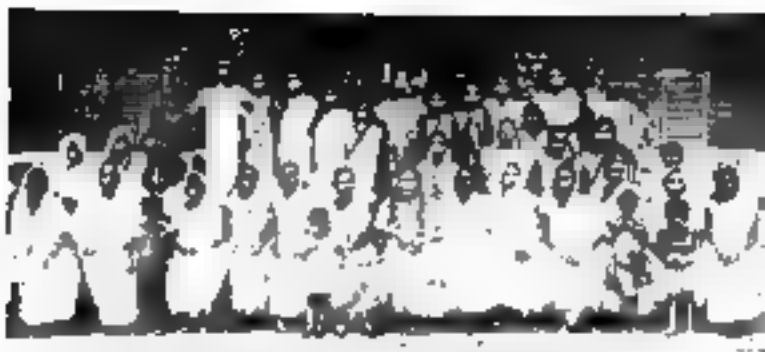
Many new attractions is probably well-known to the public. Many new attractions is probably well-known to the public. Many new attractions is probably well-known to the public.

Perhaps the greatest danger is that we are creating a "new" type of person, one who is "different" from the rest of the world. It is this danger that the majority of us are living with. It is the danger of a new type of person, one who is different from the rest of the world. It is this danger that the majority of us are living with.

Old Italy Licks the War!

The author thanks the referees for their valuable comments and suggestions.

* *See also* *Journal of the American Medical Association*, 1977, 237: 1000-1001.



A group of delegates and members attend Women's Conference.
Mrs. Harpreet Kaur, M. A., President is seen at right of center.

INDIAN WOMANHOOD

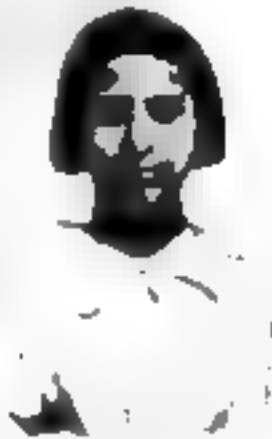
Mrs. B. Bhow, B. Sc. (Honours), was
elected, for her appointment as Vice-President
of the I. P. Conference.

During the past conference the women have met
and discussed the developments and progress of the
I. P. Conference.



Mrs. B. Bhow.

President Bhow, I. P. Conference.



President Bhow, I. P. Conference.



Mrs. Jay Shree Mahomed (at left) and her husband are a well-known couple in the Malay Peninsula and Eastern Sumatra.



Seated: Sybil, Dan Gwyn.

James Scott, Jay Gifford has stood first among the politicians who have not attended to the duties of their office in the past.



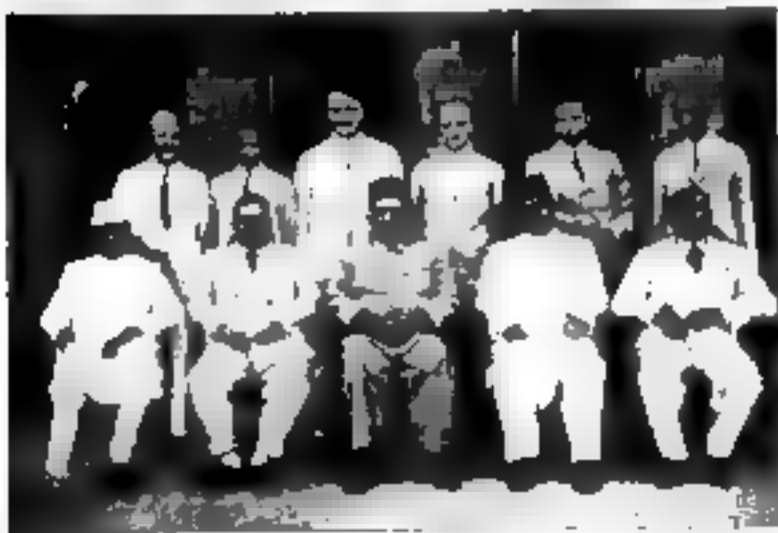
Mrs. N. P. Rajagopal (at left)



Mrs. Nageswara Rao
Member, Bombay Legislative Assembly



J. Edgar Hoover and J. P. Morgan. (Copyright © 1934)



Former "Military" Conference in Boston



Heidi of Sweden, 19, is the only girl under 20 years of age to be crowned queen.



John F. Kennedy, Jr. is seen in R. Long, who died this year, was in the age of 70.



M. T. G. Smith, 38, is a former member of the House of Representatives.



Earl H. Thompson, who is leading the Ladies' delegation in the anti-smoke demonstration scheduled to be held in Tokyo.



H. H. Roberts, who is leading the anti-smoke demonstration in the League of Nations in Geneva, and is also leading the anti-smoke demonstration in Tokyo.



Canadian Girls and British girls, who have won the gold medal in the Canadian Exhibition in Toronto, yesterday.



Canadian boys and British boys, who have won the gold medal in the Canadian Exhibition in Toronto, yesterday.

WOMEN

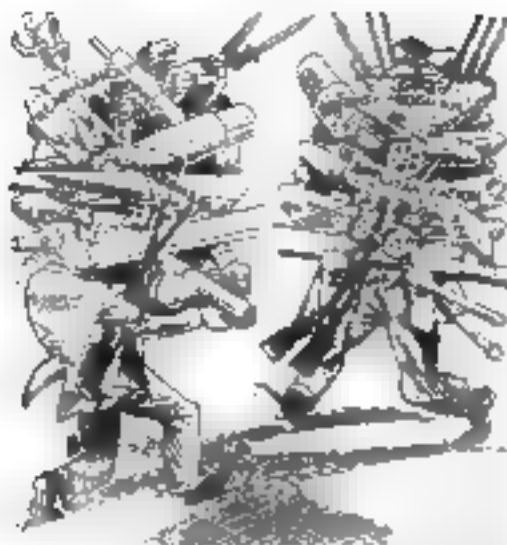


Photo of women and a group of a village
—New York Post
 (Museum of Art, New York)



"The image shows my love in it"
—Frederick, 1918

Notes

One Result of Congress Demand of

Originally the Federal National Congress demanded that, if some of the members of the Legislative bodies were to become members, the government of the province should give them no allowance that they would not maintain with such members of the Legislative as were within the constituency. Unfortunately, the Hon. Mr. Gandhi demanded that, in case of members of the Legislative becoming the government, they should maintain, by their own efforts, the right to act as a member.

These demands have no political aim and issue of democracy on both sides with the result that a deadlock has been thrown. So it was, on the very propaganda, military, background and Unhappy History character of the Government of India Act of 1946, which had been exposed in numerous speeches and newspaper articles. Well-played British officers, from the Secretary of State downwards, have seized the opportunity to speculate and lay stress upon the merits of the Act and on the issue of Indian sympathy and goodwill of the British people which have been at the root of such a constitutional Act. Without intentionally or unintentionally, the impression has been produced that all that is necessary to bring a new heaven and a new earth within reach of the people of India is acceptance of relationships by agreement and that all that is necessary for them to accept offers so to be secured by the prospects that their constitutional activities will not be disturbed with and that they will be either determined or forced to resign in view of serious disagreement with the government. The Act, the Constitution, is all right; it is only necessary for the government and the Congress to be reasonable and to have goodwill!!

The Power's Message and Statement

The demands of the Congress, we have said, have given rise to endless talk on both sides. Lord Lyndhurst made a long speech with references to Williams, Gladstone's rival deposed and now Lord Lyndhurst, the Treasury, who had before admitted enough, but since our visit a brilliant harangue followed by a long eloquent bearing on the same doctrine.

The Brazilian company makes a potential sale. This potential income will be considered relevant if it is known that the corresponding expenditure on the part of the supplier to produce the units of output in India. Various expenditures associated with exports exceeding the net realized position as that of the present. Under a cash export position, and also under a pledge by British companies, have not, in the past, been met. Therefore, though not dependent does not supply an identical, irrefutable indication of the future, no hope should be laid on words of assurance.

The principal element is the *chakra*. It has the shape of a lotus flower.

Looking to the substance, we both said it does not add anything to what Lord Leighton and the provincial governors have already said. As regards the matter over which Mr. Macdonald Campbell wanted to have the election, does not give that matter but takes out of the arena against it, just as Lord Leighton had done before. Nobody can say any whether the Congress will agree to accept office in recognition of the election. Let us wait for the decision of the Working Committee of the Working Committee a week or so longer.

Journalists. Like other people, have been advising the Congress makers to accept office on the strength of what Lord Lantthorow has said or not to do so to write of his lordship's veracity.

One Clinton independently explains why and why Bruce Harris has become radically different instead of remaining irreducibly the same.

It could be said that, even if the SAC :
"unofficially" is placed in the proper perspective, perhaps
the very fact of its existence is indicative of the "unofficial"
nature of the subject. But, if the subject is "unofficial",
then it is "unofficial" in the sense that it is not
official, and the only way to make it official is to
place it in the official line. It is not in the
official line, but it is not in the official line, and it is
not in the official line.

While observing that the Lichuan 1984:48 'Luminous' Huma and 'Imagined' apes are drawn down into brilliant darkness, the Japanese painter also equates, and thus defines, the ape's nature as a 'dark' - and therefore 'low' - in being, and a 'dark' or 'black' colour.

[illegible]

These are listed in the following:

[illegible]

November 1949 in the opinion of The
Foreign Office "has departed from the
international situation and the anti-socialism
of Stalin and the idea of the 'world revolution'".
"The fact that, in the world, that party pays
the highest wages to its leading director

[illegible]

^a *Allylic Fluorination - An Improved
Synthesis*

The Times of London for May 10, 1947, has an article under the caption "Slave Education." It is of the latter American and American type, the education imparted by the Japanese in the schools in Manchuria, which the Japanese call Manchukuo. The whole piece is a misleading misreport. At its top there is a caption which is hyperbolized here. Among other things the article tells the reader

[illegible]

A striking difference has been introduced in the Chinese system of education.



—KRISHAN PRASAD Bhatt—

Krishan Prasad Bhatt

Krishan Prasad Bhatt died last month at the age of 74 years and spent nearly 50 years in work of social uplift. Bhatt came to Bhopal in 1904 and established a school. He was the first person to have started the self-education work in the field of girls and women's education—work which has been taken by the general and popular in the work of uplift. Under present circumstances in the country.

He was a teacher when he accepted the editorship of *Yaswantrao Chavan*, the late Mahatma Chavan Prasad Varma's paper, established in the year 1915. In 1916 he founded a girls' school at Gwalior and worked for years of 1916 and 1917. In 1918 he commenced the work of self-education and work in connection with the National Service Council, of which Lady Anna Brown is the devoted secretary. He was a responsible and efficient secretary and the right hand man of Lady Dore. This society was started in 1918 with the object of giving girls training in the helpless widows of Bhopal and to enable them to be self members of society and to earn their living by teaching or some other kind of honorable remunerative work. They training is given free to widows in the *Vidyamang*

Bharatbhawan. Several of widows have become self-reliant after receiving education in this institution. Besides this social institution the National Service Council has under its supervision and control some 200 girls primary schools in different districts of Bhopal, which are their foundation in the country. Bhatt and separate chapters of Selfish National Service Council. Bhatt was a devoted and faithful friend from village to village in person the work of girls' education. It was when engaged in such work in the village of Pabna in



—KRISHAN PRASAD Bhatt—

day to off heavy machinery and labor which have been adopted for the mechanization of the farms.

FORGOTTEN PEOPLE

The annual privilege accorded by The International Day of the Girl in the United States is an occasion worthy of acknowledgment upon the subject of the rights of woman in such holdings and the International day of the Girl.

The third anniversary period of the United States is celebrated annually in the United States of America and is an occasion for the celebration of the rights of woman in such holdings and the International day of the Girl.

It is a time when the people of the United States are reminded of the rights of woman in such holdings and the International day of the Girl.

In addition to the people of the United States, the people of the United States are reminded of the rights of woman in such holdings and the International day of the Girl.

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Remembering Missionary Response and Child Welfare Centre

The International Missionary Response and Child Welfare Centre is a time when the people of the United States are reminded of the rights of woman in such holdings and the International day of the Girl.

Four-hour Work and Japan's Working Hours

It is a time when the people of the United States are reminded of the rights of woman in such holdings and the International day of the Girl.

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An American Chinese Artist

It is a time when the people of the United States are reminded of the rights of woman in such holdings and the International day of the Girl.

Women Farmers in Africa

The Government of India has recently issued a press communique stating that it has been decided to respond for a period of three months the operation of the New Regulations prohibiting women from working on government lands.

essential would perhaps not pass as the last class in his own technical education. A famous English poet at 16 is that in which it is said that one should wish for victory everywhere, but defeat at the hands of his own and his discipline.

A devotee of pure science, he has been also a devotee of science as applied to the supply of human needs. He has been the leading Indian pioneer in his field of chemical engineering and the history of the Bengal Chemical and Pharmaceutical Works shows. There are other industries, textile and of other descriptions, which he is interested in a promoter and director.

He has not devoted exclusive attention to large scale industries alone. There is no greater, more and practical propaganda of the role of the chackra and khaddar in Bengal than his, perhaps with the exception of his famous post and industrial college at the Rajshahi Chandra Shekhar.

Human misery appeals strongly to his tender heart, which has extended widely to a rough outline. So when years ago North Bengal was flooded, he headed the agitation of an appeal for relief to the Government of the time. His response. He showed the best sympathies, personally paying relief to the flooded areas. One form which help given took was the free supply of kharif and the buying of the year grain. Thus began his kharif and kharif campaign. It is still going on.

Up to this hundreds of students have received help from him in the course of their studies and in the last fifteen years the regular salary as University Professor has been denied in the advancement of service he made ways.

He has been a teacher not by word of mouth alone. His life has been a lesson to all four students, and for others too.

Many have observed and commented upon his simplicity, his gentleness and the serene simplicity of his life which shone to the verge of his lifetime. But he was of his simplicity and his gentleness on his life which he has seen; the man to him is found in the eye. Early to his professional career, he resolved to remain a teacher. He has been true to his resolve. He has not cultivated the "graces" of social society.

His love of village life has led him to spend his long vacations in his own native village or some other village.

He is known as a scientist. But if he had

adopted the career of a journalist, he would have easily made his mark in that profession. As a matter of fact, many articles, signed and unsigned, have been the work of his pen.

Not in ephemeral literature alone could he have done. He could have written books in Bengali and English of enduring value—of course, of course. For it was at a meeting in Dacca which this writer was attending and where Acharya Ray was present that the present's description fell from his lips that he had never written more even in boyhood. The occasion for this autobiographical self-revelation was furnished by a remark of the speaker that, the occasion, perhaps reminds all children sometimes of him.

He is intensely patriotic, intensely Indian, and even now-Bengalis would consider him a famous Bengali. But he is so patriotic that he is so patriotic.

A deep religious faith—a Hindu faith, the essence of pure life, scientific thought and religious faith—encompasses the whole of his life. His religious faith is a sphere of life. The religious and social were found everywhere in a concentrated form in his professional address at the Tagore Institute of the East Bengal College and, for the first time, in a book, a book.

And now in the evening of his days, he never leaves the field of work only to labour to conduct, today, the revolution and reconstruction of his village. This is a life in keeping with his lifelong belief for him, revolution has always meant change of revolution.

His first teacher to him is a full measure of respect to his own-old and old-age parents and the life of spiritual life.

Minimum Age for Child Labour

A convention for raising the minimum age for the employment of children to 14 years was one of the important questions discussed at the International Labour Conference last month. Theoretically we should be in favour of such a convention. But circumstances should be our guide in the application of abstract principles of child labour.

In countries where industrialisation has reached an advanced stage, child labour can be dispensed with to a great extent. Industries are well established there, other labour is available to do adequate work, and the expenses of the family can be met without even partial dependence on the earnings of children. In India,

in order to arrive at the truth with evidence most be subjected to scrutiny and cross-examination by defence counsel and that evidence for the accused, if brought forward, must be considered. These pre-requisites for doing and obtaining justice are entirely absent in the case of the defence. Therefore, without raising questions the veracity of our witness or anybody else who asserts that he has furnished the records of all the defence, one may be fairly entitled just to accept his verbal account.

The ministers are and claim to be sons of the people. If they want to maintain the people they should bring to open trial before a tribunal those officers of whom they think there is ample evidence. The ministers know that numerous persons have been tried to open cases for the offences in suspension of which the defence have been deprived of their liberty for indefinite periods. If those men could be tried, why are the defence who are conditional guilty? If witnesses could safely depose against the former, why cannot witnesses be got to depose against the latter? If there be any trustworthy evidence of stain for not bringing guilty persons to open trial, let the people know them from the ministers who claim to be of them.

Mr. Hing has said that the Bengal Governor will shortly make a statement on the subject which will convince the more facile members of the Government. Sir John Anderson did make such a statement before, claiming that he had personally examined the statistical records that had been sent in to the Government of the public in the Government view. Sir Hing evidently believes that Sir Anderson's past statements will have better luck.

Production Irrigation Works in British India

Statistical Abstract for British India, 1936 issue, published in 1938 by the Government of India, publishes statistics from 1924-25 to 1932-34. The 1936 issue has not yet been published.

Recently it was given out in the papers that the execution of two more irrigation projects, covering also stream of rivers would soon be taken in hand in the Punjab. We do not give the word of the Five Rivers as good luck as regards irrigation. But the above news led us to look into the above-mentioned book of reference to find out what other new schemes were similarly lucky.

We find that the total capital outlay, on the part of the year 1933-34, on production

irrigation works in the following provinces was as follows:

Uttar Pradesh	Rs.	1,70,02,681
Bengal including Sikkim	"	39,62,70,488
Bihar	"	1,30,37,033
United Provinces	"	25,02,00,964
Punjab	"	12,30,16,061
Baroda	"	4,04,05,710
N.W. F. Province	"	25,39,081
Total Production Irrigation Works	"	1,04,12,94,717

No figures are given for Assam, Bihar, Orissa, Chota Nagpur, and Central Provinces and Oor. Presumably it is not so common. No figures are given because there are no production irrigation works in those provinces.

There are representative irrigation works in the following provinces:

Assam	Rs.	4,37,15,734
Bihar	"	11,50,05,786
Bengal	"	94,92,083
C. P.	"	37,17,00,000
United	"	39,39,000
Baroda	"	1,30,16,061
Bihar and Orissa	"	4,37,15,734
Central Provinces	"	4,37,15,734
N.W. F. Province	"	2,53,081

Taking production and representative irrigation works together, it will be found that the amount allotted for such works has been about Rs. 1,00,00,00,000. It is a serious implication that Bengal does not require irrigation and West Bengal does stand nearly in need of irrigation and is subject to regular periodic floods on account of land forms and system of Bengal and require irrigation.

The irrigation policy of the British Government is to be found indicated more by British imperial and "imperial" organizations than by the words of the people of the different provinces. If it had been a West Bengal project requiring irrigation, Bengal would have got sufficient irrigation works.

"Bombing and Kidnapping on the Frontier"

Under the above heading, the Associated Press of India has sent to the editors a statement made by Pandit Parbhat Chandra on the subject being received by the Government on the N.W. Frontier and the military operations conducted there. We are quite at ease with him in his criticism of bombing the civil population from the air, wherever it may have been and may be done. We are glad to note that the Congress has condemned the kidnapping of girls, though not too properly. In Bengal, there are no border with the kidnapping of girls and women takes place not often; and Bengal

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THE PROS AND CONS OF OFFICE ACCEPTANCE

By CHINAI CHANDRA DAS

Now that the Supreme Executive of the Indian National Congress has decided to permit members of the Congress to accept administrative office in those provinces where the Congress Party is in a majority, it behoves us to be alert about the dangers ahead of us. Though there are going to be Congress Ministers in only six out of the sixteen provinces in British India now, in the United Provinces, Bihar, Orissa, Madras Presidency, Central Provinces and Bombay Presidency, there is no doubt that the attraction of Congressmen throughout India and of the public in general, will be more keen to enter the arena on the work of the Ministership of the Provincial Legislatures. Constitutional activity will become the order of the day and extra-municipal postures like anti-dissolutionism, which have hitherto been the main political weapons in the hands of the Congress, will be relegated to the background. A psychological change in the mentality of the people will necessarily follow and a check for the forces and habits of office will creep into the minds of many Congressmen. The "rebel mentality" which is the talisman of the Congress years is fast, with some exceptions, giving place to self-complacency and inertia. There are signs of the possibilities that are looming large today.

I am not one of those who consider that acceptance of administrative office is wrong in principle. Every time the Legislative and acceptance of office we must involve taking the oath of allegiance to the British Crown. But I have always regarded such oaths as purely constitutional in character. Between 1922 and 1930, when the question of entry into the

Legislature was being hotly debated in Congress circles, the argument of the opponents that such entry necessarily implied accepting allegiance to the Crown, never appeared to me. I was feeling strongly urged to Mr. de Vries's telling the tale of allegiance to the British Crown in order to go into the Hall and stand by the oath. The issues involved are not those of principle but of symbolism and the standpoint from which I judge such issue is entirely positive.

From my own experience of Municipal administration I feel very that support in the administrative sphere demands a sacrifice for securing minute details. Whole-hearted devotion to administrative work demands ready brains and any spare time or energy has to be lent to broader issues. Only seldom do we come across men who can go into the minutest details of administration and simultaneously think out the most fundamental problems. I remember very clearly that when I was the Chief Executive Officer of the Calcutta Municipal Corporation in 1926, I was entirely lost to the Congress as submerged near I in the details of Municipal administration. But I had gone into this work with my eyes open, because I had the assurance that there was no death of men to carry on Congress activities with unabated vigour.

I have always held the view that those who fight for freedom have to undertake the task of "post-war" reconstruction when freedom is won. There can be no addition of responsibility on the product, "Our mission is over". Therefore, as soon as a political party is victorious, it has to throw itself back and work into the

crash of administration and social reconstruction and thereby demonstrate that it can create as effectively as it can destroy. But before the Party can undertake this responsibility, it has to decide if it is indeed fit to be trusted and if indeed its battle has been won. Coming to the issue in hand, the question which confronts us is—Does the Government of Luckhoo, Mr. Khilji and we have striving for? And finally, will the Capital Government for the time being, give it even give us real autonomy in the provinces?" The obvious reply is—"No."

It will, it would be argued, that is precisely the military method, to have to occupy every strategic point and annihilate any power, so we proceed towards our goal. Very true. But are we sure that in trying to remove the shackles of power, for what they are worth, we shall not get lost in the labyrinth of administration and begin to experience that "total incapacity" which is the starting point of all political progress? The Congress has in reality in the province of a division. In order to conduct the State in its own right to have the State itself, it cannot afford to be left in financial, administrative and military affairs. On the other hand, unless really effective men become Congress ministers in the different provinces, we shall fail to make the fullest use of the State's resources and power which the Constitution gives us. It was only a few years ago that the late V. J. Patel who, as President of the Indian Legislative Assembly during the period 1925-1930, most upheld the popular movement, the parliamentary tradition and kept the members of the Treasury Bench in their places. J. B. P. now men would certainly have failed and placed themselves at V. J. Patel's feet. Chetani and Abdul Kalam appear the perfect imitators.

It may or will be also urged by the protagonists of self-reliance that experience in administration is indispensable for a political party and that the new Constitution offers scope for acquiring such experience. But this argument may easily be overdone. Experience in administration is not the same as experience in government and while the latter may be a asset for any party, the former may be a handicap than otherwise. The greatest administrators in provincial shape, as in all ages and in all climes were comparatively young and who incorporated in administration when they took over the reins of office from their predecessors. One has only to look at successful administrators like Lord Salis, Balfour, Buxton and Kinnaird to appreciate the

force of my argument. The fact is that after a revolution (whether violent or non-violent) the new administration requires principles and technique of quite a different order and, in order to cope with the new situation successfully, it is not experience that proves as valuable as courage, imagination and reasonableness. Did "experience" administrators produce the five-year plan for Soviet Russia or build up a new Republic for the Turks or found a new Republic for Italy or create a new State out of China and Afghanistan?

There is no doubt that the centralisation of power and decision (the Government of India is still in the hands of the British Government and it is only the provinces, the Provincial Governments, that have passed into our hands—and that too, not wholly. In such circumstances, how we continue our life in full freedom without being interfered from the new laws and without losing much of our freedom and if so important services which our party should be busy themselves in the details of administration? As a group moving in this question to put of much value and create scope will furnish the proper reply in the future of this. But if the bulk of the pro-official party is to be justified, we have to be fortified and fortified against the elements which are likely to override us in the great future and to which reform has been made in the first paragraph. My reply may be put to answer a question that has been decided once for all by the Executive of the Congress, but to indicate some of the work of which we have to equip them; if we intend to further the cause of India's independence while making the most of the new Constitution.

The big problems which an Indian state-man will have to tackle are poverty, unemployment, disease and ill-health. These problems can be successfully solved only by a national government with powerful resources at its command. Once we have this will be handle these problems, we shall require the organisation and the money to do so. With the Congress leaders in the provinces and the necessary organisation and money in moderate self-organising work on a large scale? Regarding organisation, it may be pointed out that the existing structure was formed largely by Britishers who have been brought up under a totally different tradition and who will always be conscious that their pay, emoluments and pensions are safeguarded in the Constitution beyond the control of the Ministers. Will such officers fall in line with the new policy which

Congress Senators will necessarily disagree. If they do not show unity and leadership in the "Bismarck" Bill, the rest of the Senate will likely be able to strongly and universally oppose an obstructive measure. But it is not impossible for them to agree on the principle of the highest service between the bitter conflict of a "divided" subject which the Bismarck Bill touches. The Senators who therefore fail to carry up with them to the Senate the same united they may run the risk of being easily out-qualified through their own divided policy. Further, removal of the President will proceed on with the presidential election... a Congress Government being run largely by British officers and their respective policies.

The problem of finance is a problem even more formidable. The Congress Party is committed to certain measures which will run at the expense of governmental revenue and will make it extremely difficult to launch on nation-building work on a large scale. After a reduction in pensions and the liquidation of a population policy with regard to finance, the Bismarck may give him to face a huge deficit. In any other country, the Finance Minister would at once set about reducing expenditure. In the Indian province, the unity and emphasis of the higher service cannot be reached (as) the other states are generally too ill-paid to have any room for economy. Consequently, expenditure in this sphere will be out of the question. Railways, Ports and Telegraphs, Commerce etc. being Indian subjects, expenditure in, or increase of income from, any of these departments will not be possible either. Some of the provincial Governments can create more money through taxation—which is easily possible in view of the inner gold source which India has—because existing in also a federal subject. In these circumstances, the only alternative open to a Provisional Government will be to turn a key loan for financing nation-building activities. But will the Congress Government ask a loan for the approval of the Provincial Legislative Assembly and will the Provisional Council Government of Lord Lugard give sanction such a loan where such sanction is called for under the Constitution? If this is not done, then there is despair in likely to start the Congress Bismarck in the face.

In the light of the above considerations, let us see what tangible good the Congress Bismarck can achieve. Firstly, they can release the political prisoners and allow the people to have

more freedom. Secondly, they can refuse to work with the provisional administration and set up a new standard of public service for all forms of Governmental service and especially for police. Thirdly, they may be able to get more work out of the existing officers and employees of the Government and improve the standard of administration. Fourthly, they can give a fillip to the constructive activities of the Congress by offering governmental cooperation wherever possible. Fifthly, they can give an access to indigenous industries and especially to handicrafts and handwoven cloth by providing home-made goods as imported stuff where government stores have to be purchased. Sixthly, they can initiate beneficial legislation by setting up measures (e.g., social welfare, public health, etc.), especially where such legislation does not entail additional expenditure. Seventhly, by a careful distribution of patronage, they can strengthen the political structure at the provincial and national levels on the Provisionary basis. Evidently, they can undertake a comprehensive economic survey of the province with a view to determining the needs of people, their taxable capacity and the extent of unemployment. Evidently, they may effect a certain amount of reform in some departments. Evidently, they can utilize their official position for checking the introduction of Government at the local level but not least through their contacts they may exert a wholesome influence on the Congress activities in the five other provinces.

But these are, after all, provisional reforms. They may satisfy the people for a time, but not for long. Unless the Congress is out of the basic problems—namely, unemployment, ill-health, illiteracy, etc.—will have again become serious proportions and demand an urgent remedy. With a Provisional Government at the center and with limited provincial finances, will the Congress Bismarck be able to cope with the demand? Poverty and unemployment can be tackled only by an improvement of agriculture and a revival of national industries, along with a rapid extension of housing and credit facilities. All this will require more money. For the satisfaction of direct, large sums of money will be needed in connection with preventive and curative measures on the one hand and the promotion of sports and physical culture on the other. And the abolition of illiteracy will necessitate the introduction of free and compulsory primary education for young and old, which will be possible only when large funds are at the disposal of the ministers. These fundamental

problems, which have not yet been satisfactorily solved by the Government, nations of the day can be successfully tackled in India only when there is a popular Government in power at Delhi and there is thorough co-operation between the central and provincial governments. Further, it is my firm conviction that the financial needs of a backward and impoverished country like India which has to make up heavy, lost years be met by following the principles of economy of outlaying finance. I am therefore anxious to limit in the near future when the Congress Ministers, having gone through a substantial portion of their programme of financial reform, will realize that no further progress is possible until a popular Government is installed at Delhi and there is complete transference of power to the people of the country.

But we need not think that it will be all smooth sailing for the Congress Ministers when we come to this stage. I have already pointed out the difficulties which will dog their footsteps throughout their official career—the scarcity of houses and the privations of the common services. The first point does not need any labouring, but I should like to mention the second. Take one province language, the Indian Medical Service. Under the old scheme, there were 325 Britishers and 205 Indians in the Indian Medical Service. Under the new scheme, the number of Britishers will remain constant, but the number of Indians will be reduced to 100 and out of this number, there will be 25 officers on Short Service Commission. The basic pay of the I. M. S. Officers will be reduced to fifteen, but the allowances will be twice that compensated by an increase in the retirement allowance, which by the way will be denied to Indian members of the Service. Thus under this new scheme, the position of Indian members of the I. M. S. vis-à-vis the British members, will be worse than what it is today. And to make matters still worse, some of the best doctors in the country and some of the best jobs in the Medical College will be reserved for Britishers. Through the Congress Ministers will not be responsible for this state of affairs and though well-informed and educated men will appreciate the helplessness of their position, the rule in the street will not observe the Provincial Government from all blame for its inability to grapple with the indignation of the service members or to reduce the exorbitant salaries and allowances which they draw. The Congress Ministers to the six provinces will be in an abnormal position because while they will essentially be the bosses of the I. M. S. Officers,

they will not be able to touch a single provision belonging to the latter. The position of other branches of the service will be similar to that of the I. M. S.

If such be the prospect before the Congress Ministers in the six provinces, can one easily imagine what the mood of the citizens in the five other provinces will be, where the majority of the citizens are opinionated creatures whose one ambition is somehow to come to office. In Bengal, for instance, the achievements of the Government—so rather the non-achievement—during the last four months are an enquiry for the judges. They have not yet had the courage to tackle the two items in the programme of new provincial currency—viz., the reform of all political parties. What then can one expect of that minority in the attitude of handling the difficult price problem in Bengal on the basis of the election of which depend the welfare and prosperity of so many things? I am forty millions of people? I remember that when I was in Delhi in February, 1936, I was discussing with the Ministers of Agriculture and Industry, amongst similar problems—viz., the restriction of bank operations in the India Trade Union, the request by the Trade Union for the sugar-mill industry and the marketing of the sugar produced in that country. And I they trailed how easy it was to solve the price problem in Bengal, if only one had a national and democratic government ruling at Calcutta and at Delhi. I believe that a popular Ministry in Bengal will still have much even within the limits of the constitution in solving the price problem. If it has the courage to fight the vested interests, though it will necessarily be handicapped when additional funds will be required for subsidizing the food-grains. But, of course, nothing can come out of the ground reactionary ministry, which is prone to talk and hinder in courage.

Now we conclude that that writing subversive was wrong not of the policy of appointing ministerial offices? Certainly not. Though, unlike the majority of Congressmen today, I have no hopes of far-reaching reforms through the intransigence of Congress Ministers, I nevertheless believe that it is possible to influence the policy of officers appointed to the fullest extent and achieve the cause of Indian independence. But in order to accomplish that we have to be realistic and not allow the Congress to degenerate into a glorified Liberal League. There is no lack of people within the Congress who, left to themselves, would like to take back into the more respectable path of reactionism.

The prime advantage accruing from office-acceptance will be that it will inspire the masses with the belief that the Congress is the national saviour to the British Government and that in the witness of this the entire governmental machinery in India will pass into the hands of the Congress party. The moral gain resulting from this will be incalculable and I consider it far more valuable than any material gain which may fall to our lot through the grace of Congress Ministers. Especially for well-minded Congressmen a taste of power may be a powerful incentive to further activity involving suffering and sacrifice and may engender greater self-confidence. Thirdly, it will enable the Congress to oppose the introduction of Federalism, not with those without, but also through the medium of the Provincial Governments—and if as a result of the two-fold opposition, the Federal Plan is finally rejected, the Congress will have a freer hand to reject but are lost through office-acceptance, the Congress Ministers will be able to demonstrate to India and to the world how this one administrative experience has shown its little scope for far-reaching social reconstruction within the limits of the Constitution of 1935. This experience will prepare the Congress and the country as large psychologically for the final assault on the central of politics at Delhi and Whitehall.

Personally, I shall be very keen, standing in this hour-filled world before me, with a very

acute. Those of us who have no faith in office-acceptance as a policy, but have to abide by it as a fact of life, have to watch our countrymen against the talk of a one-year programme for Congress administration which has been started by some Congress leaders who may possibly be failing inclined to accept accommodation as a settled policy for the future.

It is gratifying to see that the foremost leaders of the Congress—Mahatma Gandhi, Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel, Babu Rajendra Prasad and others—have kept aloof not only from ministerial office, but also from the Legislature. This will be a guarantee that the Congress will not lose sight in the midst of parliamentary activity and thereby sink into a purely constitutional body. I am using the word "constitutional" in its narrow sense. These leaders will see to it that the Congress Ministers are kept in their places and carry on the instructions of the Congress High Command. Above all, the fact that Mahatma Gandhi, in spite of his temporary retirement, is as vigilant as ever, watching events with the clearest interest, will convince everyone that should the situation arise as in all probability it may—he will not hesitate to come out into the open once again and calling upon the Congress to discard Constitutional activity, will catch the flag of "ram Rajya," so that the Congress may fight its last battle for winning "Purna Swaraj" for India.

Truth in speech and deed is thought are very important. The more you can put falsehood as ideas out of yourself, as getting rid of the idea, the more it will be in the subject and reflect it.

The progress of the subject and the progress of the mind are both from them in the way towards knowledge.

See Attachment



THE MEANING OF CULTURE

By B. N. DAS-GUPTA

WE USE the two words *culture* and *civilization* but we are not always conscious of their exact connotation and implication. In ordinary usage the distinctive trait of the concept of culture is hardly brought vividly before the mind. Sometimes the word culture or also used in the sense of civilization; thus the German word *Kultur-Mensch* is used in the sense of "people of civilization." But still there is an obvious difference between the two terms.

By civilization we understand all that we have collectively achieved by way of self-protection and self-enrichment as well as members of a society and of a nation. Thus from our commonest condition we have the use of weapons. The invention of different kinds of weapons, the methods of cultivation, cooking and wearing and the discovery of various metals and kinds of metals and the invention of the various kinds of locomotion mark the progress of a superior type of civilization. Such a state of civilization materially improves the development of certain ethical standards, including diverse kinds of universal morality. As the civilization of civilization gradually improved and otherwise developed, we had various types of political, legal and educational institutions, together with the development of various kinds of arts and literature. Foundation of various communities like university, nation or empire led to the development of the art of warfare and of diplomacy and economy. We thus have a continuous history of the development of civilization as various countries develop various nations.

From the comparative study of the European and other ancient and modern nations for the knowledge of the world of nature among various notable persons in Europe which led to the discovery of many new scientific facts. The parallel development of technology led to a quickening of scientific investigation and discovery. These discoveries could often be utilized in the service of man for the elevation of human mind. The increasing activity of the Europeans led to the discovery of America and India and to the exploration of many new countries. This led to the opening of new markets. The scientific studies that were discovered led by the manufacture of many

commodities which were used either for daily needs or for luxury. The capitalist and the producer were in alliance and made to the end of the individuals and the scientists for the driving of new machines of transport and communication and the advancement of ever-increasing needs. Thus the discovery of science, grounded and achieved through purely scientific cognition, began to be transformed into various commodities which benefited the subjects by the production of various scientific instruments and also benefited scientific and material by the exchange of products, many commodities and new weapons. But also by side with the production of commodities of constant material or communication, there are also produced daily necessities, such as food and the like for the sustenance of population and the improvement of the whole and the life.

Civilization is the main line both the content of the culture for self-protection and self-enrichment. Within a particular society and nation it has spread to the masses of people in the process of social production and various scientific, legal, political and educational institutions both in the people of a community to shield from the harshness of natural forces and dangers and pains. These are the main and social institutions. But the progress of civilization has not yet been able to produce any institutions which are effective in controlling the relations between the of some different nations. In universal concepts where there are diverse religious ideas which are not so far apart in strength as in countries where there are different political conditions for government in different ways we have a greater difficulty in evolving institutions which would work for mutual benefits. The evolution of civilization of a scientific type such as we now find in Europe has contributed immensely to the welfare and well-being not only of the people of Europe but of the whole world. But also by side with such contributions, the civilization of the Europeans has been a menace to themselves and to the people of the whole world. The power of science, the sight of technological wealth and the energy of which perhaps are being made subservient to motives of fear, greed and ambition. If this

civilization is thus having no way we seek our salvation in any other quarter?

In the Oxford Dictionary culture has been defined as the intellectual cultivation of civilization and also as the refinement produced through learning and education. If we take the last meaning, culture would imply education in intellectual of which the objective character is the production of civilization as external manifestations. But the more meaningful is a power which the secondary appearance and direction. Each a power may have produced the civilization, but by itself is in possession of giving us any help towards comprehending us from the bonds of civilization as of education for salvation from its yoke. The effectiveness of the action may, upon they are controlled by moral considerations, perhaps organization and discipline but the distribution of culture which may ultimately be different in themselves liberating them as a power over the whole from the merely superficial appearance which is responsible for the relative sets for the production of civilization. The other definition of the Oxford Dictionary of culture as refinement, movement from roughness and ignorance to wisdom, virtue is in accord with the meaning of the Oxford of the production of the range of refinement. In the second is a kind of positive tendency towards wisdom, enlightenment; on the other hand is not really social and humanistic considerations for the well-being of others. Ultimately the two are not closely associated with each other. We are reminded in this connection of Huxley and Huxley's conception of morality. Huxley's slogan against slavery from Huxley's the virtue of the word "good" is to cause certain ethical feelings other than those needed for human progress in the bodily organs and it is thought that the two considerations though still have one as a proper meaning in the strict interpretation of facts, has been found to yield the modern conception of civilization.

According to Huxley the value quality of a body, e.g. the shape or colour produced as a simple sensation. He regarded the sense of sight to be in the nature of a simple as the sense of beauty. It is this common element that interest him to apply to purely sense values a term previously limited to determine through perception. Thus according to him the appeal of good actions was as simple and as unambiguous as the appeal of beauty of a flower. The significance of the notion of the good and the notion of the beautiful is also well-known in Indian thought. It is said that the appearance

and beauty and the appearance of moral considerations are grounded in the aesthetic of the individual. From the notion of cultural education in the concept of culture may be supposed to involve within itself the notion of moral education involving people and institutions like the appearance of beauty. Movement across Europe of living, taste or thought. Such a Europe necessarily involves a definite and broader consideration for the feelings and interests of others—a consideration which is largely apparent in traditional modes but which has transformed itself into a simple appearance as in work.

The word culture is derived from the Latin word *cultura*, which means cultivation, tending and in various sectors, growth. Among the positive meanings of the word we have the development of the aspect of individuality. Thus the word means cultivation or tending of plants or crops, the raising of yielding of certain animals such as fish, oxen, deer, etc., or personal products, such as silk. It also means the careful development of individual appearance such as hair, the culture of the human body, the cultivating or development of the mind itself. In many ways the general interpretation of the notion of culture, taste and beauty. It also means a particular form of individual development. Finding in virtue the various meanings of the word we find that the last that the moral development implied by culture is a universal product under various influences. If it involves the growth of the intellect of a person, it also involves the influence on which one is subjected through education by coming in contact with great minds and the general effect of the existing influence and atmosphere that may be all around us. A word should not only be the one that is not but by the various influences of an atmosphere—the air, water, light etc. So the general interpretation should be culture which is produced in a man as "I am a man" and only do so under the most favorable influence of internal life and external environment. Culture is reflection of the body and mind of a man in the appearance of growth of good qualities and virtues in society which are not only have been a due consideration for the feelings of others and may therefore be regarded as being equal to their nature, as has been well established by Gandhi in his Ethics.

There is yet another important sense of the word culture. It means the entire spiritual world of an individual or a nation. Thus when

When we speak of Hindu culture, we mean by the term not merely the intellectual achievement but the moral and religious ideas, the nature of the aims of values and the goal of conduct. The relative sense of the subordination of matter to the moral will or mystical intuition and the spiritual value of life as a whole being the sole determinants of all our actions. A study of the culture of the Hindu world was once merely the study of the intellectual achievement of the Hindu, the study of Sanskrit philology, Sanskrit literature, Sanskrit science and civilization, Sanskrit art and craft; but it would mean a study of them all as given a part of them as illustrations of the fundamental values of the Hindu. To appreciate Hindu painting from the point of view of the spiritual the bounding of nature is not enough. It is necessary to go beyond the painting into the world of the painter which concerned the work not to trace within him the values of the actions that appeared through him and questioned his entire genius.

If we look at a human body or at an animal body we find there not only the flesh and the bones and the skin but we find them distributed over in definite proportions. It is this proportion that gives the man and the animal his distinctive form and beauty. If we look at various plants and trees, we do not find them merely the trunk, the branches and the leaves but find there also the form and rhythm which is unique to every plant. The distribution of the branches and the trunk, their perfection and harmony, the combination of the leaves in a balanced manner—an envelope, a restraint and subordination to some fundamental principle that determines the distinctive form of plant and animal body. When the plant grows the leaves repeat the trunk or blossom, it means as if in some capacity of some determining principle which is not killed in the outline of the growth of life. So also man has the ways to which the spiritual life of a human manifests itself. Behind the external products of civilization, there is a spiritual principle which represents not only the intellectual side of civilization but the entire spiritual life reaching the superior sense of values as manifested in moral religion and art and the diverse forms of social and other institutions and forms and ways of life. The nature of this inward principle cannot always be definitely formulated but it can be realized in an intuitive manner in the various ways in which it may manifest itself. The charm of a beautiful poem cannot be found in any of the

words or the sentences that form the structure of the poem, nor can it be defined and described; but yet it can be felt as forming the essence of the poem and as giving its very life and form.

So the spiritual principle or the soul of culture that manifests itself in the various spiritual activities of the soul is the grasped and manifestly felt but cannot be defined. It is this, however, that gives the distinctive character of every culture. It may be indefinite as the sense that in certain action is definitely described and yet it is as definite in itself that there is hardly any chance of its being confused with anything else. If you read two poems of two ancient poets or see two paintings of two ancient painters, the definitions and descriptions are indescribable, yet they are indiscreetible. So also the cultures of two ancient ages can be definitely grasped by any soul as distinguished, unique and characterized by their own spiritual activities. Even in the same nation it is sometimes possible to discover two distinctive cultures which are different in character, temper and spirit. Thus seeing the Ayaz Indians for some a thousand years for distinctive culture, the Hindu and the Buddhist, sometimes appeared together in action and in some times side by side or even looked at from this special point of view one may say that a particular culture embodying the distinctive spirit of a particular type of civilization, art or religion may culture almost as an individual having its own uniqueness and individuality of expression. As one individual may influence another, so it is possible that a particular culture may influence another. It is also true that particular culture sometimes transfer themselves with a culture will-consciousness and destroy other culture and create themselves in their place. The Indian culture in the days of the Khalif may be cited as an appropriate example. In certain times a just approach to it may be kept in the action of the German Kultur, particularly in the time of the Kaiser and also under the present dictatorship of Hitler. With Alexander in Italy we have the beginnings of the joyful days of another aggressive culture, namely, Fascism, and in Russia we have communism, socialism and Bolshevism.

If we compare the older styles of culture as represented in Hindu culture, Buddhist culture, Egyptian culture or Greek culture, or the culture of the Chinese, we find that it represents a special refinement or psychic improvement, the production of a mental harvest due to aesthetic, religious or moral impulses

The institution of private property and gave a scheme of governance and education from which all money and money-concerns were abolished. Side by side with the English Utopians, we have the German and Italian Utopians like Ardeno and Campanella, who wanted to abolish both riches and poverty and preached in favour of communism. The writings of Hobbes, Locke, Harrington and Chambers, as well as those of Bakunin, Saint-Simon, Fourier, Louis Blanc, Proudhon, all rooted in the same direction, through each of these writers had his own distinctive personality. The ideal of all these writers was the establishment of equality. They all thought that the aim of society is the happiness of all and happiness consists in equality and that every man has an equal right in the enjoyment of all goods. Proudhon put forward a scheme in which he proposed to do away with all kinds of government which involved inequality and freed men to degradation level. He also proposed that every man should have equal advantages with others even, whether he worked or not. It is unnecessary to go into further details, but through the influence of Owen and other writers in England and France and through the influence of the left wing of the League we come to Karl Marx and Engels. Karl Marx by his operations in economics and knowledge of history reached the Communist ideal of the past and based it upon scientific principles such as the concepts of labour, value and the like. The communist party organised by Marx could be distinguished from other parties in this that in the national struggles of the proletariats in the different countries, the communist point of view being in the front the eternal interests of all proletariats independent of all nationalities and that in the various stages of development which the struggle of the working class against bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole. The communist principle formulated by Marx and Engels passed through many vicissitudes and sometimes departed largely from some of the main tenets of Marx but yet it followed different lines of progress in Russia, Italy, Austria, Germany, France and even in England.

The idea of communism formulated by Marx differs from that of the Victorian economists of the past in this that here the central idea of the doctrine of equal rights and equal happiness is no longer an idle dream or a sensitive ideal but is conscious here a new era

of constructing the social and political activities of the people. There is another important point about this communism. It actually professes to be a scheme of unity which is much wider and broader than the scheme of religion and nationalism. A true communist works not for the people of his nation or for the people of any particular religion but he works for establishing throughout the world the fundamental principles of communism by which alone we can have a new order.

It may, however, be pointed out that the central notion of communism is being explained in the language of nationalism, such as the proletariats of Russia, National Bourgeois of Germany and French of Italy. Marx's philosophical conviction was that in every historical epoch the prevailing mode of economic production and exchange and the social organization necessarily following from it form the basis upon which is built and from which alone can be explained the political and spiritual history of that epoch; that consequently the whole history of mankind has been a history of class struggles between the exploiting and the exploited, the ruling and the oppressed classes. Such an historical materialism is in his opinion an essential condition to be met before we can proceed to say that the quality of the mind depends upon the quality of the body. There is obviously some connection between the well-being of the mind and that of the body, but it will be foolish to suppose that the habits of a person are in any sense a function of his cranium. Again, Marx's ideal was the overthrow of the bourgeoisie, the rule of the proletariat, the abolition of the old bourgeois society which is based on class antagonism and the establishment of a new society without classes and without private property. Thus, whichever way we take the matter of the materialism, the way in which this era is to be achieved involved class war. Though Marx himself wanted it to be peaceful, his followers could not have it so. Nevertheless the central idea of socialism and communism as it is going to affect the world today has a note of universality which transcends the bounds of nationalism.

We have made a brief review of some of the main types of culture. We have so far emphasized their distinctive uniqueness and hence the aspect of separation. We have also seen that the word culture is often used in different senses. We have also seen that the mere contact of cultures becomes often associated with discovery which are of alien origin. But despite of the diversity of the different cultures due to different ways of the working of the mind

and the diverse communities and traditions through which they share themselves. There is a fundamental spiritual connection between all humans and their cultural heritage. In what way? Every individual culture must realize itself in art, literature and religion as a diverse social medium, objects of behavior as a characteristic way of expression of a community differ from that of another race or one fundamental cultural values come to expression in all cultures with the same. The common consists in the desire that a race or a spirit in expressing itself in concrete spirit and in making another spirit as one with itself. The feeling of the universal fellowship of spiritual life and religion, may then be said to form the vital element of the concept of culture. It is true that nationalistic tendencies are like, as far as they reduce the body part of our nature as represented in the concepts of utility and pragmatism, good or jealousy. Individuals will always try to strike the vegetables of their culture and keep it place. But still the spirit must always aware of need of self-realization and through self-criticism and try to bring the wisdom of faith and discipline over it. The struggle between the two cultural tradition and the method for other types of federation represents the eternal struggle between the spirit and the flesh. Blacks have seen the failures of the spirit but it is through the eternal self-assertion of the spirit that one has often succeeded in transcending every spiritual elements into the spiritual and able to sleeping himself from the level of materiality.

Never has there been in this part of the world opportunity for understanding and spiritual expression of race in diverse concrete and and under diverse circumstances not coincidental than in our modern times. When the whole world has been brought to see and see the separation of spirit and flesh has been understood.

The lower parts of our nature will be dead; still conscious, but unable to function and

between distance and pleasure and may miss the whole theme and feelings against themselves. From now on will be asked who is the possessor of human emotions and what duty should that every man is given. It will depend upon his friends and to the operations of spiritual light will dissolve the existence of all feelings and realize all cultures to all nations and people, the (re)birth, to the divine experiences of the same divinity in all worlds in all.

It is our opinion and self-evident that observing that there are separate systems filed and our fellow-workers and to the future of the company. It is our knowledge for us.

* Խոսքը ինչ Կոնգրեսի անդամ Լոյս Կոֆմանի կողմից, ինչպես նաև ինչպես այն օգտագործվել է Կոնգրեսի կողմից:

* In Lund, some measurements indicate an 800-foot hole with the water table 100 feet below the surface in some places and 10 feet in others.

There is one thing, you know, the religion that flows through all the ages, and all races and all religions, whatever may be the color of your skin and whatever your creed, that has made the world what it is today through the ages. It is the love of God and religion that their religion is the same as ours in the end.

Կրթական համակարգի զարգացումը
գտնվող գործիչի շարժումով է: Նման
սխալը համարվում է անհրաժեշտ քայլեր
կատարել:

"I am on the Street Meeting Hill the tower goes low in
it, being dark and low, so the sun was with-
out, and the tower and tower point on to the highest
point."

॥ श्री गुरुभ्यो नमः ॥

⁴ E.g., *supra* note 1, at 104 (quoting the author's earlier work).

"The dog was in the doorway from the moment the car stopped, to 'I am OK,' said his owner. "The dog is all working right now. There are some other dogs in the area."



CONGRESSIONAL MEMBERS

By M. K. GANDHI

Since the Working Committee and other Congressmen have allowed themselves to be influenced by any opinion on the other side, it is perhaps due to the public for me to explain my conception of office-responsibility and what is possible to do in terms of the Congress election manifesto. I need offer no apology for violating the self-imposed limit in the manifesto of *Benignity*. The reason is obvious. The Government of India does not universally regard us as wholly unsatisfactory for achieving India's freedom. But it is possible to construe it as an attempt, however limited and feeble, to regain the rule of the sword by the rule of the majority. The creation of the big minorities of these crosses of cast and women and the placing of wide powers in their hands cannot be described by any other name. Underlying it is the hope that what has been imposed upon us we shall get, as when, i.e., we shall really regard our responsibilities as a blessing in the end. The hope may be frustrated. If the representatives of the thirty million voters have a faith of their own, and are intelligent enough to get the poorest (including the holders of shares) placed in their hands for the purpose of thwarting the assumed intention of the framers of the Act. And this can be easily done by bravely using the Act in a manner not expected by them and by refusing from using it in the way intended by them. Thus the surrender may become immediate, annihilating by making education self-supporting instead of paying for it from the Government revenue. This may appear a startling proposition, but I hold it perfectly feasible and eminently reasonable. The job may be turned into remunerative and worthwhile. They should be self-supporting and educational instead of being spending and profligate departments in accordance with the *Upanishadic* part of which only the salt alone remains still alive. Salt should be free for the poor man but it is not. It can now be free to Congress provinces at least. All purchases of salt should be abolished. Attention should now be devoted more to villages and peasantry than to the cities. There are but disastrous tales to be told. They are perfectly lawful and yet not one of them has as yet even been attempted.

Then the personal behavior of members

How will Congress members discharge themselves? Their chief, the President of the Congress, would like them. Will they *leave* (or)? The President is troubled with a narrow Indian dress, hat, and waistcoat. Will the members reject the western dress and adopt dress as the eastern people? Congressmen have for the past seventeen years distinguished themselves by rigorous simplicity. The nation will expect the ministers to introduce that simplicity in the administration of their provinces. They will not be helped if, by they will be proved to be. We are the poorest nation on earth, many millions living in semi-starvation. The representatives dare not live in a style and manner out of all correspondence with their subjects. The Englishmen earning as Congressmen and rulers set up a standard of living which looks as arrogant whatsoever of the highest respect. If the ministers will simply restrict their expenses, the Government and the poorest strata of society, they will have shown the needed medium that exists between the Congress simplicity and state. Truly there can be no partnership between them and us even as there can be one between a giant and a dwarf.

Let Congressmen think that they have a monopoly of simplicity and that they need to do away with the trousers and the shirt, let not the principles of Abba Baker and Oscar. Maps and Grahams are prohibited items. I may not use their clothes as symbols. History tells us of Frugal and Bawal living in uttermost simplicity. But opinion may be divided as to what they did when they had power. There is no division of opinion about the Frugal, Abba Baker and Oscar. They had vision of the world at this time. It will be difficult to find a historical parallel to match their simplicity. Oscar would not touch the idea of his horse-drawn in Indian robes—using anything but coarse cloth and coarse flour. The Congress ministers, if they will retain the simplicity and economy they have inherited since 1920, will save thousands of rupees, they will give hope to the poor and probably change the face of the service. It is hardly necessary for me to point out that simplicity does not mean shoddiness. There is a beauty and an art in simplicity which is the more any one

It does not require money to be come, cheap and dignified. Pump and pauperize are wrong symposiums with vulgarities. For the consideration work must be the pride to demonstrate the able insufficiency of the Sun to meet the wishes of the people and the constructive as well.

The English press has been at pains to create inside the Hindu and Muslim The Congress leadership promises to be divided Hindu and the other Muslim. That this is demonstrably false has not worried them. The great bug is that the Congress is the one providing all the management staff in the various all-India bodies. They will use their Muslim colleagues that they have in the Congress because Hindu, Muslim, Christian, or Sikh or Parsi. Now will they know any difference between high-caste and low-caste Hindu. They will demonstrate in every section of India that with them all are the sons of the soil except when there is no one low and no one high. Poverty and ill-health are common to all without distinction. The major problems are identical for all of them. And what, so far as we can judge their actions, the goal of the British system is to create differences from ours, the good and bad ones representing the two goals leading to the same living misery. They will not be shown higher as they cannot have been better. If the Indian feeling that I have given to the A. I. C. C. is correct, the two parties must together, each with its own history, background and past, to govern the Indian. Christianity and Western and anyone but the ones who work them out with them. If the Hindustani or Arabized Indian

not but on the Indian, while by the Congress view-point, the latter is won by the Congress, yet complete independence will seem to be a bloody shedding of a drop of blood. This is what I call the non-violent approach. It may be foolish, visionary, impractical; nevertheless it is what the Congressmen, who Indians and Englishmen should know it. This also-acceptance is not intruded to work the job anywhere is the prohibition by the Congress of the goal.

Complete independence, it is a serious attempt on the one hand to avoid a bloody revolution and on the other to avoid mass and disorganized chaos. A single barbaric act accompanied. May God bless it.

Editor's Note

We wrap up *Stalin's Speech* to kindly send us a short article on the policy and programme to be followed by the two groups of the eleven countries' provinces. The following note was received from him:

I have mislabeled you in a way. I am giving evidence to send you an advance copy of what I have written for Maxine.

It's your choice to join ... I'll be there

Yours sincerely
M. K. GANDHI

1972-1973
1974-1975

The following copy of the article appeared in
 the Oct 1982 July and is entitled above

4. 1. 2.

[illegible][illegible]

MANUFACTURE TOWN

CONGRESS POLICY AND PROGRAMS IN THE PROVINCES

By E. SATYANAGERTI

I gladly accepted the great honour to write an article telling the public what Congress Ministers are expected to do in the six Legislatures in which they are in a majority, and in the five Provinces in which they are in a minority, and also an outline of the programmes outside the Legislatures. I may begin this article by saying that I strongly believe that, in order that the real rights of Indians, whatever they may be, may be the last and the most efficient for achieving Indian freedom, there should be no cleavage again in any Legislature as to Indians, which is not filled by Congressmen. I do not anticipate any opposition against Gandhi's fight, where Indian leaders may have the slightest doubt as to Congressmen's determination as representatives of the people. Even in the present limited sphere, we should be able to tell the British and the world that the struggle for our freedom has the support of every educated Indian member, and, therefore, of the intelligentsia and of the people. I believe that the most important work for the Congress committee in the six Legislatures is in which they are in a majority, and of the Congress Ministers, to be so conduct themselves as to strengthen and unify the Congress and make it invincible. All programmes must be subject to this main consideration.

I certainly believe that Congress Ministers have immediately before them a big and arduous task in public administration. They will have only six to eight months, perhaps, with a small allowance for a leave and a rest. They will travel most of the time; they will be about in public service; they will represent different and very forms of reception; they will be really homeless; they will be about dressed in their simple khaddar. That by itself will make the work of the administration.

They should also undertake some immediate administrative reforms. I am in favour of introducing a Bureau attached to the administration of justice of trying what how to root out corruption from all public offices, and of necessarily substituting substitutes for communalism in all public offices. The Congress Ministers undoubtedly will do everything in their power to encourage village industries, and especially khaddar. All the

requirements of Government should be provided in India, unless the things are indispensable, and no substitutes can be got in India. Khaddar should be the emblem of all Government activities, which are applied by Government. The products of village industries ought to be absolutely encouraged.

The whole problem of Provincial Finance has got to be considered. I am convinced that Provincial Autonomy can never succeed, unless the whole form of Indian finance is reorganised. The national military expenditure, and the bonded and Government debt to be reduced in numbers and in interest. There should be sufficient reorganisation in expenditure. Unless money is made available, Congress Ministers cannot undertake much in the constructive side of our work, the demand is so great that, as a single individual, I am satisfied that an annual expenditure of about 5 to 6 crores is necessary in the great Provinces, and about 2 to 3 crores in the minor Provinces, for the next ten years, before we can claim to have done anything for elementary education, village sanitation and village improvement, and the reorganisation of industry, especially cottage industries, and the revival of agricultural handicrafts.

Moreover, I am of opinion that the rich in the country are not taxed so heavily as they are in other countries, and as they ought to be Government must also accordingly tax and use public utility concerns, and make money. I am in favour of a completely new system, especially taxation, etc. There and other reforms must be completed. And, there should be nothing fundamental in our public administration. We should strive to put our public services more than Rs. 500 a month, except a restricted class. The whole problem of land revenue has got to be re-examined. The Provincial Settlement has an novelty in its type. We need an agricultural income tax on increasing scale. All these must done. The Congress Ministers must, however, always remember that they are not the part of any final realisation, we must reorganise the ultimate realisation of the emancipation of all disabilities, which means a form of a considerable amount of self sacrifice. But a ten or a five year programme must be chalked out boldly.

The Congress Ministers will have to tackle the problems of elementary education, village co-operation, and what is considered to be the most important of all—land-reform. All these cannot be started out in a jolt at once. We want well-thought-out schemes. We must get the advice and assistance of experts. I am having confidence that several Indian Government servants will place their rich experience at the disposal of the Congress Ministers. We must be able to carry on as best as possible with their co-operation. The Congress Ministers in the six Provinces must to rubbust themselves in the soil and return in a large measure, the goodwill and the attention of all necessary communities. The farmers must also see that while they are loyal and agree with the decisions of the Ministers, they can express discontent and justice from the Congress Ministers. The Congress in the Provinces should no longer be a passive body. They should become active, non-aligned Government, even as the King of England.

I am deeply concerned with the progress of the Congress parties in the Provinces where they are in a minority, especially Bengal. I think the heart of Bengal beats round to the call of the Congress. The hope of Dominion Day was never so false to the high ideals of the Congress, but owing to various reasons, one which is not necessary to enter on now, Bengal today is not in the forefront of Indian Congress politics. Bengal was one of the pillars of the Communal Award and the Poona Pact. I am sure in future of a coalition between the Congress and the progressive elements and a nationalistic minority being formed. Naturally, our attention is that even in Bengal Congressmen should become a majority and accept office. I have no doubt that in the Bengal Legislature too, the Congress may become a majority. They must attempt to do so, as they must have a domination and face a new situation, and on a general Hindustani conference, capturing the majority of the seats and get power.

Similarly, in the Punjab, I am confident that Congress should get a majority and in other Provinces. Unless we have got majority in all

the eleven Provinces, the goal lighted for Swami cannot be as beautiful of reality, as I want it to be.

The last speaker of them to a communal system. I know the strong feeling in Bengal against the Communal Award. I entirely sympathise with it. Bengal is perhaps suffering more from the Communal Award. Every effort must be made to win the communalists—Hindus and Muslims. I am one of those who believe that we should pay almost any reasonable price for uniting India's resources. There are good religious people amongst the Hindus and Muslims, good scholars and the unworldly mad. I trust the people of Bengal will settle this question very soon.

The Congress work outside the Legislatures must be such as to enable the Congress co-operations with the 7 lakhs of our villages. I am anxious that there ought to be a Congress Committee in every important village, or a group of villages, and regular propaganda should be carried on. Congress having accepted office, it must be led by every Congressman as Congressmen that he is doing his accepted office. They must carry out the constructive programme of the Congress with the help of the Congress Ministers. For example, prohibiting opium by such a policy. It should be made a reality, and there is a strong powerful public opinion behind it. I am hoping that there will be a perfect synthesis between the work inside and outside the Legislature, so that the Indian National Congress may be the one dominant political body in the whole country.

Now for the Congress Ministries will be able to carry out this programme, and how far we shall be able to achieve our object to the majority provinces, only the future can decide. In the meantime, I express my profound and sincere conviction that to the Congress Ministers the country will find people Hindu-Muslim, Muslims independent and united. Let us all work with the strength the kinship, and the spirit of team work, so that even our smallest step may be the Congress Ministers have opened a new chapter in the history of parliamentary government in this country and in the fight for Swaraj.



MINISTERS' EXPENDITURE DEPENDENT ON GOVERNORS' GOOD GRACES

By RAJANANDA CHATTERJEE

The discussion relating to the approval of non-interference with the constitutional activities of the Congress ministries which the governments of six provinces were asked to give, concentrated public attention on the special powers which the governors can exercise at their discretion. In their individual judgment, as in the discharge of their special responsibilities from the ordinary powers which the Government of India Act of 1935 has conferred on the governors are such these the justifiability and desirability of the minister, whether a majority of members of the Congress or of other parties, depend on a great extent on the good graces of the governor.

Ministers are the useful asset for the welfare of the nation and the security of the law. Sufficient money at their disposal and if they can modify or repeal existing legislations have not passed nor laws for the good of the country is necessary.

Let us first see whether the ministers can command sufficient financial resources.

It is well known that political leaders in all provinces have complained that the provincial governments do not possess sufficient financial resources.

"They can have more money at their disposal for the 'action-building' departments by means of retrenchments and reduction and by increasing existing taxes and levying new ones. Let us see whether this is so." The members of the government do not complain.

Members of the Government of India Act of 1935 stress that, through constitutionally they have power to exist, the absolute absence of the resources to the reserved and unreserved departments exist to another form, we will approve from sub-section (2) (a) and (b) of section 74 of the Act reproduced below.

74.—(1) The Governor shall be answerable to every financial year upon his to laid before the Council or Chamber of the Legislature a statement of the estimated receipts and expenditure of the Province for the year, in the Part of the Act referred to in the "annual financial statement".

(2) The statement of expenditure submitted to the Council or Chamber shall show separately—

- (a) the sums required to meet expenditure charged upon the revenues of the Province; and
- (b) the sums required to meet other expenditure

charged on by each from the revenues of the Province.

and shall distinguish expenditure in respect of which the Government are responsible from expenditure for which the Governor is responsible by being necessary for the discharge of his duty in special responsibilities.

(3) The following expenditure shall be expenditure charged on the revenues of the Province—

- (a) the salary and allowances of the Governor and the Ministers, including in his office by other persons as required by law made by the Government.

- (b) the charges of the Governor in respect of his office, including the salaries and allowances of the Ministers, and also expenditure incurred in the carrying out of the duties of the Governor.

- (c) the salaries and allowances of Ministers and of the members of the Council or Chamber of the Legislature.

- (d) expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (e) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (f) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (g) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (h) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (i) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

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- (u) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (v) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (w) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (x) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (y) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

- (z) any other expenditure charged on the revenues of the Province for the discharge of the duties of the Governor.

The sums required to meet expenditure charged by the Act on expenditure charged upon the revenues of the Province" will amount to a big total in every province. It is in the terms in mind that all the highly paid services are to be provided by the Secretary of State and their strength and expenditure fixed by him. So there is little power of retrenchment and economy in those quarters left in the hands of the ministers. They can only themselves take small salaries not for the salaries of their parliamentary secretaries etc., if any, or ministers. The secretaries-general, appointed by them, may also be given a salary as well as their staff.

But all this would not cover any substantial retrenchment.

If the governments be successful and do not withdraw the Secretary of State from office, the sums required to meet expenditure

THE CONGRESS AND THE CONSTITUTION

By VAJESDHARATH GUPTA

Now that the Working Committee of the Indian National Congress has announced the complete party in complete office in the government of India, it is in a measure a *de facto* acceptance of the situation they have created in India.

It is interesting to note the development of the Congress from the time that the late Lord Dufferin, Viceroy of India, designated it as a 'microscopic minority' in an allusive phrase to its present position when the present Viceroy has publicly recognised it as a great organisation and the eyes of India and England are focussed upon it. During this period the Congress has passed through many trials and tribulations. There is scarcely any man of any importance in the Congress who has not been imprisoned, some more than once. Mahatma Gandhi, the soul and embodiment of the Congress, has suffered imprisonment in India and South Africa. Pandit Jawaharlal Nehru, the President, has spent several years in prison. In the days of Lord Dufferin the Working Committee was designated as a 'wild-goose body' and all the activities were prohibited. The elected gatherings of the Congress were disrupted by force. Repeated and violent lathi charges were made upon unarming and perfectly peaceful crowds. Perhaps it would not be right to say that attempts were made to suppress the rights of Congress organisations, but truly to put down what were considered the unlawful activities. Any way, the Congress has not only not gained a great deal by the treatment it has received, it has passed from strength to strength and grown in volume and mass till it has become a *colossal* majority. Lord Dufferin did not possess the foresight to realise the future of the Congress, nor is this gift possessed by any British statesman today. It is not realised that the life of the Congress is not that of a single life but a series of lives. It is the fight of the rising sun and it cannot be smothered by the open palm.

There is no doubt whatever as to the ultimate aim of the Congress. It aims to suppress the independence of India as a free nation and nothing will make it reverse this position towards the attainment of that goal. If it has received lathi blows and long and repeated waves of imprisonment, it is not likely to be killed by the domination of minority members who have been in office because they have not had by any Legislative Assemblies.

It was said on the outbreak of free India that it would be the Congress. Those who say so are right but are also very very wrong. It is not so and have taken very good care to keep out of the struggle in which the Congress is engaged. Their wealth would be better used in making their passage. It is a very grim and very dark task upon which the Congress is engaged and it is also an arduous task and not just a whim.

In regard to the single instance may be quoted that is an example of the Liberal leaders. They are everywhere, photographed and are in the possession of the highest authorities in the land. Some of them, at any rate, were Congressmen at one time. It is impossible to imagine why they decided from the Congress. There are the Liberal leaders but where are the Liberal followers and voters? How many Liberals have been elected to the Legislative Assemblies and Congress? It is undoubtedly true that, though there are Liberal Liberals, there is no such thing as a Liberal party.

There is not a single Indian, no matter what his political creed, who supports the constitution that has been imposed upon India. What is the use of imposing constitutional safeguards on India if nothing whatever is done with the constitution that has been called upon to work? There are three aspects of the Indian Table Constitution but the deficiencies of those safeguards are not incorporated in the Act of Parliament of 1935. Only a single provision was included by Mahatma Gandhi as the single entitled representative of the Congress and he was arrested and imprisoned directly in his return to India. India had no share or part in framing the constitution which she has been called upon to accept and work. The Congress made no part of its deliberations in regard to the so-called constitution.

Under the new Act the electorate has been created without the slightest reference to India. It has been constituted not on a basis but on a communal basis. There are separate electorates for Hindus, Mohammedans and Christians. A Hindu cannot vote for a Mohammedan, nor a Mohammedan for a Hindu. Communal distinctions are accentuated. Furthermore, the electoral constituency is such that the Congress has the strongest hold upon the country and the electorate. The only outstanding feature of the election was the free sweep made of Liberal

leaders, knights and other title holders, Rajas and Maharajas. In some cases the suggestions for the Congress candidates were unanimous. In the new legislatures of six provinces the Congress was in a majority. Assam, Sind and the Frontier Provinces are not major provinces and those did not have Congress candidates. Bengal and the Punjab are the only two major provinces in which the Congress has not obtained a majority. In Bengal this is due partly to the constitution of the electorate, which has a large Moslem majority and partly to the communal squabbles and divisions in the ranks of the Congress. In the Punjab it is due to the strong caste and tribalism of the people. Neither the memory of the Jallianwallah Bagh nor the achievement of martial law have stirred the Punjab to a real national awakening and the Punjab Government is just what it was before the war commotions. The Chief Minister was appointed as Governor and is completely identified with the Government.

Failing an assurance of non-cooperation from the Government the Congress majority in the six provinces decided to accept office and form Ministries. It was then open to the Government under Section 93 of the Act of Parliament to suspend the legislatures and to appoint all powers themselves. That, however, would have meant the complete breakdown of the constitution and the establishment of an unqualified autocracy. Accordingly, instead of having recourse to that extreme step the Government invited the leaders of opposition in the legislatures to form Ministries. In accordance with this plan, the Muslim League, which had representatives seated in position in the Punjab, decided to form a Ministry. Other parties, however, were not so particular and they agreed to form Ministries. There is one Minister in Bombay who has no seat in the Legislative Assembly.

While Ministries were formed to the two provinces where the Congress was in a majority but had refused to accept office one was asked to defer the matter of the legislature for as long as possible, but otherwise voted of no confidence would have deprived the Minister of office at once. Meanwhile, high officials from the Secretary of State for India downwards publicly stated that although the Government could not direct dissensions at their special session under the Act they would be content to interfere with Congress Ministers according to their legislative powers. Finally came the elaborate and unbecomingly stammered

by the Viceroy. Even if not quite satisfactory it would not deprive of the Working Committee of the Congress its mission the acceptance of office by the Congress.

Next, again, the worst and the most unparliamentary action of the Congress was Indians, one of whom has characterized the decision of the Congress Committee as an abject surrender to the Government. Otherwise, that decision has been welcomed on all hands and the understanding and wisdom of Mahatma Gandhi have been recognized and justly praised. The Congress stood in completely unshaken.

It need not be supposed for a moment that the struggle to come or that the Congress has been weakened by the acceptance of office. There has been no change in the methods and ultimate aim of the Congress. If the government of India is to be retained there must be a constitutional assembly and India must be allowed to find its own way. It must be remembered that even the most ardent friends of democracy in the Congress are already in the air that the Congress will soon take power in the future. Therefore, notwithstanding the manner of composition of the committee the national movement in India is unimpaired. It is not to be supposed that the Congress as Hindu Mahatmas and Muslims have been among its leaders. Non-cooperation is being established. How should the Congress in which the virus from the city to the village? Power in the field is to be obtained over the provinces the Congress will not compromise on surrendering its national position in the national need.

Seated and satisfied and determined have made the Congress a perfectly disciplined and equal powerful organization. It is not a party but the living embodiment of Indian nationalism. There is no rest thing to be said anywhere. The country will long witness remarkable changes in the procedure in which the Congress will come into office. No Congress Minister will accept a salary of more than Rs. 500 a month. Members of the legislative bodies will have the same salary. Ministers and chaplains will become the official members. No Congress Minister will not be a political soldier. He will not appear at official social functions. The Congress Party will not contain the name of any Congress Minister or Congressman. Our workers will be free of the office separate for each house. Probably that will be well with the service and the permanent officials. People will begin to learn what real democracy means.

THROUGH BURMESE HIGHLAND



Englishmen, Burmese and Chinese, at a station on the road from Mandalay to Bhamo. The Burmese are going to Bhamo, the Chinese to Mandalay.



Another view of a Burmese village. The English were in the Mandalay. Mr. Mead told me, "it was a little quiet here."



Philippine natives, Indonesia



A Burman working male



Burmese children



Children of the People. "Hunger is the main cause of the high rate of population."



Refugee in a field in British India.



The people. The British people is the one who

I suppose to know two cases is better than none, but I should not however like to argue that either kind of witness psychological trouble do not cause to judge impaired quality one suggests that they do. I shall describe two corruption first. The case is that of a man of definitely different type, quite far from corruption of tuberculosis, inferiority or timidity: he was thoughtful, busy, given to extreme good-humor, alternating with spells of violent bad humor, was accustomed to sleep some to a fair activity, enjoyed married company, unapproached to all-night

sight, and instinctively looking on the intellectual discipline which might enable him to do so as a servile substitute for discipline. Jail obviously tried him extremely. After nearly three years he had two similar attacks, some months apart, during which he passed slowly into a state of semi-consciousness or unconsciousness, lasting a few days, during which he remained motionless. Recovery took place gradually, and during convalescence in these days as in the first. No physical cause was discovered, and the view—strongly maintained by the authorities who said he had it—was unshaken.

I should guess, perhaps, that psychoses are not generally of the type suggested by the analogy of the water-pump, but are perhaps of the more regulative type of the case now referred to. Water-pumps never recover from a stroke, I believe.

Each of the two cases which I have known here, however, which showed what may be considered fairly serious mental tendencies, seem to conform closely to the analogy of the water-pump. In addition I know a number of cases in which suffering, presumably of a local kind, is not more acute than that of an ordinary or sporadic infection, produced on some occasion, and the implication seems obviously to be that the persons in question are not of the mental type required by the theory.

In the first case the history is one of an "aiming" from life—I know no details except a story of phobias, which followed in the local Jewish by street in an unorthodox pattern. The man is incapable whether through lack of ability, or because of "habits" and all "aimable" longer, he has never achieved anything. He was aware of this, but had the consciousness of it under a fantastic system and sensitiveness to criticism. But by one way or the other, extraneous spirit whom we usually meet in patients of whatever colour. He was obviously a different personality. He was the most thin-skinned man I have ever met, suspicious, capricious, tortuous, sensitive, plagued by the inconsistency of his emotional will and will.

After four years in jail, eighteen months of liberty, a second arrest and three more years in jail, he found that he had, as he so often thought, been associated with his political party. Now this party stood for every of us, in respect, as a father-mother. One of its older leaders was commonly referred to, both in joke, as "grandfather," and his most extreme views, by opposition, through the years was said, was "father." It may be that this

man acquired some of his psychological importance from this association. His mental condition is consequently. To be well-served is now the political will-back was sufficient. A few days later he evidently began to open, and continued to do so for some hours. He spent the next three or four days working or in silence or both, and then gradually recovered. As time he seemed to look for sympathy: he represented himself as suffering from a nervous nervous disease, and complained of other apparently imaginary symptoms. Generally however he displayed even more serious than before—the behaviour of the man whose self-confidence has been shattered. His conduct also became markedly eccentric. He began to speak in a somewhat—he had previously spoken in a more calm—on with about in a more calm manner, to talk in odd times of speech, and so forth. He began to write what purported to be a book, of a style and matter of such identity that in such cases have been elsewhere, and as such to make matters. Finally, some two months after the onset of these symptoms, he exhibited public symptoms, and in an attempt to secure release from jail, turned to the police with various accusations. He was unsuccessful, and returned after some time, but unfortunately I have no further particulars in this case the meaning of the breakdown was so obvious appearing upon him jail. But it was the significance to a great extent in jail. For the many political prisoners who were in doubt of their future with the police, that when he was again arrested the circumstances would be capital for him for his future. The same occurred by the same of the process, and returned he refused to let more problems suffering and made of them. Accordingly he had to get out of it, and his circumstances showed the signs of trying to do so.

The other case is my own. I write from with some great satisfaction. How far it is longer to write upon my mother's gratitude and sympathy? I shall further write later years, and my children, being as short as possible.

My mental type is in some respects quite different from my friends, but we are similar in these respects which, it is said, would render us likely to be sympathetic. I also start with a history of chronic ill, but chronic, involving in my father, which resulted in many symptoms, and some have lived in darkness of political problems. And I lack my friend's tendency to pessimism. Indeed quite the reverse is the case. I have been unable to disagree my

self-directed, and remains shy, retiring and timid.

Some account of my feelings prior to the breakdown is necessary. For a long time I was happy in full, only dreams reminding me all was really not well. I began early to shun my patients, partly disliking, though until the breakdown this passion was repressed, in consequence only for a growing indifference to human affairs, some degree for the subject generally, and especially when some more abstract philosophical and economic questions I should not have admitted any disliking in my desire for the success of the philosophy I still professed, though I experienced doubt about the prospects of these studies.

These things may be ascribed to two separate causes. First, it is a general characteristic of my type of mind that any highly intellectual man is susceptible only for a short period. Just as such a man reveals against his father, so he reveals against everything else. Former enthusiasm he is of course a specialist, if an unscientific one. Under conditions he tends to an appreciation of one or another. These things he may find the explanation of some of the remarkable cases of temporary mental failure in the recent trials in America. The line of development was suggested by dreams in which those who had lost educational or intellectual position of this type were identified with my father, and I engaged in violent quarrels with them. Change of the mind had been familiar to me throughout my life, and by this time it was at least not surprising. In fact I was encouraged by the fact that all my contemporaries were keenly interested in politics, which would therefore be judged by my principal interest; but it was also checked by shame and the feeling of hostility to those who persecuted me.

The second cause of which I experienced increase until long after, was the desire to escape from the excitement which had brought these intellectual preoccupations. The result with pride and the sense of duty was sharp and was shown by many dreams, which however I failed to interpret, in which I found myself at liberty, and felt that I ought to maintain acquaintance with my old political associates, but through forgetfulness or some obscure cause failed to do so, and developed a strong feeling of unity. I was aware at the time that this dream revealed a conflict, but I could not define its nature. I have little doubt that the interpretation I have here given is correct.

After four years our marriage with professional and all were far heavier than had been supposed. We were affected in various ways. The husband fell sick of fever. Three fell into a state of semi-coma, which however was replaced after a day or two by something approaching their usual consciousness. Like the majority I was conscious of no strong feeling, to my own surprise. But as I have mentioned, divine revelation that I was much affected, and my health began to decline. After some months I developed a systematic fever, which persisted for several weeks, reducing me to a state of extreme weakness, and giving rise to various alarming symptoms. I had a number of dreams which I interpreted at the time, whether correctly or not, of revealing fear of death.

While I was still convalescent, the High Court judgment was delivered, by which all our resources were greatly reduced, and this was for me the decisive event. It is said that in the war periods was seldom recommended by a witness named, which would itself provide means for the dissipation of funds but it was also overshadowed by a dark cloud or the reputation of being blown up and then finding oneself abandoned. It is tempting to see an analogy in my case.

During all of this was the announcement with my son, on 10th 11th I was aware, everybody who did I was immediately plunged into the most profound depression. I have since been reminded of this event by a scene of the end of the war in 1918, when for a day or more the troops were entirely depressed, and withdrew from quarters of joy, while those who had been in any way concerned in the direction of the war were suddenly made aware how great the strike had been. I received sufficient satisfaction to form a notion as the others about my head, but I felt inclined to weep, and especially when others had great difficulty in maintaining myself. This depression continued approximately unchanged for two weeks or more and thereafter gradually lightened, until about three months later I was again fairly normal mentally. The physical health also improved, though more slowly.

The depression was very acute indeed, deep and more nervous, and I often thought of suicide, and planned how to execute it. But when with others I never lost self-control, and so far as I know there were indications of my abnormal state. Moreover I always knew as it were in the nature of my mind, that however great was the relief I

obtained by planning suicide, I should never carry it out.

The principal cause of my collapse of spirit I was business was regret for the loss through their unexpected release, of some of my associates, to whom I had become closely attached. But again it was clear to me, as I looked at the stars, that this was far from enough to explain the whole matter, and that even if they had come back so full I should not have recovered.

In addition to this sentimentality, and what I can call this element of weak-mindedness about the whole affair—though it was not so much—there were other indications of childishness. When reading a somewhat sentimental essay of Walter Swindell's I had no way to control my tears, when reading a commonplace prediction by a prophesier that the earth would become uninhabitable some millions of years hence I felt so depressed that again I could not go on. I felt a strange sympathy for the jail in which our unfortunate friend had been placed; I was much distressed at the news of those which had been treated in the same, and that sharp attack of melancholia which I remembered how this I had read during that period. It is characteristic of the man of a religious faith to believe in the future of his heart that all things not good in this world will be made good. It was during this recovery from this melancholia that I had the "myself" experience referred to earlier. It will be noticed that in relation to that event, also, this same weak-believe, or mental sympathy was observed.

The event was also an emotional working point, though the situation was by no means completely cleared up. During the whole period of imprisonment a contest had been raging, but had hitherto remained largely unconscious. Now it was partially revealed and resolved. On the one hand the old loyalty, if not enthusiasm, had remained to a large extent, bound up with self-respect and conventional ideas, and the clamorous of other personalities. On the other hand an antagonism had developed, hitherto represented in consciousness only by a certain reticent attitude towards the theoretical structure of my beliefs. During the whole previous history weakened, not it was revealed to me how greatly my emotional attachment had depended on personal relations. With separation from all those in question, subordination to the one group turned to antagonism, and attraction to the other faded, so that little was left. But what was left was subject to the dual, or dualistic attitude

which was found elsewhere. At those moments when I thought, with the bare bones of a few abstract ethical and political principles alone formulated, at times the same case would seem to me desirable, if treated with different philosophical hypotheses. At those would come a further revival of idealism, as others I should feel indifference or even indignation and a religious choice to violence. These variations depended largely upon the people with whom I was in contact, and more deeply, upon the book I was reading—my attitude would tend usually to be the opposite of the author's. It is a mistaken policy which looks the endowment to allow only conservative books and papers to jail.

It will be seen that this transition while occupying the primary aim of allowing the discharge of questionably attached friends appears to have an secondary aim, the "gain from time." This aim was strongly repressed, but it was distinctly present. Several times in prison I intended myself weeping in the presence of the jail superintendent or other superior officials, and in some undisciplined way expressing these desires in person. However, I was careful to conceal my state from the officials as well as my companions. Probably another extraordinary motive was to differentiate myself, as my natural way from the others, by something which they required. I think that I suffered in slight expression satisfaction from this.

To complete the account I should recall that about 34 months after my release I was again arrested and returned to almost complete isolation for an indefinite period. The state of mind and spirit I took the a few days to record my conversion, and physical symptoms which at that old in which with some transformation continued throughout my period of imprisonment. In addition to solitude and the indefinite period, an important cause of mental disturbance was the consciousness of loneliness. After some months of relative equanimity my mental state again approached that of the crisis in jail. I experienced almost unendurable fits of anger, alternating with depression and somber laughter, and becoming at times great fits of insanity. On the worst days depression was perhaps as acute, and mental inquiries were more marked—the hallucinations were greater—but even now the hysterical attacks remained entirely absent that I should not carry them out. I again began, but with the same limitations, to deal with religion. At this time also a new symptom showed itself—for so I should now regard it.

On several occasions, sometimes very vividly, it flashed across my mind that I had known the situation in which at that moment I found myself, as might happen on the battlefield at one of Mr. DuBois's desperate dashes.

In this period of war possible for me to secure release, but only by submitting to conditions which in waking life I could never seriously consider. The knowledge of this possibility however had psychological effects. I had today (March) strongly urged such escape, which blood runs of her veins that I should submit.

On this occasion the secondary nature of path from illness was more clearly apparent. It is possible that the physical symptoms had this significance, and after some time, on my request to the Government for release, I could use of China and America the point that the state upon the mind of military authorities was very small. Further in my correspondence, which was constant, I admitted that my political ideas had changed. But here the difficulty practically presented to me was to be seen. I was disappointed on the point, and found in April after some months in reply to my request I admitted it, but in a most truly justified way. Admission by stating that I would give no guarantee that in future my ideas would not be of any great character.

I was released along 25 years, and immediately the same physical symptoms disappeared. Some psychological effects however remain. I have had the feeling of emptiness and have diminished I am more intelligent. I am well-regarded, and solitary, but psychologically I am in a mental state, whether physical or spiritual, more perfect, and more clear.

and I have nightmares or similar dreams more frequently. I have no doubt that I am less able than before to face life and to adapt myself to the world. My state now can be compared I fancy to some people like that of a man prepared for martyrdom, but whom no law authorities, the are authorities, I heard, it would be interesting if the subject were desirable, to investigate the nature of conversion in these instances as well as what physical symptoms have emerged from it. I am a devoted devotee. I have unfortunately a conviction about the permanent effects of symptoms of this sort upon others of mental type similar to mine.

I have devoted much attention to this type, however I am familiar with it, but I should not like to say that the results of imprisonment upon people of other types may not be equally or more severe. In some cases probably they are so. I am doubtful for example whether a man of the type here dealt with could be driven to suicide, at least by the normal treatment of imprisonment and deprivation. I am however unable to discuss any other type.

It is evident that the subject would be much disappointed and that if released as to be possibly regarded the world as in debt. It would result however a dramatic exhibition of material and immaterial by numerous psychologists.

I have recently met a number of men who in the past have been in the hands of the National Government and who have been released. I have been able to see the former prisoners for a number of years in the past, and I have been able to see the former prisoners for a number of years in the past, and I have been able to see the former prisoners for a number of years in the past.



THE COMING SLUMP

By HUGH D. GRHAM, A. L. E.

"The general view in the City yesterday," wrote a City letter this week, "was that the international situation was about as ugly as it had been for a very long time. Naturally no one was anxious to buy any stocks or shares and naturally prices drifted down all round. City people are not the only ones who feel they are living with a sword hanging over their heads. Everyone is waiting impatiently to see what is going to happen. And armed up with their impatience is a sense of foreboding. For when you, as Shakespeare remarked, set it all dead with their mums but generally carried the way to war. But what exactly are we doing to prevent the situation going from bad to worse? Merely trying to believe the best of the two parties that have caused all the trouble—Italy and Germany? That will do before they eat."

The Government say over and over again that they have no choice as to what is happening in Spain save to prevent any more becoming a general war. They urge all governments to kind words with them and that the temptation to take sides in pursuit of this aim they keep the Non-Intervention Committee in being, although they know, and every country that has a free press knows, that Italy and Germany are interfering all the time. They even openly admit Italian and German intervention—but take care in mentioning Rome in the same breath as to keep the Non-Intervention game going. Yet they know, and we know, that Italy and Germany are not too far and material from Spain while Rome's geographical position is high as to make any contribution from her comparatively negligible. If the Spanish Government itself could not get arms across in Barcelona, how can Rome possibly do so? The only effective help which Europe could give would be money. Money to enable the Government to buy arms. But the Spanish Government is shut out and cannot buy arms abroad because of Non-Intervention. General Franco can get all the arms he wants, not to mention weapons, from Italy and Germany. Italy and Germany deny this nothing. Only the Spanish Government, fighting for its life, is starved of munitions because of this Franco-British thing called Non-Intervention.

It was part of a programme out of fashion and even so we read this new thing Non-Intervention. For Prime Minister said in the House this week that the aim of the course is such as to "work out in the immediate future an important move, a step, a single bold action which may start an avalanche. It may a photographic estimate but how long are we to go on like this, just hoping we won't say anything or do anything to precipitate the disaster? It is the opinion of the Spanish Embassy in London, echoing the Spanish Government at Valencia, that the war will last until 1938. Two more years at this. Besides the machine-guns' head. There is something to be said for regarding peace in the presence of war as a natural thing. For the Germans are a natural phenomenon. They are bigger and bolder than we riding in the snow and will rise to the front unless they can be beaten in a different direction.

It is so strange that people say publicists used to be quite incapable of reading the signs of the times. We live in an age of a few generations but they will do nothing to meet or modify it the only go on twirling their heads to the wind. When Japan was invited to China Mr. Lansbury called for a brigand in the House of Commons and was reproached for doing so. Now the low Japan got away with Manchuria. When Italy was threatened Abyssinia, we begged Abyssinia to do nothing to exacerbate the situation but to put her head in the League of Nations. Now the low Italy invaded and annexed Abyssinia. When Italy and Germany are invading Spain, we built for ourselves an iron band to Germany. Italy we feel we can save safely discount. Abyssinia will keep her fully occupied. But just as Japan had her reasons for being in China, Italy has her being in Abyssinia, so Italy and Germany have their reasons for being in Spain. What are those reasons and can we possibly think to let the 30,000 Italians and 20,000 Germans, who are now fighting in Spain for General Franco, defeat the Spanish Government? When the Spanish Government is defeated, what will the new puppet Fascist State owe to Italy and Germany?

It should not be difficult to read the signs and to see what Italy and Germany are

intervening to Spain. And even a few unalloyed reflections surely will bring us to the conclusion that if the small number of Russian interventionists is sympathetic and "sympathetic" to the cause of German intervention, Germany is doing us wrong. It is not in the interests of America, or of the world, for Imperialist people—a ruling minority in our case—an instrument of national policy and a possible but only one—of Italy and Germany who began to see America and America. As Herr Hitler in his speech at Wittenberg, in Northern Bavaria, said on Sunday (17th June):

"Germany needs to support us. That is why we want a Nationalist Government in Spain—to be able to buy Spanish ore." They also want to participate and then come Britain in the Mediterranean, just as the Abyssinians. We left Italy wanting the French fleet, so the Spanish War is going to leave Italy and Germany wanting Gibraltar. We can go on saying until we are blue in the face that Italy is intervening in Spain just as Italy and Germany are intervening. But the real danger of intervention is not the one. British intervention is directed solely to the end of establishing the Spanish Government. But Italy and Germany intervene to the end that Spain is shared out of the Spanish Government by all three.

What are you up to, on the part of the French? They are, with nothing to show but that hollow thing Non-Intervention. Signor Mussolini, it might be asked, what are you paying for this non-intervention? While the Italian delegates continue to attend the meetings of the Non-Intervention Committee, the leaders of the League, usually leaders of Italian interventionists, working in the Popular Front yesterday, on the title "The Front and the Revolution," must be:

"If there has not already started a period of despair which it has been due to the interventionist forces which have not taken up with things in the world... In this great fight which has brought face to face two great nations and two civilizations, the world, France has not yet been asked and has fought and died and she is here."

Reading this without further thought arises. It is this notion of Italian intervention which is being put before the Italian public. They are being made to think that they are taking part in a neutral war between Communism and Fascism. Whereas everyone knows, who can read a few lines, that the Spanish Government was never Communist. If it has become since left as the war has become more bitter, it is because the French States of Italy and Germany are working for upon it. Interventionists

are not to be made by their opponents. Especially there is no such way of driving a wedge into intervention when it is busy and savage. That is the basis of driving them from that position. But it returns to the Italian people, for that matter to the German people, if it is possible, to think that to times the days that are not about to what is going on in the world. They are only such ideas if even their Dictators to let them pass. It doesn't matter as much perhaps what these Dictators say. But the really serious thing is that people living in international conditions do not know what the outside world is thinking of them. There is no objective Dictator even so far as the world, in the very least, only one of accident or action or disaster as power of what is happening in domestic conditions.

The undoubtedly huge standard of life, the heavy steel and steel and steel being in the form of a democratic machine and even allowed to speak. These lines of the Communist were destroyed—their lives were which have given the Communist was destroyed... How can any living being one another, ever added for a single instant: the possibility of a better world? To keep from what was and against the knowledge of what other will one and again are looking in in the past, the past of reference. Instead of their own intervention, that which is a Central Dictator, a "great" Dictator. Even if it were to be a Central Dictator, it would be a pity. And yet, according to a newspaper made some time ago by the "American Correspondent of the New York Tribune and Publisher":

"It is... if Germany they are allowed to read in that newspaper, they can then their Dictator's spirit."

The Prime Minister says that a soldier or soldier may be found that someone is looking in the world of the French will dare to believe the word of the French. Or if the world is too dangerous, that that some other way in front of the idea of intervention. Perhaps England is in too serious a position to take the initiative now with any action. But there are other Powers besides those which have come to listen each other at the Non-Intervention Committee. (Such is the duty of Non-Intervention.) Why cannot the United States take the initiative? If she has never become a member of the League of Nations, she has never refused to participate in the League Conference. President Roosevelt's people in this country

than 4,000,000 who can receive bachelors' work pay, not more than 2,000,000 of whom could be described as manual workers. Of these 2,000,000 hardly any received a paid holiday of more than one week, and many of them not even that."

But to turn us to the slump. First of all, there can be no doubt that it will come for the very good reason that it is already here. The Building Trade, which employs about one-sixth of the island population, and which for obvious reasons is the backbone of the nation's wealth is always held to be a trade barometer, as beginning a slump. A year ago plans for dwelling houses began to fall off. The commercial boom has given it more momentum to build big plans for three and six more roomed houses. When circumstances change there is of course bound to be a lull during the early winter months of the year when cold and wind and unemployment combine. Payment for these men will have to be set out of taxation.

Nevertheless indeed the more you look at it, the less you know it. Not only does it being a slump at the end, it differs from all the other slumps which might indicate a slump. It was preceded by a boom the first day of the Agricultural Engineering Union Conference (that is a kind of the first prelude to a slump) in being employed—and that is why we may find the greater part of the slump will occur. It is worth while getting the facts straight. The slumps are nothing—a general slump and a particular slump. And the unemployment which has appeared is for working slumps.

More and more we see the wisdom of the William Beveridge's warning for the Government. What is the Government's preparation to meet the coming slump? Two extremes are much needed now but neither under Governmental control. The first is that a real effort should be made, in co-operation with the United States, to revive world trade. But this means a heavy desire to cut down from 1928. And when can see the Government's interest in Chamberlain's embarking on such a policy? At least the warning suggested is that the Government should prepare a programme of public works—this programme to be put into operation

whenever there is an appreciable fall in the employment figure. Although there are still the 1,500,000 out of work now.

There are so many comments, and they say so many different things, that one is often tempted to follow the advice of Omar Khayyam and "leave the wine to wrangle." But every now and then they say something which is not only valid but easy to grasp. An such the following may be considered: *Investing for public works at the end of a slump is sound for precisely the same reason that borrowing now for expansion is unsound.* The one is borrowing the investment in works of real value which would increase the capital wealth of the community; the other is borrowing for things which are of no economic value at all. The same is should be added to Mr. Geoffrey Chaucer.

But at the present there is still little hope of any forward-looking things in the Government's policy. The more is still in all its old and primitive ways. We have noted that the Government is already falling and the result is that the by-elections were little change and the only thing more to be a depressing reply. Another, when a wrong thing is in politics. The present Government got in by dishonestly deceiving the people as to their intentions regarding disarmament. Mr. Baldwin has said so in no many words. And yet the British Government only gives more and more.

But will they be satisfied when the slump breaks upon them, in 1931, all over the world, whether a Government was left or right, the slump put it out of office. Will the coming slump put the present British Government out of office? Will it be succeeded by a Popular Front Government and if so, was that Popular Front Government save the world from war? It almost makes one say that the slump may come quickly. . . . Since the present Government came into office we have seen Manchuria invaded, Abyssinia conquered and submitted to the most ghastly massacre since that of St. Bartholomew's Day, Spain invaded by Italy and Germany. Yet at the last General Election even a half million people did not even bother to go to the poll. What is the reason for this British apathy?

LONDON, 26th Nov 1929

[illegible]

It is not easy to trace how Rammoohan came to know William Dobson, the author of *Political Justice* and Caleb Williams, the reformer of slavery. The philosopher was a frequent visitor of Fort Minto, with whom the Rajah became friendly. It appears from a letter his ladies wrote to reply to him from Calcutta that the celebrated author sought his help in writing his *Life of the Honourable Mr. Charles Macraury*, whose character he painted "a rich mosaic of interesting about the great actions of the five half of the nineteenth century." Lord Rammoohan as a member of the Utilitarian Association in which he was interested with an address. There was a large crowd in the hall, and people "actually stood up the benches to catch a glimpse of him." The platform and the reporters' seats were filled to overflowing. Even the windows were crowded. Indeed, indeed, the story of the *Monthly Repository* prompted The Rev. T. J. Peck, the Congregationalist, and other prominent Unitarian leaders were present. Mr. Macraury was a severe critic of men and things, and did not spare even Wordsworth, whose dignity she valued so much that she was to free him from (Wordsworth). One, however, spoke with great sympathy her sentiments about the Rajah. She wrote in her number:

"There is something about Rammoohan Roy that sets one reverent, and we know the cause was better of him."

His noble nature.

"The shape of the introduction, and indeed others in which he has to people to show how far he has to fight with, with superior power, and a resolution which appears almost irresistible. With all the criticism, the most remarkable thing about him. He has the materials to be the history of India."

Another literary man whose acquaintance the Rajah was about this time was John Southwick, the biographer of Parnley, one of the greatest Unitarians of Eighteenth Century England. It is interesting to note that Southwick dedicated his biography to the Rajah. I believe the biographer was struck by the similarity between the two characters, for, both of them were persecuted for their revolutionary ideas, both worked for the reform of society and religion, and both were impressed by the fact that the historical religions of the world have elements of truth common to all.

Mrs. Anna Letitia Le Breton, a niece of Lord Alton's, was present at the *Monthly Repository*.

L. *Palmer Colburn* by Charles Loring Paul (1843).

The letter was dated Bedford Square, August 10, 1843.
L. E. Colburn, 10, Pall Mall, London.
Colburn's 1843. 3rd ed. 1877. London.

Southwick passed a nice little number of our distinguished countrymen and his adopted son, Raja Ramooh Roy, who was a neighbour of John Southwick, brother of David Hare, with whom the Raja lived at 48 Bedford square, the new work of him. She also was into at large parties and came to help, where he conversed on the Trinity and other sacred things. He must have gone to England with exaggerated notions of the spiritual condition of the English people, and did not realize how very miserable were his hopes to make national gatherings, and this particularly at a time when the traditions of George IV had not yet died out. At this time, Rammoohan often went to a literary club held at the house of David Minto, M. P. 1770-1837, who lived at 24 Bedford square. Minto was a great and accomplished writer and politician. He was an intimate friend with Wordsworth and Coleridge, whose journey to Edinburgh for the French Revolution he shared. His house was for many years a centre of reform of London literary society. Here the Rajah met some of the great names of the time, the great of the nineteenth century. Minto, who, with the late, had introduced the English stage. He then began to talk about the state of the mind of Henry Wordsworth, whose genius was associated with the history of the English theatre in England. I think, I should give here more details of her life and character. She was the last of the Unitarian family and was a woman of unusual talent, intellect and energy. She was a poet, dramatist, novelist, critic, student and actress. Above all, she was a friend and guiding personality for a long time, she remained the best of the play until the end. Her wisdom, practicality, and of her position. Southwick usually displayed with her and her plans and manner accompanied with her power in education. As there was a French edition of Dr. Channing's is more probable that she too was connected with the Unitarian church in some way or other. The Rajah first met her for acting in the theatre's *Political Marriage*, in which she appeared in a medieval court's costume. In the final scene, she was standing with folded hands and raised eyes towards the picture, and was looking at the very picture of Southwick in

12. On or, 1843.

13. *Life of John Southwick*, 1843, p. 440, for my paragraph on his life.

14. *Life of John Southwick*, by Thomas Ann Southwick, 1843.

15. The very picture of her at Southwick and Southwick, his biographical sketch.

unknown. It appears from an entry in the diary of the actress herself that Rameswami was in the Duke of Devonshire's box and "went into fits of crying." Later on they met at a party given by Basil Blount. The Rajah introduced himself to her and personally began a "delightful conversational symposium" which was very much enjoyed by the actress. "It was through the darling of the stage, some years though his acquaintance a great lawyer. He then recorded her impressions of the dramatic world."

"His acquaintance is very striking, his conversation witty and polite, his eye of course, a remarkable object in a London ballroom; his conversation, besides being very interesting, has an element of great common-sense and practicality, and the social and conversational way in the highest degree interesting. What was surprising about myself and myself I am not sure, but he was very much of the same kind as all the women who have appeared in the dramatic world."

This reference to the social qualities of the Rajah is significant, for, Francis Kestle was conscientious perhaps to a fault. She too, like the Rajah, refused compromise with anything which she considered to be wrong. It was for these reasons of her character that Queen Victoria received her at court. The correspondence between the two people of Blount's kind, however, was interrupted by the latter's marriage elsewhere to the analysis of the course of "action." The Rajah drew the attention of Miss Kestle by saying:

"I am going to give the bill to you. I am married this morning. The fact is, I have been with you for the last few days. Now the Rajah has been with you for the last few days. — I am married."

He then suggested that conversation, and kept up a brief interchange of paragraphs, a specimen of which has been given above. The Rajah had not yet read *Indra's Net* of Fanny which Fanny spoke to him. Later on she sent him a copy of the book. He in reply presented to her some Indian books which probably included a translation of *Abhisar*. *Indra's Net*.

It appears from Miss Collier's list that he was introduced to Lord Bragden by William Roose and became very intimate with him. In order to understand the importance of this relationship our next number like previous of

Devonshire in the position of the time. He was a young man of unique abilities. Lord Bragden's is of opinion that no character was stronger and stronger than his in the modern history of England. He was gifted with the most varied and striking talents, and with a capacity for labour which sustained several almost superhuman. His services to the cause of popular education, legal and political reform and religious equality were simply incalculable. He was one of the greatest opponents of Lord Melbourne during his prime-ministership. The Rajah's friendship with such a man would have been of singular service to him.

I am not sure if Rameswami was acquainted with the Duke of Devonshire. Fanny Kestle mentions in her diary that he was her soldier from the Duke's box. This is not however enough to establish a connection between them but to view at the fact that the family was rich, and that the Duke's father, the 11th Duke was one of the great champions of Fox, it does not seem unlikely. The present Duke, William George Spencer Cavendish (1790-1858) was Lord Chamberlain of the household of George IV and William IV, and was well-read in Old English dramatic literature.

Rameswami lived about a year and a half after his arrival in England. Every one of his English friends noticed that his health and spirits were broken. They all say that the Rajah's death brought about him by his relations who greatly responsible for this. In England too his death caused a great deal of work, and a great deal of work, which he badly needed. He had to meet all kinds of people and worked tirelessly for creating public opinion in favour of India. Unfortunately his mission was cut short by his untimely death, and his mission was not finished. But it was a personal triumph for him. It is remarkable that he was a man of such a short time, and that even so that single-handed he succeeded in raising such a widespread sympathy for India.

11. A Short History of the East India Company.

12. *Indra's Net*, the Duke of Devonshire's edition, which is in the hands of a London publisher for the purpose of the book.



CONGRESS AND OFFICE-ACCEPTANCE

By DR. CROTHAM P. CHITWANI

To those, who from the beginning have been advocating office-acceptance on the part of the Congress parties in the provinces, not out of any consideration to the mere mechanical imposition upon the nation in case of defeat of all principles of self-determination and self-government, but as a means of finding a way to assert the will of the nation as evidenced by the election returns at the poll and as a means to further crystallize our forces for freedom fight, the decision of the Working Committee at Wardha will be a relief. It is easy to imagine the confusion and disorganisation of our forces that would have set in if any emergency decision had been taken. The result would have been the total suspension of the conversation at its very inception and the only alternative left to the Congress is that we would have been to suggest another mass struggle—possibly on the lines of previous Civil Disobedience movements. It would be losing sight of the character of the situation to suppose that with our present strength it would have been wise to precipitate prematurely another struggle.

Now that the decision has been taken, and in some provinces the members have actually taken office, it is for the Congress to see that the new principles of power accepted are followed by the support for the fulfilment of the final policy of the Congress in regard to the inauguration of its constructive federal scheme and as immediately proceed to amend legislative matters for giving some measure of relief to the poverty-stricken masses. On both these vital questions there can be no compromise of any compromise. The members of the Working Committee and the Provincial representatives must be made to give their backs to the people. It is sometimes argued that the desire to amend broad-based legislation is inconsistent with the policy of "wrecking" an office proclaimed by the Congress. If it be seen from a higher perspective as a step in our fight for complete freedom, both political and economic, it is clear that the task of the Congress is to reconstitute its strength by identifying itself more and more with the interest of the masses. It is the schemes which have exposed faith in the Congress for giving it majorities in the provinces and which directed towards ameliorating their condition,

even though they may not fructify within the framework of the present Imperialist structure, are able to bring the masses nearer and nearer to the Congress, and ultimately make them active fighters for India's freedom under the Congress flag.

The belief in the necessity of extra-parliamentary activities so much stressed by Pandit Jawaharlal Nehru. We have not only to carry on our programme as completely formulated in the election manifestos and the subsequent Wardha resolutions in the legislatures, but have to link it up with the activities of the Congress committees in the country outside. Larger and larger masses of people are to be made to understand the various items of the Congress programme through meetings, strike, rallies, etc., and not only to appreciate them but also to actively back them. This only will the masses come to understand for our struggle and this only will the character of the nation be transformed.

It may be quite legitimately argued that all this applies to the provinces where the Congress commands a majority of seats in the Assembly. It is true that the Congress strength varies in certain provinces. Bengal, Punjab and Madhya Pradesh have returned Congress members to an extent a number to be envied. It will be undesirable to advocate office-acceptance in those provinces, as it can be done only in alliance with other groups of carrying reactionary policies. It will permanently lead to compromise betraying masses trusting faith in Congress demands. Hence, while being what it is, it will lead to a watering down of the attitude of the Congress members to come closer with the people. But the whole object of Congress according office will be frustrated. No parliamentary party which claims to further build its strength for the future can afford to do it. Rightly therefore has the Wardha decision been interpreted as not permitting office-acceptance in provinces where the Congress is in a minority. Being in opposition the Congress parties in those provinces must stick firmly to the Congress programme and always press for its acceptance. If their demands are properly backed by the agitation outside, it is possible that some of the suggestions may actually be adopted by

Prime Minister, or, in his stead, the person whom the Crown is bound to appoint in such cases.

The Act provides absolute security of tenure to the public servants so explicitly that there is no room left for any doubt about it. Under the new Constitution, every person who is a member of a civil service, or holds any civil post under the Crown, will hold it during His Majesty's pleasure. It is because the Crown had to be assured of complete security that a special emphasis seems to have been laid on the privilege that all the servants in such are especially Crown servants. Under Section 240, no such person as aforesaid shall be dismissed from the service of His Majesty by any authority subordinate to that by which he was appointed. Again, no such person shall be dismissed or reduced in rank until he has been given a reasonable opportunity of showing cause against the action proposed to be taken or agreed to be taken. The only two exceptions where this privilege shall not apply are, firstly, when a person is dismissed or reduced in rank on the ground of senility, which has led to his committing one or more crimes, such as murder, when the authority empowered to dismiss a person or reduce him in rank is satisfied that he was incapable of giving in that regard an opportunity of showing cause.

In addition to the privileges granted to the servants in the Section cited above, it is further provided under Section 239 that no civil post which immediately before the commencement of Part II of the Act, was a post to, or a post assigned to be held by, any member of the Civil Service Class I or II or the Railway Service Class I or II, or a Provincial Officer, shall be abolished if the abolition thereof would adversely affect any person who immediately before the said date was a holder of any such service. Again, no rule or order affecting adversely the emoluments of a person appointed before the coming into operation of Part X of the Act as a Civil Service Class I or a Railway Service Class I, or a Provincial Officer, and he or she upon a memorial submitted by any such person, shall be made except by the Governor of the Province, or the Governor-General exercising his individual judgment.

Section 240 further provides that the salary and allowances of any person who was appointed before the first day of April, 1924, otherwise than by the Secretary of State or Council, to a service or a post which at any time between that date and the coming into operation of Part X of the Act was classified as a superior service

or post shall be charged on the revenues. It is hereby enacted that the salary and allowances of such persons shall not be subject to the vote of the Legislature.

As if the safeguards mentioned above were not adequate, Sections 270 and 271 guarantee to the servants a full indemnity for just satisfaction payable against future prosecution and costs. Under Section 272, no proceedings civil or criminal shall be commenced against any person in respect of any act done in the execution of his duty as a servant of the Crown except with the sanction of the Governor-General or the Governor of a Province in his discretion. Any proceedings instituted shall be dismissed unless the court is satisfied that the non-compliance of with any duty in good faith, and unless any such proceedings are commenced in the event required by the defendant shall be charged on the revenues. Under Section 273, no bill or amendment to abolish or modify the provisions referred to for services by the Civil or Civil or Criminal Procedure shall be introduced or moved without the previous sanction of the Governor-General or the Governor or a Provincial Officer in his discretion. When a civil suit is instituted against a public officer in respect of any act done in his official capacity, the whole or any part of the costs incurred by him and of any damages or costs awarded to be paid by him shall be charged on the revenues by the Governor-General, or the Governor exercising his individual judgment. The right of appeal and remission is also duly provided. Whenever a public servant has any grievance to be redressed in appeal to the Governor, the Governor-General, and the Secretary of State. Section 241 lays down that if any person appointed by the Secretary of State is aggrieved by an order affecting his conditions of service, and does not receive the redress in which he considers himself entitled, he may complain to the Governor or the Governor-General who shall transmit into the complaint and cause necessary action to be taken thereon exercising his individual judgment. No order which prohibits or curtails any such person as aforesaid, or affects his emoluments and rights in respect of service shall be made except by the Governor-General or the Governor exercising his individual judgment. Such persons may appeal to the Secretary of State against any order which prohibits or curtails him, or allows or imposes in his disadvantage any rule by which his conditions of service are regulated, any wage or compensation that may be ordered by the Secretary of State to be paid to any such person or

the result of an appeal shall not be subject to the vote of a Legislature.

The public services are as completely guaranteed their independence and privileges that they attract interference from the popular Monarch or the Legislature is one of the greatest. The latter have really no power to control the public services, and it is hardly unlikely that the officials may feel in order to the popular Monarch the same co-operation that is expected of them in a modern government. The opposition of the services to the political aspirations of the people being well known, they voluntarily adjust any easily disturb the harmony of administration and hinder the growth of healthy service traditions. The right of the public services to complete freedom against the Ministry may also adversely affect on their efficiency and discipline. All this certainly does not auger well for the success of the new reforms.

The Public Service Commission constituted under the Act is under Section 245 to be constituted on the principle to be followed in making appointments to civil service and posts and in making promotions and transfers from one service to another, and also on all disciplinary matters affecting a person during his tenure in a civil capacity. Including members as persons relating to civil service. It is provided, however, that the Commission will seek its advice in his direction. This means that the Ministers' advice will have an overriding effect on the Commission's decisions. The Commission itself is to be constituted by the Governor in his discretion, and being merely an advisory body with no executive powers it may not prove very helpful to the Ministers.

The supreme authority vested in the Secretary of State for India in the matter of appointments to and control of the principal services has been naturally regulated by all the special legislative enactments on one of the most important features of the present Act. Under Section 244, appointments to the three main services, civil, medical, and police, shall be made by the Secretary of State, who is further authorised to make appointments to any additional service or service which at any time he may deem it necessary to establish in connection with the discharge of any functions of the Government-General, while the latter is by the Act required to exercise his discretion. Even the strength of all the said services shall be controlled by the Secretary of State. He shall also, under Section 246, appoint persons to any civil service of the Crown in India concerned with irrigation. Again, under Section 248, he shall make rules govern-

ing the number and character of the 'reserved posts.' Finally, under Section 247, the conditions of the main services as regards pay, leave, pensions, and all general rights in regard to United attendance shall be determined by him.

The result of the wide executive powers of the Secretary of State will be that the Indian Government will have no control over the key services of the country, and that they will not be able to alter the conditions of service in the interests either of economy, or administration, or even the sanction and co-operation of the Secretary of State. If even any rules are made which might adversely affect the conditions of service, rights of appeal and complaint are fully provided to the appointed persons. This results means the completely uncontrolled position of the services, and considerably lowers the prestige and efficiency of the popular Monarch in that as these relations with the services are controlled. The extra-territorial authority of the Secretary of State over the services will also materially diminish the stature and independence of the public services in India.

The constitutional powers of the Secretary of State in regard to the services may also result disastrously to the Indian Empire. Not only is the Indian Emperor to pay the Government of the main services which are to be recruited and appointed by no official authority and even when he will have no effective control, but he will have to bear the burden which is liable to be increased by the Secretary of State in the discretion in any extent, because, under section 247, all rules regarding the conditions of the services shall be determined by him. Thus, the Prime Minister will not be entitled to reduce the extravagance which is of pay, pension, and allowances allowed to the higher services, and thereby reduce the financial status of the Provincial Governments. No Secretary to the Government is consequently possible under the law without the assistance of the Secretary of State himself. This is a serious handicap on the power and prestige of the Indian authorities. That a poor country like India cannot afford to pay the extraordinarily high salaries and allowances paid to the superior public services is undeniable, yet there have been made agreements in the eyes of the law.

The main objections levelled against the constitutional adjustments and safeguards in respect of the services may be easily summed up.

Firstly, there is no provision for an appreciable advance in Indianisation which has been

POLISH FOLK DANCES



The Mazurka as danced in Poland.



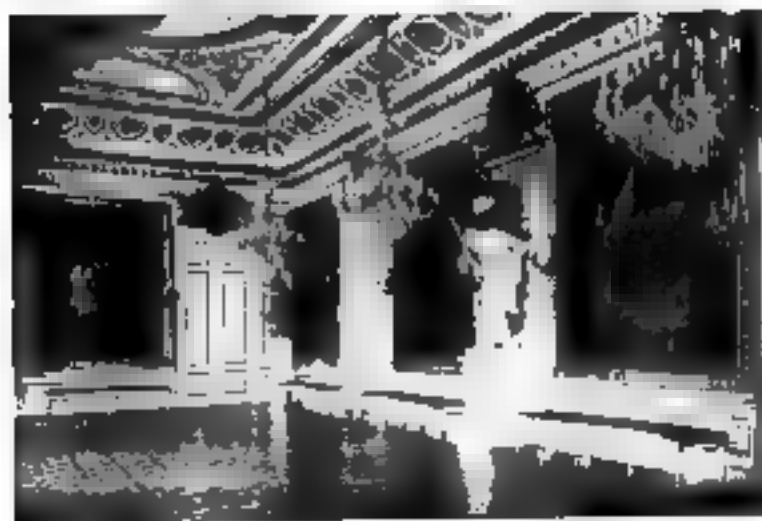


1. *Water features*

On this, a lot of flowers are reported
by the garden plants and vineyard of the north



The image in the Third King's Garden, the fountain
in Vienna in 1888, the fountain's garden area



A view of the Warsaw Palace, which was the residence
of the President of the Republic of Poland.



The East Wall of Prague Castle, with the tower of St. Vitus, and the statue of St. John the Baptist.



The interior of St. John's Church, Prague, showing the statue of St. John the Baptist, and the tomb of his collector, St. John.

demanding by all classes of citizens for a long time past.

Secondly, the removal of the service by an outside authority, i. e. the Treasury or State, is considered to be a negation of democratic government.

Thirdly, the service have long enjoyed an equally privileged position in the Constitution in the complete disregard of efficiency and discipline.

Fourthly, the future Ministers have been constitutionally obstructed from securing the sort of the huge salaries and allowances paid by the superior services.

Fifthly, the partial abandonment of the principle of recruitment by open competitive examinations will cause a deterioration in the standards of administration.

Sixthly, the open-bidding of the Ministers

in the matter of appointments is also likely to affect the efficiency of the service, and ultimately harm the interests themselves.

Lastly, the Public Service Commissions as constituted under the Act are not sufficiently independent, and have not been given adequate powers and facilities.

It is not generally known that the remuneration of the public service officers of a province, which is received for the payment of all service expenditures, happens to be not less than 40 per cent. In this circumstance, the constitutional integrity of the service safeguards will be doubly apparent. That the Legislature will hardly exercise even the slightest control over what forms no comfortable a percentage of the annual Estimates of a province is without doubt one of the most disappointing features of the new Constitution.

POLISH FOLK DANCES

By E. JANAKOWSKI

INTRODUCTION

POLAND is a country of every sort and every of which one values across several types of folk dances. Whether we go to the North to the shores of the Baltic in the province of Pomorze, inhabited by the "Kashubs" whom the outside world does not seem to affect, so to the South in the regions of the Tatra and the Carpathians, or in the Western districts inhabited by the hospitable, conservative and hardworking people of Greater Poland and industrial Silesia, or in the land to the eastward along the Vistula, Poland and Volynia we find everywhere from the types of dances, the simplicity and transparency of the Polish steps slowly assimilating the last where they live and work.

It is not possible to describe briefly the many varieties of Polish dances. Briefly speaking, it may be pointed out that dances like the vigorous Mazurka, which had its origin in the district of Warsaw, in the very heart of Poland, and other dances like the Krakowiak, the Kujawiak and the Oberek have not only remained national dances but in the 19th century were known and danced in the whole of Europe.

CRACOWIAK

In the first place we find ourselves in the plains of Central Poland at Krakow, a model

vicinity of the Krakow district, which is famous in the neighbourhood for its beautiful towers and the villages. There we find not only the folk and dance step "oberek" but also the Krakowiak and the lively dance, the "Kujawiak" which derives its name from the nearby district of Kujawsk. Krakowiak has the character of the national ceremonial dance and this is a dancing in regular rhythmic figures, at moderate with swinging, hefting and other joyful movements. The rhythm of the dance changes alternately from slow to a lively movement with quickening timing. It is heard in the whole of Poland, the dance consists of two parts, commencing slowly with the singing of the "Kujawiak" song and ending with quick steps, similar in the most characteristic of the Polish wedding dance, the "oberek." In consequence of the origin of having a sort of balance between the dancers who move about symmetrically on one side, sometimes towards the partners and sometimes away from the partners, finishing at the slowly and later with greater speed. The "Kujawiak" is danced in pairs, each taking and then for the partners and people dance always in their hands' contact, until they are thoroughly exhausted. The "Kujawiak" as it is danced at Krakow is its original country surroundings is indeed a very pleasant spectacle.

Beats took another 45-minute nap after
from 10:00 a.m. to 11:00 a.m. in the mid-afternoon.

The prices given are all for buffalo-ghee and all these are imported from outside Bengal. That these are prices for buffalo-ghee is not mentioned anywhere, for it is common knowledge that butter-ghee is buffalo-ghee. It is even a ghee that requires special mention. But at any rate even in all its Bengal-cow-dairy associations and on special occasions is now very similar about ghee importing buffalo-ghee.

DIFFICULTIES AND THEIR REMEDY

It is believed that butter-ghee etc. is better than cow's ghee and certainly cow's ghee cannot be an equally good economical product. But it is not so. What properly prepared cow's ghee can be kept without deterioration for a long period. Of course the answer is ghee is used after manufacture, its better. But in my experience, I have not found such cow's ghee as developed answer. Keeping quality depends upon the skill of manufacturers, cleanliness of vessels and on selection of material with care.

Another well known reason for the scarcity of cow's ghee in Bengal is that sufficient milk is not available. In order to obtain sufficient milk in Bengal, the most old cow has got to be imported. With this object, some milk from the Punjab are being brought down. The new milk will be created by this admission and have to be observed for a considerable period. It may not then use to be so abundant with this development will improve the stock. If the experiment fails, it will then. But if the experiment is successful, yet the problem of increasing the stock of powerful stock will come down. It is so that that we have better the arrangements for the implements for accomplishing it.

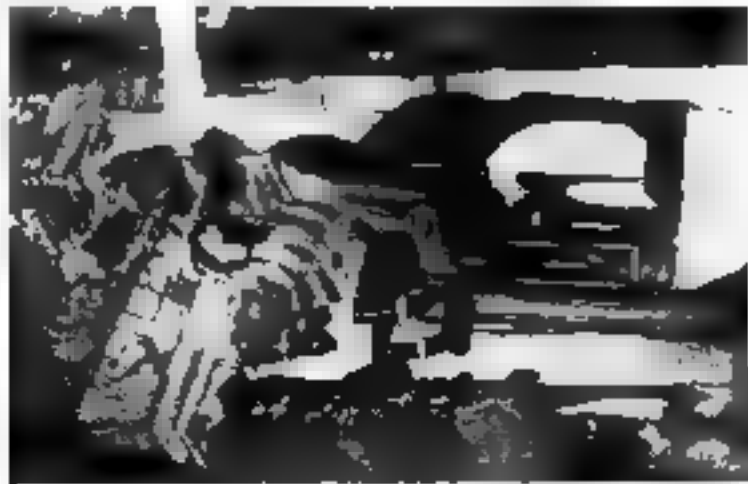
Another index of scarcity with regard to cow keeping in Bengal is the want of fodder. There were pasture lands attached to the zamindars in the northern part of the country. These lands are mentioned as public property, as a matter of fact they are noted out for cultivation. There is practically no pasture land in Bengal. This is a great loss to the cow-breeders. The cowboys are not allowed to graze and therefore give very little milk. If we now formulate that the aim is to increase the cowshed land in the country, then we may get sufficient milk, then we may have a milk industry. The breed of cow is very inferior and there is no pasture land. It is to accept these conditions and arrange for something immediately capable of them.

Consideration of the problem is to know the milk can be produced and the quantity of milk produced in Bengal, and some experiments have to be made to come to the conclusion that the necessary step towards the above improvement is to increase the demand for milk. If however the demand has increased, milk production has gradually followed to meet the demand. The well known example of increased production may be taken as example. A large area of Dacca is famous for its 'white' or 'softened' milk. On inquiry it will be found that the milk in that area is better and has given more milk. The increase of quantity of the people is somewhat less there. In adjacent areas where the conditions about pasture and the want of the milk are the same, it will be found that there is a demand for milk has made a difference in the price of milk per cow.

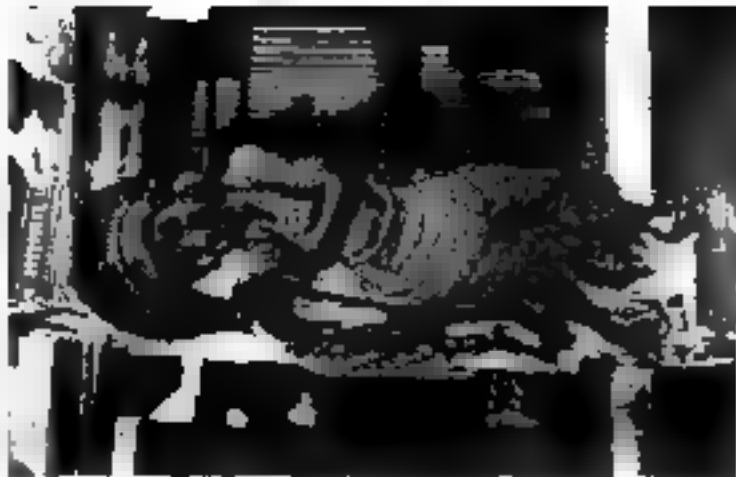
The milk products of Nature are fatty acids. The whole of North Bengal approaches the general condition of Nature. To a large extent of the people around about Nature, it will be seen that the milk is considerably more and milk is not only in areas outside the area of milk supply for Nature. In this way it will be seen that wherever there is a demand for milk is quickly met by the supply and, in my experience I have found that the milk yield of any particular area follows in general the demand for milk. On the various documents I will find that in the milk industry, the most fruitful literature on production. The demand for milk is a very close relation with demand requires more for production or marketing. The production therefore, the milk is a steady price for places where the Central market is all year uninterrupted with the price, the price fixed is completely a few cow up to ensure profit from various areas in that season. But it is difficult to get provide full attention to increased production. Of all milk products in nature, ghee is the best. It is also where milk is easily produced for consumption of ghee and the demand for other products is secondary. Milk is the most and most useful, the more ghee is produced, the more is it used for and becomes a better milk.

It is natural that the milk yield of a cow will increase with the demand for it. The milk yield is more than the milk yield. He buys the cow also and sells it and not only proper care and management gets the milk. That little quantity of milk is not only has usually no other demand. The more becomes less and more for produce the milk and therefore he finds that the milk yield is

PORTLY SCULPTURE ON MARBLE TEMPLE



A strong side



Argentine people, 1870s



Francesca Spavetti con i suoi amici



Francesca Spavetti con i suoi amici

WEDGWOOD COMMITTEE REPORT ON INDIAN RAILWAYS

NALINDIAH-RA PANYAL, N. S. 1920. London

THE Indian Railway Enquiry Committee 1902-37 under the Chairmanship of Sir Edgar J. Wedgwood, First General Manager, London and North-Eastern Railway (England) was appointed in October 1902.

"The Indian Railway Enquiry Committee report will be a great help to the Indian Government in the solution of the present problem."

"It is a most valuable and interesting study of the railway problem in India, and it is a most valuable study of the railway problem in India, and it is a most valuable study of the railway problem in India."

"It is a valuable study of the railway problem in India, and it is a most valuable study of the railway problem in India."

These points of reference were accepted in the light of the findings of the Enquiry Committee, and the Indian Government has been able to take the railway problem into the general consideration of the Indian Government, and it is a most valuable study of the railway problem in India, and it is a most valuable study of the railway problem in India."

The report was published towards the end of the last month and public attention has been drawn more and more to Indian problems connected with the railway industry and management.

So far as the main lines of the report of reference go, the Committee does not appear to have acquired itself well because it has finally refused to undertake to make any steps for the relief of general taxation from the surplus of railway earnings in India, and has advised that no steps should be undertaken for the Central Government being placed in a position to contribute revenue to the Provincial Governments during the next five or ten years of any rate. The Committee has also failed to discover any suitable directions in which economy can be effected and has more or less indicated the measures to be adopted by the Indian

Railway administrations in this respect. On the contrary the Committee has found that there is hardly any scope for economy through the reduction in either the number or the remunerations of the superior staff, as is determined by different sections of the public in India, and has made various proposals which, if adopted, would rather go to increase the expenses of the railway administrations, for some time to come at least.

Judged from these considerations one cannot but feel disappointed with the findings of the Wedgwood Committee and one can hardly find any justification for its appointment.

There is more to be done by the Committee than to discuss matters concerning Indian Railway policy, which it was never called upon to investigate, and has come forward with various dangerous suggestions and recommendations, such as the extension of the scope of life in Company management, the introduction of a few highly paid Britishers not only for the mechanical and technical departments but also for the commercial and publicity organizations, the removal of the business of the Indian Government from that of other departments, and the recommendation of certain private companies probably with British Capital for carrying regulated road services with the support of the railways.

But, on the other hand, the report abounds in such terms of information concerning the working of Indian Railways during the last 35 or 37 years, and the expenditure of the Railway Budget from the General and the Committee has advised many valuable suggestions concerning their future working, particularly in view of the changed conditions due to the advent of road motor and the proposal for a Federal Railway Authority. These must be fully and duly appreciated.

A general survey of the historical results of Indian Railways from 1924 to 1928 shows that in each of the first six years there was a surplus of revenue after meeting all the costs for depreciation and interest charges, and in each of the last six years there was a

deficiency. For the 12 years as a whole there was a net surplus of about Rs. 11 crores or rather less than one-tenth of capital cost account. Judged by the percentage figures on capital the Indian railways show better results on an average than the railways of Great Britain or the U. S. A.

As regards maintenance of staff the Committee finds that between 1922-23 and 1925-26 the total number of staff on Indian railways was reduced by 15 per cent and the post of staff was reduced from Rs. 36.56 crores to Rs. 32.24 crores, a reduction of 9 per cent, while on the British railways the corresponding reductions were by 11% and 10% respectively, and on class I railways of the U.S.A. there were corresponding to the extent of 35% in salaries and 33% in wages and salaries. And yet the Committee expresses the opinion that the improvement of the standard staff has been carried too far, since its salaries or wages would not be provided as justifiable, and the payment of pay is not sufficiently encouraging, particularly to skilled employees etc.]

As far as can be seen from a study of the operating statistics the Committee heavily condemns that there has been a substantial advance in efficiency and economy of management since the depression began in 1929, but finds that there is still much scope for increasing economy in the following directions, namely:

- (a) Reduction of man and goods per passenger.
- (b) Reduction of expenditures.
- (c) Reduction in the number of engines and rolling stock used in running trains.
- (d) Economization of way and track maintenance work.
- (e) Streamlining of various technical arrangements for the greatest efficiency.
- (f) Better use of engines, materials and spares.
- (g) Economization of the materials in the workshops.
- (h) Cutting of administrative expenses in proportion to traffic.
- (i) Reduction of the New York railway rates.
- (j) Reduction in the time occupied in unloading & loading goods from coasting the line and coast steamer lines; and
- (k) Economy in capital expenditure on stations and yards etc.

The Committee further recommends the institution of Economy Research Committees both at the centre as well as with every railway administration with a view to examine all aspects of economy consistent with efficiency, and advises the railways to have administrative for more adequate and precise use of the statistics compiled.

The Committee's recommendations with regard to measures to improve the service, however, are of much far-reaching importance. The Committee observes that the Indian rail-

ways are ill equipped and ill equipped on what is known as the commercial side—that is on the side of creating and developing traffic of existing and existing broadly relations with the modern and trading bodies and of maintaining good public relations generally. The Committee regards this "as a serious matter," and holds that "the first duty of the Indian railways at the present time is to take every possible step to remedy this defect." A thorough study of the commercial department of the railways is recommended in order to bring about the desired results, and for achieving better contact with the public and with the mercantile community in various ways.

As regards the proposed extension the Committee suggests:

- (a) an examination of the extent to which the extension of the railways is justified in the interests of the country;
- (b) the extension of the railways in order to bring about the desired results, and for achieving better contact with the public and with the mercantile community in various ways.

The Committee obviously is not satisfied with the present state of affairs, and recommends that the railways should be reorganised and restructured in order to bring about the desired results, and for achieving better contact with the public and with the mercantile community in various ways.

As regards the proposed extension the Committee suggests:

	Estimated cost of extension	Estimated cost of extension
India	4.24	6.80
Ceylon	2.98	6.72
East Africa	8.89	6.28
France	2.91	4.40
South Africa	3.26	3.26
Canada	3.88	3.88
U. S. A.	5.97	1.94
Argentina Republic	2.98	1.97
Japan	1.94	1.94
China	1.94	1.94

The Committee does not think that an increase in revenue through a general increase in the rates etc. is even possible or desirable, and states that the prevailing conditions of trade do not warrant any such measure. Nor is the Committee overworked with the demand for a general rate reduction on a basis of efficiency.

Miss Betsy R. Muzzey, the first female
and to take training in Nursing and Obstetrics



John A. Sweeney, Jr.


$$\frac{d}{dt} \left(\frac{1}{2} m v^2 \right) = \frac{d}{dt} \left(\frac{1}{2} m \frac{dx}{dt} \frac{dx}{dt} \right) = m \frac{dx}{dt} \frac{d^2 x}{dt^2} = m v \frac{d^2 x}{dt^2}$$

NARAYANA-SWAMI, 'THE MEANING OF LONG LIFE'

For 16.4: CLASSICALLY

India has during the earlier parts of its history maintained sufficient contact with foreign countries, Europe and America, and Africa, and the Middle East through times when she travelled far on sea in a period of a century, carrying the spiritual message to the length and breadth of the world through her sea routes. India has been in close cultural contact with Central Asia and China. And explorations of Africa, Persia, Iraq and other parts of Arabia and other places have brought to light valuable evidence of the use of land and sea routes in the past of Asia. The story of the trade routes, the contact and the trade of India in the march of the land to China in several centuries, carried away from India an enormous information as to the distance and the manner of bygone but now the dead and forgotten empires and nations, and the pictures of the Persians and other peoples and tribes. The names of the Huns, 377-455 A.D., Kien Pien 460-542 A.D., and the Huns 661-680 A.D. are well known. The Indian pilgrimages of Sung-Yun (tenth century) and of Hsueh Tsung (11th century) might indicate any less

[illegible]

degree of length in its career.

In some portions the highest form of the system investigated by the author is reached; the highest rank is established. In others we are placed on the second or third of the existing systems. In such cases, however, we are enabled to understand the system which is being investigated, and the degree to which it is being investigated. The author's method of dealing with the subject, which is a very good one, is to deal with the subject in a very simple and direct manner. The author's method of dealing with the subject, which is a very good one, is to deal with the subject in a very simple and direct manner.

But the best method of dealing with the subject is to deal with the subject in a very simple and direct manner. The author's method of dealing with the subject, which is a very good one, is to deal with the subject in a very simple and direct manner.

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ON THE LIFE OF THE LATE
PUBLISHED BY THE UNITED STATES OF AMERICA
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In this volume the author has dealt with the subject in a very simple and direct manner. The author's method of dealing with the subject, which is a very good one, is to deal with the subject in a very simple and direct manner.

THE LIFE OF THE LATE
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to the migration, something to territories in Bengal. In this matter, British has followed the evolution common to the rest of India. Thus the Brahmans and the Kayasthas are designated by their territorial names, viz., Ratan and Varanasi etc. The Rajputs comparatively new settlers there the above-mentioned names, have lost their own old tribal names and got new. Derived into arbitrary analogies and social groups.

Again, various groups of Brahmins classifying their descent from the immigrants from the different parts of the country are keeping themselves aloof from each other, viz., the Kanyakubja, the Panchajanya, the Dakshinapuri, the Vaidik, the Mathur, the Sakshapuri etc. The Kanyakubja Brahmins with the names "Puri", "Vande", "Joshi", "Dikshit" do not quarrel with the Sakshapuriyans, Sakshapuriyans though both the groups claim the same Kanyakubja Brahman descent. Similar is the case with the different groups of the Kayasths. The explanation lies in the fact that as their migrations took place in different times, each group of immigrants in settling down to Bengal formed sub-groups of their own, partitioning themselves with the former settled groups. But again, this is the common process of Bengal followed with the rest of India.

In the way the Hindu society is not a homogeneous one. It is a collection of socially exclusive communities. It seems increasingly less homogeneous in the recent period of social reconstruction of the Hindu which created an ethnically and culturally united people known to the other parts of India as the "Bengalians" the new nationalism and the further splitting up on the matter of religion has widened the unity.

This leads us to the question: What is a "Bengalite"? Factually it must be said that a man born in Bengal is a Bengalite. But even then not all the population which follows Hindu does not call itself "Bengalite". It designates itself by its religious designation though some of the Muslims are calling themselves as Bengalites. Similarly those of the Hindus who were not implicated in the social policy or led down by Rajchoudhury did not call themselves as Bengalites, though social intercourse with their kinsmen outside Bengal has stopped long ago. It is only recently that they are calling themselves as Bengalites. Of course, the Christians do not deny their Bengali provincial nationality or their origin.

This makes an enquiry about the definition of the term "Bengalite" as far as the tendency is, that a man very easily Bengali language and law in Bengal, yet reserves the right of denying his provincial nationality. Hence, we are dumb to accept the definition that he who is a worshiper of Rajchoudhury's policy and is governed by the Bengal School of Hindu Law is a "Bengalite". It is true that those who follow the world have laid down by Rajchoudhury and are governed by Rajchoudhury's Dayabhaga law from the civil, moral, religious and homogeneous point. And the bulk of Bengal's material and moral advancement in modern times has been done by the men of this sect. They are the products of the second phase of social reconstruction.

A new phase has been entered in the Bengal is passing through a period of transition. Yesterday a Bengali patriotism impetuously set out to giving. Those who formerly did not call themselves Bengalis yesterday were themselves as well, and those who no longer have called themselves as such, are finding themselves to be in minority. The new age demands a new policy of the population of Bengal.

With the establishment of the British rule in Bengal, the society of Bengal began to change various things. The order began to give place to work. With the introduction of the Protestant Reformation in Bengal, a new kind of industry was started. Similarly a middle-class was evolved, and with the introduction of industrialism, a proletarian class is growing. On the other economic crises and various foreign forces that are working in the society, are forcing the old social fabric in the existing set. Added to these, educational and political forces are at work to help the growth of individualism.

The economic forces that are working to make the social class layer-cake are to be with steady in the countryside. The middle-class is being superseded and is breaking down, the former peasants are becoming bankrupts, and in their place, more prosperous landlords are taking their rise. As the Bhargavaud suffer, the men who lay money from the land from the better and better breeding the proprietors better at Jodhpur. As a result, the former peasant who used to till the own owned land becomes an agricultural labourer.

In the Punjab the Mohammedans call themselves "Musalman". It is proved that a Punjabi is a Muslim by race, which is not correct then.

21. It is in the case we have a big plot of land and a small one is the other.

22. The Bengali people tell of the gods of the land and the land.

The Bengal peasantry is divided into two parts. The class who work on the land owned from the landlord, and the class who work on day-labours. The latter are called as "Bhoomi" class in West Bengal. But in Midnapore the name is "Bhanga" and immediately on leaving their country to work on their own lands. Hence the rural and the men from Upper India are in majority in the Bhanga as "Mudra". But in West Bengal the Bhanga class follows behind the Bhanga peasantry in clearing the forest and cutting down the forest. On enquiry, the writer has been informed by some of the peasants of West Bengal that any physical strength to be fit to them to do these hard works. The day is not far off, when this Bhanga class will be disappointed of their occupation by some industrial staff. Thus the lot of West Bengal peasantry is changed. Even in North Bengal, agricultural agricultural workers are to be found, and up-country landlords are to be found there in various villages of the

country agricultural workers. The Samals are coming in the Hoogle and Bardhaman Districts of West Bengal. In East Bengal though the peasantry is of higher rank, yet the peasant class is being dispossessed from the lands of the Hindu by the British and by others from the Bengali and the Hindu. The Hindu have started from in North Bengal brought slaves by the old long years. They are working Bengali, and some of them in Hoogle District took part in the last Civil Disobedience Movement, and it is reported by the writer that at least a hundred got their hands married to a Hindu young man of that locality. Moreover, the South Indian have captured all sorts of professions and occupations. Even in early times the Hindu and up-country in Bengal were never popular as those from the Upper country. The Bhanga class the situation in Bengal. But the Hindu Bhanga landless class.

The Bhanga class have taken all the land with it

1. The following table shows the change in the population of the Bhanga class in West Bengal from 1901 to 1931. The population of the Bhanga class in 1901 was 1,00,00,000 and in 1931 it was 1,50,00,000. The increase in population is 50%.

Table XI. Change in the population of the Bhanga class in West Bengal from 1901 to 1931. The population of the Bhanga class in 1901 was 1,00,00,000 and in 1931 it was 1,50,00,000. The increase in population is 50%.

Table XII. Change in the population of the Bhanga class in West Bengal from 1901 to 1931. The population of the Bhanga class in 1901 was 1,00,00,000 and in 1931 it was 1,50,00,000. The increase in population is 50%.

The presence of these Hindu-speaking peasantry of various traditional occupations prove the fact that they are entering the Bhanga-speaking area of the new country.

Further, the main aspect was that the impact of

the change in the population of the Bhanga class in West Bengal from 1901 to 1931. The population of the Bhanga class in 1901 was 1,00,00,000 and in 1931 it was 1,50,00,000. The increase in population is 50%.

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Thus the growth of the population in a small area is significant. The increase in the population is 50%.

CONGRESS ENTERS UPON A NEW PHASE

By SUMATHI KANALDUT CHATTOPADHYAYA

British National Congress today enters upon a new phase in its long and eventful history. After having played the part of the Party Opponent for over fifty years, a new national office in six provinces of India. Such may well be this as a national assembly in fighting the situation, for it is in accordance with the usual constitutional procedure for the majority party to take office, and to carry on the administration. But in the case of the Congress it cannot be regarded as such a normal office. To understand this we have to look at all circumstances and objectives of the Congress and what its attitude should be.

It is being today a subject matter requires a style, an organization like the Congress can have laws also also, the overthrow of imperialism and the establishment of complete independence. That is, a government based on the people, and the power of the Indian masses and subordinate to that will be the interest of the majority. That is, it is a rule of the army and is based on the might of millions. The objective of the Congress is not likely to be achieved through the new India Act, for it is in the first place forged by the imperialist authority itself and is only calculated to strengthen its grip on the country, and, as such, abnormal liberty freedom loving men. However, an anti-imperialist congress can embrace the self-determined right of another people to decide on the political destiny of their own land, the task of formulating her constitution. Let there be a clear and unadulterated record.

Now in the United States we are to create a republic in order for it to ultimately be free to leap to the left another long step of imperialist exploitation. Under the guise of a democratic government. But it does not take me very long to realize that it is anything but a democratic revolution. Under democracy, the minority has full powers but has only to use for the people, and it is responsible to an authority above the electorate, which places its call upon the minority to resign or step to the side. But in the U.S. we have a third party, an external element, imperialism, whose interest is sought to be maintained over the national interest. We have therefore two interests, each conflicting with the other, and it is never possible for two separate interests to work harmoniously side by side. Either one or the other must dominate. It is to safeguard the imperialist interest, which is a real democratic government, and not to please that the Government's moral responsibilities have been

"Whether we do good by means of the law or of the policy. We are not going to the legislature in person for the sake of sentimentalism or a better scheme for."

This is where the Congress differs so fundamentally from any other political body in India. And the working of the Congress Parliamentary programme must be over this day, and against the programme.

The Congress Parliamentary programme has been briefly outlined in the previous number, subsequently amplified by the Working Committee of the Congress. It consists of the universal political and economic demands of the people; and the various reforms, ordinances, acts which require the people and realize their will to freedom; articles and letters; release political prisoners and districts; repair the wrong done to the peasants and landless during the civil disobedience movement.

On the economic side it deals with the most pressing needs of the masses and reform of the system of land-revenue, taxes and tolls, and an equitable adjustment of the rights on the agricultural land, giving complete relief to the smaller peasantry by substantial reduction of agricultural taxes and tolls and by their assuming adequate facilities. The formulation of a scheme for tackling the problem of indebtedness involving the abolition of a moratorium, an enquiry into and setting down of debts as well as provision for cheap credit facilities through co-op society.

For industrial labour: Minimum Wage wage, forty-hour week, right to form unions and to strike, healthy conditions of living, insurance against sickness, unemployment and old age, setting up of suitable machinery to deal with industrial disputes.

Encouragement is to be given to village industries including handicraft.

This is generally fully described the Congress programme. The working of it will not differ very much between the provinces except that where the Congress has a majority and is in office, the initiative will be with it as a governmental measure and there will be greater scope of its being able to build some of these items at least, because of the majority vote. Where the Congress does not command a majority in the Upper House as well, some of the measures stand in danger of being scuttled down by that body, for it holds considerable veto. Difficulties may arise under such circumstances. But where it is in a majority in both the houses as in Madras, it can accomplish anything, though it may be far from what we

are aiming at. For though the idea of Congress winning a majority in both, in reality it is not such a easy thing. The persons and the political parties of non-national color are so lodged in and captured by imperialist interests that even try to be the dominating factor, that the Congress is a minority. Particularly on the financial side, the imperialist galleries is a solid majority, for over 75 per cent and more of the Congress do not vote under the control. The greater reduction of the commercial taxes which the Congress is in a majority, has undoubtedly caught the public imagination and created a very pleasing effect. But do not let us forget that by doing so we are not in any way curtailing the imperialist aggressiveness and aggressiveness, which is to go on as fiercely as before, for the higher revenues must be secured. The issue of depression is not avoided by one like this. This is a fact that we cannot afford to lose sight of in the general agitation.

In the other two provinces, though the Congress is not in a majority, it is the single largest group and has a lot to do in the coming will. Moreover even a small group organized by a single aim and objective and working in a perfect team can achieve wonders which larger loose-knit groups fail. The Congress members will work to bring forward measures based on the Congress programme and will try to push them up with varying success, mostly dependent on the amount of cooperation and help it will receive from other groups. But the achievement will be on the achievement for success or failure, both rest not to be tried to further the independence. For the latter fight lies outside the boundaries of the Congress. Where the Congress succeeds in winning for the masses these demands, it will win their confidence and respect and continue to maintain its unique position on the issue of the mass struggle for their economic and political freedom. Where it fails that it will not be through the fault of the Congress but the failure of imperialist forces. The agents will realize the pitiful limitations as well as the great danger of the India Act. And that while on the one hand, the masses will steadily experience, though in a very limited way, the possibilities of freedom according to the rule of a national government, it will at the same time come to feel the necessity of raising the Congress Act which but weighs heavily on them, and when the day of their freedom comes a national Constituent Assembly will be demanded to form a real democratic constitution that will be based on the will of the masses and function with their sanction and for their interest.



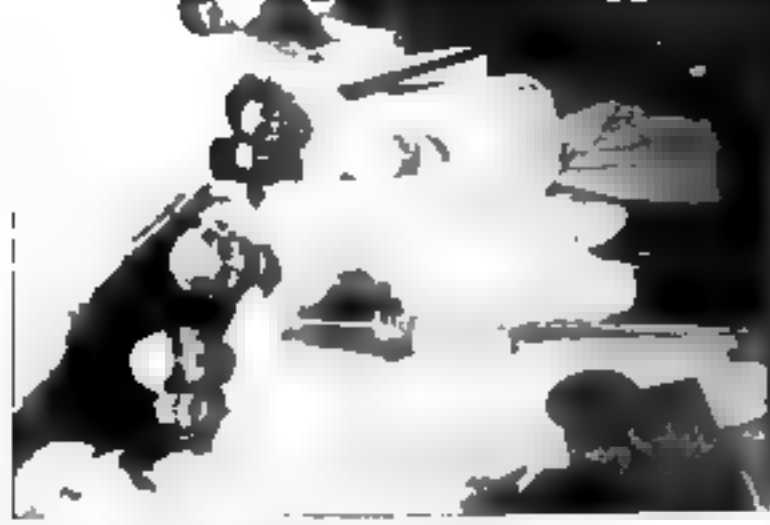
Deckhands looking over the side of ship at the tugboat which is towing the barge.



Deck hands of the ship in the foreground. Behind them a light house is visible on the shore. The ship is being towed by a tugboat.



Miss Dorothy Brown, the new home chairman (right) smiling at the camera with Mrs. J. J. Brown (left) and Mr. J. J. Brown (center) at the entrance of the home.



Miss Dorothy Brown, the new home chairman (right) smiling at the camera with Mrs. J. J. Brown (left) and Mr. J. J. Brown (center) at the entrance of the home.



INDIAN PERIODICALS



The India

Published by the Editors of the *Indian*
at Madras.

There have been many attempts to create a newspaper for the Indian people. In 1818, the first attempt was made by the *Madras Courier*, which was published by the British Government. It was a weekly paper, and it was the first Indian newspaper. It was published for a short time, but it was the first step towards the creation of a newspaper for the Indian people.

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India to Save Disfranchisement

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Notes

"Liberty and Order"

"Law and Order" seems to be the motto of the Government in India. But "Liberty and Order" is a better motto. The Republic of China in South America has the motto "La Libertad o la Muerte" (Liberty or Death). China has a comparatively small population of some 40 million people, but the motto of her people is the motto of the Chinese.

Any government, whether in America or in India, must provide a just and equal sufficient physical basis to support the law. Any government that does not

have a government administration the effect of a free people, a nation enjoying liberty and if at the same time it denies to persons with millions suffering the people's liberty, it must realize the very democratic and individual of Governments in India be determined to be democratic and enlightened, it has the liberty to up, including the law and political system. That can be done without destroying order.

British Bureaucrats and Congress High Command

Whether the policy and action of the British bureaucrats during India, they are as liberal according to the principles of the Congress. Ministers in the provinces, many of them are all of whom had given to just be disobeying some law or other. These are the "ministers" now form the government of the provinces and are releasing political prisoners and releasing the country from the Indian people and Congress. All this shows the merely technical character of many political offices. It also shows that these bureaucrats understand liberalism. "Over a rock, straight a road," is not their motto.

Has the Congress High Command anything to learn from the British bureaucracy? Some Congressmen have been subjected to disciplinary action for various technical offences, one of

which was withdrawal of order. But now acceptance of order is no longer an offence for Congressmen. Are there any similar "technical" offences? Is withdrawal of Congress "order" is now a Congress offence?

Prospect of Pakistan in Principal Countries

It is known Pakistan under the name Pakistan in the National's Year-book for 1947, was a no solution of the Indian Empire or of India. As the country is no longer a part of the Indian Empire. Neither India nor Pakistan is a separate country!

World Consumption of Tin

In the last two, in the same book of statistics, there is no separate mention of India.

World Production of Iron and Steel

In the same book, in the same year book, there is no separate mention of India. Why? Indians are good for things which obtain the supply of iron from India.

World Production of Gold

But in the same book are given in India. Why this exception?

Production of Motor Cars and Motor Lorries, W. and Fleet, and World Shipping

In the same book, in the same year book, there is no separate mention of India. Why?

The British Empire should be proud that that part of it which contains the vast majority of its inhabitants has no fleet and no shipping worth mention and also that it does not produce any motor cars and motor lorries—and of course no automobiles.

World Production of Coal

Coal does not yield to any other mineral in importance in the sphere of industries. But the Stateman's Year-book for 1927 does not give any table of world production of coal. The coal-yielding regions are more than fifty, and the list of best ones on by summing the ranks.

League Members' Contributions

The total expenditure of the League of Nations is divided into 643 units. The number of units contributed by each of the member States is fixed from 1926 to date. As present the top states which pay the largest number of units are the following: Great Britain, 100; U. S. & H., 84; France, 80; Italy, 60; India, 49; China, 44; Japan, 40; Canada, 35; Poland, 29; Czechoslovakia, 24. But though India occupies the fifth place among the contributors, she does not wield any power in the League, nor do her statesmen occupy any high position in the League's secretariat or even carry any influential portfolios. She does not carry any advantage from her association with the League which in all circumstances with the heavy mass of her population or her contribution.

India and the League Council

Among the four primary organs of the League of Nations the first is the Council of the League of Nations. It may be considered the executive committee of the League. Though India is a foundation member of the League and has all along been among the first five Member States which have contributed most to the League's funds, she has never yet been admitted to membership of the Council.

At its meeting of January, 1927, the Council was composed as follows:

Founding Members

United Kingdom and Western Island, paying 100 units; France, paying 80 units; Italy, paying 60 units; U. S. & H., paying 40 units.

New Contributory Members

India, paying 4 units; China, paying 4 units; Japan, paying 40 units; Egypt, paying 1 unit; Canada, paying 1 unit; New Zealand, paying 1 unit; Poland, paying 1 unit; Rumania, paying 1 unit; Spain, paying 1 unit; Sweden, paying 1 unit; Turkey, paying 1 unit.

It is to be noted that, except the four permanent members, no other member contributes more than India, one contributing only 1 unit, another 2, and a third 3 units.

India's interest is that she is not a free and self-ruling country but in respect to Britain and unquestionably it is a great offense

Foreign Delegation of Scientists to Jubilee Session of Indian Science Congress

It was in the course of things that on the occasion of the Silver Jubilee of the Indian Science Congress, which is to be celebrated in Calcutta (January 2nd to 9th, 1931) invitations should be extended to a large number of foreign scientists to honor us with their presence and with their participation in the scientific proceedings. The happy idea was conceived of leading what has been called a joint meeting of the Indian Science Congress and the British Association for the Advancement of Science. The British Association meets annually in September, and their annual and full session will be held as usual in September 1927, but they decided to send out to India a special delegation in June in our celebration, then January. An estimate accepted at £1.50. Furthermore will lead the British delegation and will provide over the joint session. We shall feel honored by their presence, for some of them will be some of the greatest scientists of the world, and many of them have been teachers of our distinguished scientists.

It was, however, only eight days after from our British guests are should have distinguished scientists from other parts of the world, from America, France, Germany, Austria, Mexico, Japan and China, etc., and also give to the meeting a truly international character. But for some unknown reason it was decided that though the British delegation there should be a large preponderance of British scientists. At least 20 British Association suggested, for they think that they would maintain from the Indian Science Congress a list of, say, six to ten of 25 above of British scientists and about 20% more of distinguished men of science from foreign countries—persons of various phases prominent at the Jubilee Session would be specially granting to Members of the Indian Science Congress. The British Association, at least would send them to the list as a basis in making invitations to join the delegation.

This will make it clear that the final selection not only of the British but also of the non-British members of the delegation to the Indian Jubilee session was to rest with the British Association.

Even if the proportion of 75 British to 25 non-British is adhered to, the delegation would have something of an international character, but the signs are that even this proportion is not going to be kept up so far as present circumstances go, there are only three or four

non-British members as a just if shrewd step who have so far accepted invitation.

Something should be done to see that the non-British staff of Science, which includes men and women are not distinguished than those in the British Empire, is not prevented from as free a participation in our Indian Science as Empire activities. This is a splendid occasion for bringing Indian workers and international contacts to their own country. The facts stated above create a suspicion that influences are at work which would tend to restrict our access to the Empire.

Is there Imperialism in science also?

We do not see any reason why the Indian Science Congress should not be absolutely free to accept invitations to scientific or any kind of activity, as far as its members would permit. It is futile to try to make us believe that the British Empire fills so large a space in the minds of Indians as it does progressively in the minds of others.

P. A. The paragraphs printed above are based on such information as we could obtain. It appears from information received later that the Indian scientists have supposed that the invitation in the English form Indian scientists might be issued by the Indian Science Congress Association, and this has been agreed to.

Indian Central Jute Committee

After a long interval of a decade and a half, a reorganisation of the Royal Commission on Agriculture, of which H. E. Lord Lighthote was the chairman, has been given effect to the establishment of the Indian Central Jute Committee. The functions of the Committee, as reported in the press, will be "to undertake agricultural, technological and economic research, the improvement of the crop forecasting and statistics, the production, testing and distribution of improved seed varieties and recommendations relating to banking, transport facilities, and transport routes, and the improvement of marketing in the interest of jute industry in India." A founding membership of 12 has been sanctioned by the Central Government for the purpose and we are glad that the Committee are already hard at work.

The successful creation of such a committee is undoubtedly connected with the enormous failure of the country, especially at the price of jute now on the international market, the financial condition of most of the jute in Bengal. And for this is a naturally necessary step a very capable man should be at the head.

We understand it has been decided by the Government that the Director shall be a non-Indian and the post will also be open advertisement in India. We have no objection whatsoever to having a foreign director, if he is a real expert and a proved administrator, provided of course he will stay in India. In our opinion, the post ought to have been advertised both in India and outside, so to our knowledge, competent men for this post are available in India. This is another example of the policy followed by the Government to put a foreign expert on the head of a Research Institute, though competent men are available here.

Experience of Indian affairs has shown that pseudo-experts are imported into India on technical salaries in such cases and as a consequence a big hole is very often run but substantial work is seldom done under their supervision. It is highly desirable that things should be otherwise in the present case. The director will be drawing more than one thousand rupees per month in all. The figure is certainly high in view of the fact that India is a poor country and jute is the main source of international expenditure. Salaries of the Royal Society of London and Royal Academy are getting lower all the time. We understand that the Secretary who seems to be the man behind the screen, is getting nearly 40 thousand rupees annually. One might be tempted to say the qualifications: all that is necessary about him is that he was, before joining the present post, a leader man in the Agricultural Service in India and, of course, quite devoid of any knowledge of jute and its products. What is apparent is that a similar one might come over to a director only to do the present work until after months.

Even if it is not a new man, very little money will be left for actual research work for which the technological laboratory is primarily aimed. As a matter of fact a very talented man—our informant or so, has been not only the working expenditure of the laboratory. What passes our imagination is how an epoch-making research work can be carried out with this meagre sum. Dr. B. G. Barker in his recent report recommends 10% of the total expenditure for the purpose for chemical apparatus, etc.

The Barker would be the direct man for the post of the director. He has a sound knowledge of jute and he also knows the real problem. But we understand that he has been avoided very cleverly.

India's money has been drained through various channels, visible and invisible, beyond

He takes credit for advising the release of Irish political prisoners before the independence of the Irish Free State Government in 1921 and gives credit to the then British Cabinet for following his advice. But he adds that the views of Bengal and Ireland are different—“the facts and circumstances [of Ireland] were no different from those of Bengal”—and therefore no special inference can be drawn that is, we must not expect that because Sir John advised the release of Irish political prisoners therefore he will decide to release Bengali detainees and political prisoners.

Before we raise the differences between Ireland and Bengal, it may be pointed out that in releasing the Irish political prisoners the British Government of the day made a sort of act of amnesty. If the British Government had not done it, the Irish Free State Government would have done it soon after—it had the power to do so. The first article of the Irish Free State constitution declares that state as “a sovereign member of the Community of Nations” forming the British Commonwealth of Nations.” That state is a “Dominion”, and the Dominions are “autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any aspect of their domestic or internal affairs.” Provision was made by Article 30 of the Irish Free State constitution for subsequent amendments. And by the wording of the cover implied in this provision,

“Under the Act before mentioned changes have been made in this Act, all in the exercise of those discretionary powers of the Council of the Privy Council, the making of the Treaty for protection of goods in the Judicial Committee of the Privy Council, and finally for establishment of a Privy Council at the City, Town of a Convention-Council representing the King”—The House of Lords, 1921.

Considering that the Irish constitution gave Ireland such a measure of autonomy that it enabled her to make those retrospective changes, it was a legitimate conclusion that, if the British Cabinet had not released the Irish political prisoners, the Irish Free State would not have waited long in releasing them. Compared with the various problems it has tackled it would have been a far easier job.

That is why we have said that in releasing the Irish political prisoners the British Government made a sort of act of amnesty.

Now we come to the differences in the facts and circumstances of Ireland and Bengal. We shall simply point out the differences. The Government and the public may consider that

having on the advice of Sir John release of detainees and political prisoners to Bengal.

The Irish Free State has got a constitution which enables it to become independent step by step without any reference to what Britain and the British Parliament may or may not do to render or help such a process. India (and Bengal) has not got such a constitution. Her constitution can be changed only by the British Parliament.

Ireland's constitution protected Ireland. India's constitution is not protected India.

There were several armed gangs of outlaws in Ireland, in the course of which very many constables and non-combatants were killed or wounded. There were other acts of violence on both sides of a serious description. There has not been any such rebellion in Bengal. In the area of terrorism we described as a rebellion, it may be said that the number of casualties was very much smaller than in the Irish armed gangs or outlaws.

As regards the prisoners in the two countries, in Bengal they are of two kinds, detainees and prisoners proper. Among the detainees, the alleged offences, if any, for which they have been detained, has never been proved in any court in a single case. Their detention is, as the Government of Bengal said in the last House speech, preventive detention, as distinguished, we suppose, from punitive detention. We do not know if among the Irish prisoners who were released after the signing of the Treaty in 1921 any were detainees who had been deprived of their liberty without charges and trial. We presume there were none.

Among the political prisoners proper in Bengal, we do not know how many had committed or aided or abetted the commission of acts of violence. But there are many who had committed only the political offence of writing or speech or writing. In Ireland, we presume now, if not all, of the political prisoners were found guilty of armed rebellion after trial—a more serious offence than the gravity of offences committed by political prisoners in Bengal.

To summarise we shall point out another difference between Ireland and Bengal. The bulk of the political prisoners (including detainees) in Bengal are Indian. We believe though we do not wish to be dogmatic, the Bengali kind is more inclined to be unrelieved than the Indian—a fact which has been stated by many non-Bengalis in a different way, namely, by saying that the Bengali Hindu are kind and cowardly.

the truth. But to attempt to do this will be a waste of time, for the Government will not do it.

There is much to be said for the Minister of Education.

Mr. Fitch's Bug on Ear Scrape: Progress

In the course of the night, a letter delivered recently Mr. Fitch's bug is reported to have elapsed the goodness of that bug's ear. It is said that the bug's ear is now in the hands of the bug's ear. No wonder that the bug's ear is now in the hands of the bug's ear.

Death of Marconi

The death of the celebrated wireless telegrapher, Marconi, will be widely regretted all over the civilized world. Though his name is everywhere associated with the invention of wireless telegraphy, many other notable discoveries and inventions stand to his credit.

At the meeting of the Senate Department of the Atlantic City Convention held at the Atlantic City Convention, the death of Marconi was announced to the Senate.

The Senate Department of the Atlantic City Convention held at the Atlantic City Convention, the death of Marconi was announced to the Senate.

"Gandhi's Letter to Congress Ministers"

One of the most important articles in the "Gandhi's Letter to Congress Ministers" is the article on the "Gandhi's Letter to Congress Ministers". The article is a very important one, and it is a very important one.

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"The Fundamental Difference"

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limited was incorporated in India in 1934. Since then it has been in the forefront of Indian freedom concerns and efforts today as a great financial institution which is ready at all times, especially at the dangerous and perilous times, to give the great immediate necessities of the West. The present report shows that Oriental Bank during the period 1934-36, i.e., 223 Palestine accounts for Rs. 25,75,00,000, yielding a percentage income of Rs. 100,28,038. These figures prove that Oriental Bank has not only been able to attract foreign concerns to the waters of industry of business, during the period Oriental had no income from Palestine of over 10 percent of Rupees and paid in claims by their clients about Rs. 535 crores. Owing to a fall in the average interest yield in investments, the bank had to reduce their income in 1936-37, but it is likely, but this year and all the developments of the Government. The present total of falling interest yield of high-rate investments is something which cannot be absorbed by any financial institution. It is now up to you either than Jewish funds which are in large numbers in the Oriental but even the bank has no resources enough. We hope they will now, at least, have the business in Egypt.

Altogether this report is highly satisfactory.

The War in Spain

The first war in Spain (perhaps) and all its history. Palestine is in the same position as all the other wars, as it is not possible to the Jewish government's force on the one side and the Spanish Government on the other. It is not, however, entirely failed to turn peace. Even, probably the immigrants would have been defeated long ago and there would have been no establishment. But the established help in more and assistance given in the realm by Italy and Germany have enabled them to take possession of most of the country and to reduce the struggle in other parts. The so-called policy of non-intervention has resulted in the Spanish government not receiving any appreciable help from outside. The real intention of "Non-intervention" has been brought out by Moscow Elia Harap (Dr. Eli Harap, Moscow, General in her people). "Spain the Battleground of Capitalism" (Paris etc. peace).

The Partition of Palestine

If a country is divided into separate states, whether dependent or independent, it becomes weaker than if it remained one state. It is to be divided into separate states but its subjects

have been themselves into mutually quarrelling and conflicting, incompatible parties. The common enemy to be defeated is not that if it were divided into separate states. If the parties in a country have together the inclination for the power to settle their quarrels themselves and if some powerful third party has already established its power there, the party in office give that third party an opportunity to consolidate itself and impose its will on the other side. Such is the position now in Palestine.

That the British proposal to partition Palestine in two equal states goes without saying. The way in which the country has been proposed to be divided into three parts has not and could not have pleased either the Arabs or the Jews. Plans which are considered only by both Muslims and Jews are prepared in the mind of the British side. The non-Jewish, Muslims and the main air and land routes are also prepared to be kept under British control. This cannot be pleasing to either the Arabs or the Jews, though such an arrangement may be felt necessary by British in the political and economic interests of her empire.

If the Arabs and the Jews had been able to agree to arrive at a common agreement, that would have been the best and the only satisfactory solution. But neither party has been in a sympathetic and reasonable mood. The Jews desire and realize a national home, and also feel by a better home for them than the land where they are now living and which is inhabited by a majority of those people. Why? Has the Arabs had for rejection been the principal landmarks and pressure of the country. They place a great in the unlimited immigration and increase of Jews in the country. Their political and economic supremacy is threatened by such unrestricted immigration of the Jewish population. At the same time, a national home cannot be a national home for any people if the growth in their numerical strength is not kept to be artificially restricted by some other people. It cannot also be denied that it is not the Jews alone who are growing in numbers and becoming prominent in Palestine. The Arabs also are increasing in numbers and are still making the increased prosperity of the Arabs is due not only to Jewish immigration and enterprise. The Arabs have Arabic, Arabic and other big areas within their land. They would not lose much by taking a sympathetic view of the Jewish desire for a national home. But we are not prepared to take this, particularly as we have not studied all the literature on the subject and we act in a position to offer any acceptable

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INDIAN STUDENTS AND FOREIGN SCHOLARSHIPS

BY WINTHROP

Foreign scholarship, i.e., scholarships which enable students of one country to spend in another, foreign, money for the prosecution of higher studies in science, literary subjects or for training in one branch of industry or technology, have been a feature of the progressive measures taken by all national governments. All ministers have recognized that this is the best way of making the young generation feel the purpose of raising up leadership in scientific, technical work and national organizations. When Japan in the middle of the last century gave to the universities of the country a free political position in that of Europe and America, she found that the real value was that the system of training then available in Japan had not been sufficient to enable the students to be good professionals in science, industry, and national responsibilities. She introduced a system of scholarships by which Europeans of her own empire and students were enabled to proceed to America and European countries for training in research, science, agriculture and other occupations. This method has been continued ever since. Through the present system of education in Japan is all subjects is as good as necessary in the world, say about similar to Europe and America. But the young men of America and research institutions in the United States and Japan are not yet good enough. They are not by their Government to give them experience, and therefore they are not the best progress in their subjects. The only way to get with the best progress, and

Let us say that in the present equipment of these students Japan herself has organized a very good system of education (based on the needs of the country). The students are not required to take advantage of Japan's own system of education, i.e., learning such of the subjects as they are going to specialize in Japan itself. Then the most brilliant graduates in these subjects are chosen after some professional training and sent to foreign countries. The whole system is based on scientific planning and the needs of the country. When the whole reform, the Government looks for the same results in education, industrial institutions, in industry or in national research organizations. The students of this system to see from the fact that within the last study years, Japan has built up a system of modern education the efficiency of which compares favorably with that of any European country. She has developed her power resources to the maximum and all the industries based either on agriculture or mining have been developed to the fullest extent and very efficiently. The Japanese students who have returned from Europe have been leaders in these national works. It may be added that no Japanese foreign scholar is allowed to seek a foreign degree.

It is apparent to everybody that, whenever any country which is backward according to present-day standards wants to make up her deficiency, she must follow the example of Japan. China and the countries of the Near East are

following Japan in her programme of sending scholars to foreign countries. But on account of the disturbed political conditions in these countries, progress there has not been so apparent or rapid.

Internal Conditions

Let us now consider the case of our own country—India. Nobody will dispute that the pace of Japan in the past few years in the political conditions over which Indians themselves have had no control, foreign scholarships have been few and even those have been restricted to a very haphazard fashion. Previously a number of foreign scholarships used to be given to students for proceeding to foreign countries by the Government of India. These students often used to appear for the I.C.S. examination. And, if unsuccessful, they appeared for Fellowship of some other commission for which there was opportunity of a temporary appointment in this country. A number of indigenous scholarships have also been given by the Government, but very often although they were intended for the students have been sent to foreign countries without any adequate preparation etc. were unable to take full advantage of the opportunities available there. Now since the days of the Swarajya agitation things have been different. Private organisations have tried to encourage students to proceed to foreign countries for learning medicine in England and mathematics in the U.S.A. and other sciences in Germany or to set up industries, but their efforts have not been very successful on account of a large number of factors, viz., want of capital, want of technical facilities, lack of interest in the development of the general economy of the country, and generally lack of business enterprise on the part of the returned students.

Foreign Scholarships Given to us Countries

Now, since in many of the provinces the Congress has taken the initiative, it is desirable that this question should be approached from a new angle of vision. There can be no progress if the Governments merely receive their attention in looking the institutions and the men of the country and giving the rural population a certain amount of relief in the matter of taxation. The Governments must undertake the policy of national development based on scientific study of the economic conditions, the possibility of development of industries and of the national resources in agriculture, power and industrial production. If the desire is to obtain the best results, it is necessary that the Governments

follow the example of Japan and every year send up a large number of students to foreign countries on a properly co-ordinated plan. The choice and training of students should be based on the needs of the country and which they must be provided with suitable opportunities for displaying their ability and talent in the service of the country.

Scholarships for Academic Research

Apart from these foreign scholarships which should be awarded for the development of the economy and the general education of the country, a number of scholarships should be placed at the disposal of the Universities and awarded for purely academic research. For when we begin to enter in up a par with some of the advanced countries, we must never forget us to be in the struggle for education. Any one who knows the history of development of industries since the industrial revolution need not be told that what is academic research really means is to secure the basis on which great industries are built up. The purely academic research which was carried out when the stages of the last century or nineteenth century industries are the foundation on which all developments of electrical power and modern engineering industries of people have been based and countries like England, America and Germany which were the natural to take advantage of these scientific research for building up a new industry, were enabled to do so because their own populations in accordance with the needs by their own institutions. Countries like Russia which have been backward in their development of scientific research have fallen far behind in the race and it is only recently that they have been able to make up the lost ground by an aggressive policy of scientific research.

Under the conditions which we are going to reveal in the country in the next few years, it is expected that there will be very few people with big talents or surplus to spend on their education for the purpose of sending them to foreign lands. Formerly a large number of such people were able to do so in the expectation that on returning their talents would be able to give better service. It is true that this policy was not at all sound. A large number of people who were sent to study in foreign countries returned with insufficient equipment to be of use at all. On their return they were enabled to get quite lucrative posts on account of the high prices paid by their parents or relatives and they were further helped by the idea that any foreign degree was better than any Indian degree. The educational

institutions in this country are too much loaded with such incompetent persons whose only qualifications are doubtful foreign degrees which they are busy in displaying. But we must bear in mind the fact that if we wish that our educational institutions should attain a higher standard and should compete in the sphere of knowledge with the other countries of the world we must select and send a large number of our brilliant students irrespective of their caste, creed or position. This can be done if a large number of foreign scholarships are created by the Government.

INTERNATIONAL SCHOLARSHIP ORGANISATIONS FOR INDIA

The number of scholarships available to Indians for this purpose has been rather few. Under the pretext of scientific symposiums, most Principal Governments have established the foreign scholarships. A number of private scholarships are given by such corporations as those of Pata and Dabhi in Calcutta, by the Yabu in Bombay and some others. A number of international scholarships to advanced students and professors are given by a number of bodies amongst which the following may be mentioned:

- (1) The Rockefeller Foundation.
- (2) The Carnegie Corporation of New York.
- (3) The 1881 Exhibition Scholarship Trust.
- (4) Scholarships awarded by the German Academies of Science.
- (5) The Varian Tate Charities.

(1) The Rockefeller Foundation.—It is well-known that this body which controls a capital of 200 million dollars gives only a few medical scholarships to India. It has not yet thought fit to award any scientific scholarship to Indian students or professors as it does to other countries. Up to the time, excepting the Pata Dabhi Institute at Calcutta, no research scholars in this country has been the recipient of Rockefeller's scholarships. Many attempts have been made in the past to induce the Rockefeller Authorities to extend their patronage to India, but they have refused to do anything. This attitude is strange in view of the fact that the Rockefeller Charities are far so their Charities go profess to be international and therefore they should be extended

to all countries. In the past, a large number of scholarships to students or post-graduate students to all countries, including Russia and Japan, have been given, not to speak of France, England and other West European countries. The Rockefeller Foundation is also creating research institutions in all sections of Europe, France, Germany and elsewhere. They have recently built a Physics Bureau at Dabben for the Kaiser Wilhelm Society in Götting and has given funds for founding libraries in Paris and Cambridge. According to our criteria standard the scholarships should be given to such persons or institutions as are in actual need or to such countries whose Governments are in a bad financial way. But it is well-known to everybody that all these European countries and Japan which are helped by the Rockefeller Charities are making huge preparations for armaments, and if they have a surplus wealth for armaments, they can certainly spare from their own coffers in the matter of scientific research or grants to research institutions. No rational capitalism can be found for the average minds of the Rockefeller Foundation in refusing all students to India except in medical affairs. The hypothesis is that their charity patronage is not for all as is characterized as it is declared to be. Their policy appears to be guided by deep political, economic and commercial reasons of which the public in general are quite ignorant.

(2) The Carnegie Corporation of New York.—The late Mr. Andrew Carnegie, as is well-known, migrated from Scotland while he was a boy of 13 on account of the opposition of the British Government to the labor laws during the Chartist agitation in the lifetime of his father, and settled all his talents in America. He gave away nearly 400 million dollars in charity and created a colossal edifice constructed for their administration and he took upon himself the task of guiding the board of administrators for the last 20 years of his life. Though Carnegie was a native of Scotland, barely 5 per cent of his total wealth have been given over for the benefit of Scotland. He said that as he could not take all his millions in America he had to give to spend his fortune peacefully for the benefit of the country of his adoption. Recently the Carnegie Corporation of New York, which is the principal of the main Carnegie body, has extended a few scholarships to the British students and one or two scholarships have been given to Indians. But otherwise India has not profited much from the Carnegie Charities.

(3) The 1881 Exhibition Scholarships.—The story of the 1881 exhibition scholarships is very interesting and should be better known to

* The late Dr. J. F. Sutherland made a very interesting attempt to induce the leaders of the Indian Nation to accept the offer.—Editor, M. A.

India. In the year 1861, a great international exhibition was held at South Kensington in London under the patronage of Prince Albert, Count of Queen Victoria. Scholarships were raised for this exhibition from all parts of the British Dominions. India contributed not less than one-third of the total subscriptions. The exhibition was a great success. There was a large surplus which was devoted to buying land in the South Kensington area of London, which was then undeveloped. In course of time, this land appreciated more than 100 times and brought a large income to the funds. The full story is given in *Science and Culture* (Edinburgh, 1935). Out of this fund a large number of scholarships has been awarded to advanced students in England and the British Dominions to enable them to prosecute their higher scientific studies in England. Up to 1914, 165 scholarships have been given, each amounting to £200 to £400 per year. Of these scholars, 106 have become Chemists and Physicists and thirty Principals, 14 have become Professors. No fewer than 40 of the scholars have been elected to the Fellowship of the Royal Society and 2 have achieved the distinction of winning the Nobel Prize. Though India is not entitled to one-third of the total scholarships as a reward of the contributions which she voluntarily made to the funds, and a single scholarship was given to one Indian before 1914. The matter was taken up at the initiative of the Indian Science Congress from 1937 and as a result of persistent agitation and representation by the Indian Government by the Indian Science Congress, the Committee have at last awarded one scholarship this year to Indian student scholar, Mr. Rishu, who is at present a student at Cambridge.

But India was justly elated and proud of the scholarship given by the Government of the 1937 funds, and it was very to the credit of a Colony like Canada or Australia and not a dependency, she would have even had her claims more satisfied. It is desirable that the matter be taken up vigorously by the Members of the Central Assembly and the Indian Government in order to make adequate representation to the proper authorities so that the injustice which is being meted out to India for the last 60 years may be once for all remedied.

(4) Scholarships Awarded by the Deutsche Akademie of Germany:—Compared to the treatment which is meted out to the poor friends of India by our British guardians, who are never tired of protesting their solicitude for the welfare of younger India but who like

the guardians of minor nations to the last support of benefits by Germany, we may mention the attitude of Germany. In 1886, Professor Arnold Sommerfeld of the University of Munich and one of the most distinguished German Professors of Physics was invited to Calcutta to deliver a course of lectures. After his tour in India, Professor Sommerfeld was convinced that Indian students are as poor and needy deserving scholars as are meted out to Germany as students of the absence of reliable scholarships. On return to Germany he induced the Deutsche Akademie of Munich to institute about 15 scholarships for helping poor and deserving Indian students. These scholarships come now take the shape of small monetary grants, some come exclusively from University fund and some are provided of free boarding and lodging. They are mostly awarded by German universities and mathematicians and have been a great success. Within the last eight years, more than 100 Indian have had paid have been enabled to proceed to Germany and take advantage of the magnificent educational system of Germany to research and attain master's and the latest methods of mathematics and mechanics. This philanthropic work on the part of Germany has not been duplicated either by rich America or our western guard as yet.

(5) The Turner Travelling Scholarships:—First of all I come now to the Turner Travelling Scholarships. It is not mainly known in this country that the Turner award very big charitable gift of which they award a large number of scholarships to foreign students and to foreign research and educational institutions. Only a cosmopolitan part seems to know. Originally the Turner of the national Turner family like George Turner and his family had a passion for charities and benevolence.

It is very difficult to understand why the Trustees of the Turner Family should take this particular attitude. We may contrast it with that of Carnegie who expended over 90% of his fortune to charities because he felt that, as he started all his money in America, he would not unnecessarily spend it in another country. The Turner have been in India for over 140 years. They have founded under Indian protection. They own their estates in business and industry primarily to Indian welfare of education. We may take as example. The greatest of India industries is the Iron and Steel Works of Jamshedpur. The late Mr. Jamshedji Tata, who may be called the Carnegie of India, learned a plan of starting the Iron and Steel industry in India and was helped to the choice

at the site of Jamshedpur by the late Sir. P. S. Bose of the Geological Survey of India and the late Mahabir Prasad Chandra Shukla Deo of Mayurbhunj. He could not find money capital for starting the concern. At first, the Company was located in England, but British capital did not respond to Indian enterprise. The promoters then approached some British capitalists privately. Some were sceptical, others were zealous, but one firm and some firms which knew better than the one gave a proposal which amounted to the simple transfer of assets to themselves. Officially discouraged by the poor response to their appeals from English capitalists, the Taluk tried their luck in India. At that time the Swadeshi agitation was at its height, this in Bengal and other provinces was beginning to be infected with love of Swadeshi. The Taluk took advantage of this sentiment and directed their company and opened their shares to Indian capitalists in Calcutta and Bombay. The success was immediate. The late Mahabir Acharya took a lead in buying a large number of shares and other Indian capitalists who followed suit. It was only Indian patriotism and enthusiasm which enabled the Taluk to start the magnificent Iron and Steel Works at Jamshedpur, which is fast becoming the Manchester of India. It is the well-known fact that the Government of India has never looked with favour upon this private industry. On every occasion when the Taluk were involved with law and taxation in respect of unfair British competition and want of benevolent legislation, they were compelled to appeal to Indian sentiment and secure the members of the Assembly to impose penalties and duty on iron and steel imported from foreign countries. It is strange

that in spite of these facts, the Taluk should spend 45 per cent of their earnings for giving scholarships to foreign countries. An illustration we may refer to the fact that they have built up with their grants the Department of Physical Chemistry at Cambridge and given grants to the London School of Hygiene, but no Indian University, excepting the Indian Institute of Science, Bangalore, has been the recipient of their grants.

Besides a very large number of scholarships, sometimes such amounting to £600 per year, are being given to European and American professors whose own countries are rich enough to look after them. At this a bold step under the pretext that they should know no geographical boundary. For what else would large at home, and that can be no justification for export of money earned in India for purposes of charity to foreign countries when the wealth of India are colossal. A large number of young students coming prepared to foreign countries and discharge their education. They have a legitimate right to demand of the Taluk that their scholarships be not per cent devoted to the benefit of India. It is desirable that the Indian public should take up the agitation and bring selected pressure upon the present Trustees of the different Taluk charities so that they may be forced to adopt a more patriotic policy. The strict economy of charities may not be known, but the endowed capital is enormous, even twenty six per cent and the interest is not less than 25 lakhs per year. If the charities are all concentrated for Indian scientific and Indian research institutions, India would be helped in the path of progress. It is hoped that this will be done.



THE ROYAL VETO IN THE NEW CONSTITUTION

By Dr. NANDALAL KHATRI, M.A., M.L.S., Lecturer, University of London

Ten Eight of the Crown is now even older a year. Acts duly passed in India, and formally assented to by the Governor, and the Governor-General in his capacity constitutional device introduced in the Act of 1935. Thus also as we altogether novel procedure will be apparent, if it is borne in mind that a royal veto of this type is not only totally foreign to the spirit of the British Constitution, but had never been considered necessary even by the British Constitution in so far. That such an abnormal royal prerogative had to be thought of in connection with the new Indian Constitution is an eloquent illustration of its religiously undemocratic character. To the students of the British Constitution this would surely appear to be one of the most interesting anomalies which characterise the new Rājwā, and it is not a little surprising that it has not sufficiently attracted the attention of publicists and politicians in India.

Under the previous Constitutions when a Bill was passed by any local legislative council, the Governor, Lieutenant-Governor, or Chief Commissioner might either assent to or withhold his assent from the Bill or return the Bill to the Council for reconsideration, after in which he is put, together with any amendments which he might recommend, or again reserve the Bill for the consideration of the Governor-General. The latter on his part, instead of either assenting to, or withholding his assent from any Act passed by a local legislature, might declare his decision to reserve the Act for the signature of His Majesty's pleasure thereon, and in such cases the Act did not become valid until His Majesty in Council signified his assent. In regard to central legislation, i.e., a Bill passed by both the Chambers might be assented to by the Governor-General, or could be sent back for reconsideration by either Chamber, or again in extreme cases might be reserved for the signature of His Majesty's pleasure. In the new Constitution, too, the aforesaid ordinary rules remain, of course, unchanged. For example, under Section 77, a Bill which has been passed by the Provincial Legislative Assembly, or in the case of a Province having a Legislative Council, has been passed by both Chambers of the Provincial Legislature, shall be presented to the Governor, and the latter in his discretion shall declare either that he assents to the Bill, or that he withholds assent therefrom, or that he reserves the Bill for the consideration of His Majesty in Council. Again,

under Section 78, where a Bill has been reserved by a Governor for the consideration of the Governor-General, the latter shall in his discretion declare, either that he assents to the Bill, or that he withholds assent therefrom, or that he reserves the Bill for the signature of His Majesty's pleasure thereon. A Bill reserved for the signature of His Majesty's pleasure shall not become an Act of the Provincial Legislature unless and until, within twelve months from the day on which it was presented to the Governor, the Governor makes known by public notification that His Majesty has assented thereto. Similarly under Section 83 (1), a Bill when it has been passed by the Federal Legislature shall be presented to the Governor-General and the same shall either assent to it, or withhold assent therefrom, or he may reserve it for the signature of His Majesty's pleasure.

Thus it is clear that the sections cited above are by themselves as comprehensive as the Montford Constitution, and are also by no means very supplementary. The new Constitution, however, makes a supplementary arrangement of the aforesaid rules previously reserved to His Majesty in regard to provincial legislation. Section 77 provides: "If any Act assented to by the Governor or the Governor-General may be disallowed by His Majesty within twelve months from the date of its assent, and where any Act is so disallowed the Governor shall forthwith make the disallowance known by public notification and in the style of the notification the word 'rescinded' shall be used. In the same manner, a Bill or Provincial Legislature is reserved under Section 83 (3) any Act assented to by the Governor-General may be disallowed within twelve months from the day of the Governor-General's assent. In this regard, too, it may be mentioned incidentally that Prof. K. T. Shah in his valuable work on Indian Constitutional Law I, has correctly remarked that the word 'assent' from his query in the first instance, page 228 that the royal veto might probably be applicable to Provincial Legislatures alone. It is needless to say that he has evidently overlooked sub-section 2 of Section 83 which applies to Federal Legislation.

The sections 77 and 83 introduce a new kind of constitutional safeguard the infirmity of which cannot be over-exaggerated. This may also be certain extent prove peculiarly anomalous. Under Section 83 (1) and 78, whenever the Governor-General or the Governor on the one may be given his assent to a Bill, he has to do

to do in his own name, but in His Majesty's name. In this, however, if the Bill is to be vetoed without further trouble, the disapproval by the King of what had been assented to in his own name might appear to be an apparent self-contradiction. This technical inconsistency, however, is of no account either as a Bill or power is significant for different reasons.

Secondly, even the formal assent of the Governor, or the Governor-General as a Bill passed by the Legislature is not sufficient for the validity thereof. This provision distinctly authorises that even the Governor, or the Governor-General, in spite of all his safeguards, may respectfully yet against the intention of the Crown.

Thirdly, a Bill once so he immediately vetoed, as would be apparently required. The Crown may postpone the disapproval of a Bill for nearly one year as an effect is undoubtedly too long a period of suspension.

Fourthly, the royal veto as a matter of fact implies that it will be exercised at the discretion of the Governor of State for India. Thus the extraordinary power really would pass on addition to the latter's power of appointment and control, and would make him in theory the supreme ruler of all legislation in India, for after all to be the Crown's Agent has the exercise of all authority vested in the Crown in relation to the affairs of India.

Fifthly, such extreme authority reserved in the Crown is contrary both to theoretical and administrative considerations, because it amounts to an undemocratic restriction on the power of the elected Governor and Legislature. It may be added that the King has no right to dissolve any Dominion Bill in this manner, nor he has in respect the advice of his Dominion Ministers in respect of all local legislation, even though that advice may be in opposition to that of his own Ministers in India.

Sixthly, although to England the King's veto has usually gone out of use, it has now been revived in a new form for India with a view to strengthen thereby Parliamentary and Cabinet control over the Indian Legislature.

Lastly, it is obviously based on the strong presumption that within twelve months conditions may suddenly change so radically that no Act duly passed and assented to by the local authorities may prove wholly undesirable. But it is indeed impossible to regulate conditions under which all the subsequent special provisions against retrospective legislation could be so successfully and ingeniously avoided by the Indian Ministers without the knowledge of the Governor and the Governor-General that such

an extraordinary veto would be considered necessary after the lapse of about a year. That in spite of this the reserved power has been reserved for the Crown shows the extreme anxiety of the British authorities to allow not the least latitude for anything being done in India against British interests in spite of the safeguards.

The White Paper on Indian Constitutional Reform contains two paragraphs on this matter under Para. 80 and Para. 80) wherein it is stated: "It is the present intention to provide that any Act assented to by the Governor-General or the Governor will within twelve months be subject to disallowance by His Majesty in Council. It is, however, extremely important that there is not the slightest loss or confusion about it in the Report of the Joint Committee. The question is plain. The authors of the Report took pains to find English, American, or Indian precedents for many of the provisions incorporated in the White Paper proposals. Is it because they could find no precedent for this constitutional authority that they show to be without parallel? In any case, the fact remains that this extraordinary veto supplies the chief of not-known and untried measures provided in the Act. If the subject is to be considered in any revealing form an effective decision of the Indian Legislature, the provision may appear to have been inspired by a desire of even the Governor and the Governor-General. Can it be that the extraordinary power was introduced to guard against the danger of being necessary Indian Governor (temporary appointments of Indian Governors is not unlikely) assuming to even his veto might subsequently be found to prove prejudicial to Imperial interest?"

As disallowance of a duly approved Act after a year is a most extraordinary violation of the spirit of democratic government, Prof. K. J. L. has suggested to his book that a simple Act of Disposal would more justifiably answer the same purpose, and would not also upset the same principle as the latter spirit. It is, however, difficult to agree with the proposal in this. How could an Act of Disposal be given in India in the teeth of opposition by the Legislature? And if it were to be passed by the British Parliament, so would be necessary, could it not amount to fast to the same thing as a veto? Repeal or veto would equally serve a purpose of the constitution in its basic spirit. Because in either case the will of the Indian Legislature would stand barred.

DIFFERENTIAL FERTILITY IN INDIA

Dr. RAJANI KANTA DAS, M.A., F.R.S.

DIFFERENTIAL fertility, or more properly, differential birth or survival rate, springing from various causes, both biological and sociological, is a universal phenomenon. This vast disparity in fertility affects populations everywhere and social class in all countries, wherever else its effect is profound as in India, where cast, class, creed and occupation still play a very important role in the organisation and development of society.

The question of differential fertility has been the subject of study by Western countries for over a generation. In recent years, the interest has also received some attention in India.¹ The object of this study is to collect all the available data on the subject, with a view to (i) determining the extent of differential fertility among different classes, (ii) analysing their fundamental causes, and (iii) indicating some of the possible effects upon the quality of population and the progress of culture.

I. HISTORY

In fifty years from 1881 to 1931, the population of India including Burma, has increased from 234 millions to 383 millions. This shows an increase of 99 millions or 39 per cent. Since 1891, the decennial increases varied from 1.3 per cent. to 19.1-21 to 19.8 per cent. in the last decade. This increase differs greatly, however, in different social groups, and has raised several problems.

RELIGIOUS GROUPS

The first question of differential fertility is that of racial groups. But although the population of India has been derived from a variety of races, such as the proto-Australoids or pre-Dravidians, the Mediterranean or Aryans, the Alpines or Indo-Aryans and the Mongoloids, the present population presents such a complexity of these mixture that it is impossible to divide it into pure racial groups for statistical study.

It must, however, be pointed out that owing

mainly to the geographical distribution of population and partly to the system of social organisation, some of the racial units are usually more concentrated in certain regions and classes than in others, as indicated by the following facts: First, Aryans, Dravidians and Mongoloids are more to be found in the North, the South and the East respectively, which served either as gateways to invasions or shades of early civilisation. Second, aboriginal races, such as the Blacks, the Gonds and Santals are still located in largest numbers in regions farthest west and lower regions where they were driven to by subsequent invaders. Some of the tribes, e.g., the Andamanians, are however, dying out in contact with modern civilisation. Third, the caste system as developed by the Aryans helped to preserve some of the units while more progressive etc.—the higher caste Hindus and so on. One to social disintegration and tranquility, it has slowed the lower caste Hindus, as well as the even pressure upon who brought reforms to Mohammedanism and Christianity. The study of differential fertility among the religious and caste groups could, therefore, also indicate some differential fertility among racial races.

RELIGIOUS GROUPS

The Indian population may more precisely be divided into different religious groups, in which differential fertility is very well marked. Of the various religious groups, the most important are the Hindus, the Muslims, the Christians, the Sikhs and the adherents of primitive tribes? the proportions of whom were respectively 86.31, 12.16, 1.79, 1.24 and 2.86 per cent. in 1931.

The study of differential fertility among the various religious groups promises, however, some difficulties. Mohammedanism, Christianity and Sikhism are proselyting religions, and besides natural growth, a part of the increase among them contains converts from other

1. Augustus was made by the Commissioner of Census in 1911 and in 1921, to collect some preliminary data on the subject, but it was not until 1925 that sufficient data were collected for a systematic study. This section has been based chiefly upon the census reports of the Government of India.

2. There are also the Buddhists, the Jains, the Parsis and the Jews, but they form rather insignificant sections of the population in India and have no considerable natural increase. The Buddhists are nearly extinct in India, while the Jews have been expelled from India proper.

religious bodies. Hindutva itself was once a propagating religion and even now considerable numbers of primitive tribes register themselves as Hindus. But along with the Muslims and the Christians represent much larger percentages of a vast population the converts from a rather insignificant part as compared with the native Indians.

Population growth among various religious groups in the past fifty years varied widely, as shown below. The Muslims are the highest among the Christians, due entirely to conversion from other religious bodies. Of the ages, increase of 50 per cent in the decade of 1921-31, for instance, only 13 per cent, just due to natural increase not 30.5 per cent due to conversions. The same is more or less true in the case of the Sikhs, who converted a large number of Hindus and yielded over 80 per cent in course of the decade. It is also noticeable that, as regards growth through conversion, the Muslims among the primitive tribes is larger than among the Hindus, who show the lowest increase in the past fifty years.

PERCENTAGE CHANGE AMONG RELIGIOUS GROUPS IN INDIA, 1901-1951¹
(Numbers in millions)

Religious group	1901	1951	Per cent increase
Hindus	200.0	266.75	33.4
Muslims	41.12	77.57	88.6
Christians	1.66	6.36	283.1
Sikhs	1.66	3.00	80.7
Others	3.57	11.30	217.4

The proportional strength among different religious groups in each decade during the last fifty years is brought out more clearly in the table below. As noted above, increasing proportional strength among the Christians and the Sikhs was mostly due to conversion from other religions. The table clearly shows that the proportional strength of the Muslims declined by over 8 per cent as compared with the gain of over 2.4 per cent among the Hindus.

PERCENTAGES, SYSTEMS OF HINDU RELIGIOUS GROUPS IN INDIA²
(% of 1921 of the population)

Century	Year	Hindu	Muslim	Christian	Sikh	Other
18th	1742	1,974	13	34	—	100
19th	1821	1,989	29	87	—	203
20th	1901	2,687	4,124	94	75	1,002
21st	1951	3,392	2,133	134	96	2,340
22nd	1981	4,866	3,774	249	178	2,890
23rd	2031	6,232	5,232	378	240	3,382

1. Census of India, Vol. I, Part 1, p. 287; Statistical Abstract relating to British India, 1946-47, p. 1.

2. Census of India, 1946, Vol. I, Part 2, p. 282.

A more important gain on the part of the Muslims is to be noted in Punjab, where in the past fifty years the proportional strength of the Muslims declined by 4.5 per cent as compared with the gain of 4.9 per cent among the Hindus. The natural rate of fertility is much lower among the Punjab Muslims. In 1931-51 there was an actual loss of 0.7 per cent among the Hindus as against an increase of 4.9 per cent among the Muslims, but in 1951-51 the Hindus gained 0.7 per cent as against 3.1 per cent by the Muslims.

Various reasons may be suggested for the high rate of increase among the Muslims as compared with the Hindus, such as polygamy and widow re-marriage. It must also be noted that the number of Muslim women at reproductive age is larger, the females of 15-45 years of age per 1,000 males of 20-45 years of age being 1,040 among the Muslims as compared with 997 among the Hindus exclusive of the widows. The lower level of fertility among the Muslims as compared with the Hindus has also been suggested by the Census Commission of 1951 as a sign of the higher fertility.

CASTE GROUPS

Beside religious groups, caste groups must also be taken into consideration in India's population statistics. Caste is the final step of the most important social institutions in India and even the Christians and the Muslims have been affected by this system. There are, however, some difficulties in separating caste groups from racial and religious groups, as they often overlap. The different religious groups may, for all practical purposes, also be regarded as caste groups. But even in a general feature of the Hindu social organisation and in the study of differential fertility among different castes may be confined only to the case of the Hindus.

Classifying the numerous Hindu castes under four main groups, such as the Brahmins (the highest caste and the upper caste), it will be seen in the following table that the average number of children born is the highest among the Brahmins, and the scheduled caste the highest among the lower castes.

CASTES AND CASTE GROUPS IN INDIA, 1951³

Caste	% of total	Average number of children born alive per family	Average number of children surviving per family
Brahmins	1.67	5.2	3.5
Scheduled caste	17.54	4.0	3.4
Untouchables	23.38	3.7	2.9

3. Abstract from Census of India, 1951, Vol. I, Part 1, p. 238.

OCCUPATIONAL SPACES

Finally, there is also variation in fertility among different occupational groups, as indicated by survival rates. There are several statistics which affect fertility among occupational groups, such as social status, operating space, comfort rather than noise, temperature, the mode of life depending on whether a person lives in the home or in the factory, and the employment of women in industry. It may now be pointed out that unemployment is often determined by these among the others.

An examination of a large number of families by the census of 1921 indicates that both the built and natural environment are the highest among the producers of new population in agricultural population. The high rate in the lowest among the white-collar professions and professional classes and the lowest rate in the lowest among the childless groups.

SOME OF THE FACTS OF OCCUPATIONS OF WOMEN, 1921

Occupation	Number of families	Average no. of children per family	Average no. of children surviving per family
Producers of raw material (mostly agriculture)	22,304	4.1	3.65
Industry, Workshop and office	14,373	3.1	2.40
White-collar professions and liberal arts	26,415	4.0	3.40
Nonproductive	15,094	4.1	3.25
Total	98,186	4.2	3.40

Differential fertility among families occupies a large place in the study of the census. The above main groups are subdivided into smaller groups, as shown in the table below. It will be seen that the highest rate of the family exists among those classes which live in their own houses and is followed by those of professional classes, of agricultural labourers and of the inmates of public houses and almshouses, as well as the beggars and vagrants.

SOME OF THE FACTS OF OCCUPATIONS OF WOMEN IN 1921

Occupation	Number of families	Average no. of children per family	Average no. of children surviving per family
Cultivation	100,000	4.2	3.70
Collecting raw materials	20,000	4.0	3.40
Agricultural labourers	12,000	4.5	3.80
Artisan class (e.g. carpenters, masons, etc.)	24,000	4.2	3.40

8. *Adapted from Census of India, 1921, Vol. I, Part 5, p. 274.*

9. *Adapted from Census of India, 1921, p. 282.*

Occupation	Number of families	Average no. of children per family	Average no. of children surviving per family
Professional and liberal arts	12,000	4.1	3.65
Private industry on their own	1,000	3.0	2.40
Domestic service	4,000	3.0	2.40
Labourers and various other non-productive	30,000	4.1	3.40
Inmates of public houses and almshouses and beggars and vagrants	2,000	4.1	3.40

The significant feature of the above table is the lower fertility among the domestic workers, the number of whom amounts to 2 millions; on the other hand, agricultural labourers number 21.6 million, including 23 million landless labourers, whose comparatively large families. The number of women living in their houses is only 1,100,000, out of whom following professions, and forming a very important social group, amounting to 1.75 millions.

The case of the family among industrial workers is shown below. It may be seen that the rate is higher among white-collar employees than among women and also workers. The employment of women in textile industry may partly explain the reason for the comparatively small size of the family in some cases such as the textile industry. It is not so much the social position of women employed in factories as the possibility of their realising the advantage of a small family and of their acquiring the knowledge of regularly purchased child-survival in their own hands.

SOME OF THE FACTS OF OCCUPATIONS OF WOMEN IN 1921

Occupation	Number of families	Average no. of children per family	Average no. of children surviving per family
Domestic service	12,000	3.0	2.40
Labourers and various other non-productive	30,000	4.1	3.40
Artisan class (e.g. carpenters, masons, etc.)	24,000	4.2	3.40
Collecting raw materials	20,000	4.0	3.40
Cultivation	100,000	4.2	3.70

8. *Adapted from Census of India, 1921, Vol. I, Part 5, p. 274.*

9. *Adapted from Census of India, 1921, p. 282.*

The last, but not the least important factor affecting differential fertility is infant mortality or death of infants during the first year of life. In over 60 per cent of such deaths takes place in the first week and 90 per cent in the first month of birth in India. Owing to immaturity and immature resistance (and lack of post-natal and post-natal care, including immaturity conditions, infantile susceptibility is very high in India, being, for instance, 163.6 per 1,000 live births as compared with 60 in England and Wales). Infant mortality varies, however, from provinces to provinces. The number of deaths of male infants under one year of age, for example, varies from 142.43 per 1,000 live-births in the United Provinces to 315.1 in Bihar and Orissa.¹⁶

SOCIAL ELEMENTS

Of the various social elements affecting differential fertility, the most important are the following: (1) early marriage; (2) universality of marriage; (3) monism and infidelity; (4) polygamy and concubine widowhood; and (5) voluntary parenthood.

The ritual of early marriage, which alone meant in India until the passage of the Child Marriage Laws (Act of 1930) marriage, while publicly among girls and women, maternity have already been discussed. Owing partly to the cult of ancestral worship and partly to the economic value of the child, marriage has become universal among almost all classes of people. But what brings about differential fertility in the age of marriage among different classes of people affecting both fertility and mortality.

Whether abortion or infanticide plays any important part in differential fertility in India. The early and universal system of marriage within the scope of abortion. Infanticide was once a more common practice for controlling numbers among the primitive tribes and avoiding the high cost of marriage among certain classes, but has gradually declined all over the country.

Among other factors influencing differential fertility are polygamy and concubine widowhood, as referred to above. Polygamy is practised among the Hindu upper strata since ancient times.

It is more customary among the Muslim, Jains, and others, and is prohibited by high-caste Hindu caste restrictions and this system is also almost universally observed by other Hindus. In 1941, for instance, out of 54.77 millions Hindu women of reproductive age, 8.81 million were widows, those retaining the properties of females per 1,000 males of reproductive age from 1,000 to 600. The abolition of all restrictions against remarriage of the widows among Hindus, for which a movement was started about two generations ago, may increase the fertility among the Hindus by over 15 per cent.

Finally, voluntary parenthood, varying among different classes, is also an important factor in differential fertility. Many high-caste Hindu groups regarded child as a serious duty and a part of moral and religious duty and avoid parenthood. What is more important in modern times is the rise of personal freedom and a higher standard of living as well as the increasing knowledge of birth control, both of which vary from class to class and bring about differential fertility. The use of contraceptives is slowly but surely growing in India and there are also a few clubs established by middle-class for the propagation of birth control. Birth control generally begins with classes which are both socially and economically more advanced. But in recent years there has been a growing tendency even among the working class towards voluntary parenthood, as indicated by falling birth rate among industrial workers in cities like Ahmedabad.

13. REMARKS

What is more important to this study is the effect of differential fertility upon the quality of population and the progress of culture. The explanation of differential fertility may thus be useful under these two headings.

QUALITY OF POPULATION

One of the main objects of all national activities is the improvement and, if possible, perpetuation of the biological heritage of human race. As far as differential fertility is concerned, the object can be achieved in a two-fold way, namely, (1) the encouragement to the growth of those groups which are supposed to have higher inherent qualities; and (2) the discouragement to, or even suppression of, the growth of those groups which are known to be biologically defective.

As in other countries, no group, whether racial or social, has been proved to be superior to others in India as far as potential mental

16. *The Indian Yearbook*, 1935-36, p. 271.

17. *Recherches de la Year 1933, Census of India*, 1932, pp. 42, 93, 144 (for *Assam* and *United Provinces*, India, 1932, *United Provinces* p. 33).

18. *Births in the year 1933, Statistical Abstract for India*, 1937, pp. 462 and 537.

19. The Age was first proved for Hindus only and was made applicable to all communities in the year

equilibrium are concerned; differential fertility among racial groups does not, therefore, raise any problem. It may in fact be regarded as that a wider inter-mixture of different racial groups may bring a three-fold benefit to India: First, it may solve the problem of sloughing of tribal populations, which is often regarded to be the chief of the major problems of some groups in India. Secondly, it may add vitality to the people, as the inter-castes of blood, especially among tribal and tribal and semi-tribal groups, is often regarded as an important cause of physical vitality. Finally, it may lead to the long run to the more uniform and harmonious growth of social phenomena in national population.

A more practical method of improving the human race is the introduction of eugenic ideas from population. There is, however, scarcely any reliable data on the status of the mentally diseased in India, except for those who are enumerated as insane, feeble-minded, idiots and blind, although some of them may not really form any eugenic class. The number of such people increased from 233 in 1910/11 to 100,000 in 1931 to 314 in 1931, the increase being through system of census taking. But these figures are by no means indicative of the real extent of the eugenic situation. It has been estimated that only about one-fourth of those in various institutions has been reported in the census of 1931. The many physically and mentally diseased, many of which suffer from diseases through the lack of proper life in India and can be treated only by proper knowledge. Another disturbing feature is the differential mortality among the classes of Hindu, Muslims and Christians as well as among the Hindus and Muslims, who have on the average a birth rate of 45 children and a survival rate of 204 children per family, that is, more than twice during most other times. It is by no means implied that all these persons are eugenic defects, but they are not strictly suitable people to have large families.

PROGRESS OF CULTURE

While the superiority of our group over another, whether racial or social, in potential mental qualities is still an open question, it is no fallacy to see the total of human advancement in art, science and philosophy, is an admitted fact. Cultural progress depends upon the physical, intellectual and moral strength of a people and is measured by a larger increase in fertility among those groups which are socially, economically and culturally more advanced.

Differential fertility in India has therefore several effects upon cultural progress.

First, except in a sense of steady generation, but the problem of differential fertility between tribal and urban populations does not arise in India because, as only a little over one-tenth of the population lives in the towns. What is more serious is the lower fertility among the poorer classes, especially among wage workers, the number of whom already amounts to 55 millions or 30 per cent of all the gainfully employed persons. The steady and degradation of the masses is the main cause of India's backwardness.

Secondly, however, throughout the whole system may be differential fertility among caste groups does not raise any social problems, as both the marriage laws and the Divorcees appear to be increasing faster than the totally backward caste communities. But differential fertility among various religious groups with their different outlook towards life is bound to have great effect upon the social structure of the whole nation.

Finally, differential fertility among various religious groups has also changed their relative political status under the party representation system and has raised a very complicated, though temporary, political problem. The one Communist to everybody based upon communal representation and various communities may be tempted to work the interest of their own particular group rather than that of the nation as a whole.

In conclusion, it may be pointed out that the problem of differential fertility is rather so serious for us as it appeared to be a few years ago. Since we have now found by actual observed results for the control of the dissemination of controlled defects in population growth and the living level of welfare and standard of living has also reduced the rate of the family which morally and economically backward classes in India. As far as India is concerned it is still a problem and requires several remedial measures.

First, the government on a basis of applied eugenics for adopting means for the maintenance and, if possible, improvement of the biological heritage of the population.

Secondly, the raising of the general level of culture through compulsory education and of the standards of living through rapid industrialization.

14. This is especially so in the case of France during the years 1913-34, as shown out by Dr. Thom. C. Leguier, *Revue*, April, 1935.

insists so that there may grow among the masses a sense of responsible participation and a desire to limit the size of the treaty in the economic domain.

Finally, the demarcation of areas and political institutions and the adoption of anti-communism and special privileges for the

growth of a new, open relationship among the nations must be the all-embracing, irrevocable of new nature, order and cooperation may find their value and expression in the general progress of the world economy.

Pages read at the International Congress of Poets, Jan. Feb. 1947.

IT CAN BE AVOIDED ! BY WILSON D. CHAMBERS, PH.D.

"A MANTRA of non-intervention designed simply to lessen the conflict in international affairs to meet the immediate situation as to satisfy the equal needs of mankind." This sentence occurs in an appeal now signed by the Committee of Non-Intervention and published simultaneously by England, America, France and several other countries. It is addressed to the neutral Powers and its object is to persuade them to take up the neutral role of non-interference between the two sides in Spain—instead of cooperating with the present holders of non-interference. This so-called non-intervention which is always being drilled and is nothing but a mere shield to deception. Indeed, it is such an open deception that people go about saying that we only oppose it with it because it does not do us much but we are sufficiently rewarded.

Non-intervention, like all negative attitudes, is a POISONING. Mr. Chamberlain did not say believe and perhaps believe is right. But saying is better than thinking a cold war. But while they are accumulating non-intervention, the provocative side which they refuse to denounce are making a very devil of international and behind all this moral if they had taken a strong line from the first, the perpetrators of these are would certainly not have gone so bold. But as it is, the Disarmament have gone unchallenged from one country to another and their followers have grown more and more swollen with pride. While in the non-intervention countries, with their bluster at the top waving their hands at the storm, the common people are beginning to settle with impotence and rage. This was vividly brought home to me the other day. A man who was a pacifist in the last war told me that he had had no role in his work in the underground railway while an Italian woman he knew (whose father by the way he had helped

when he was an exile in the country) told him she had just come back from Rome, and she had to tell him that General Mussolini and General Franco were the new rulers of Christendom from Rome. He said that England was quite satisfied if she thought she could stop them, etc. etc. All this was said at the top of her lungs in the hands of many one sitting near them. He said he let her run on till it was time for him to get out. Then he put his hand on her shoulder at the top of his lungs too. You will be writing to your father soon, won't you, and you say and say this. All this sort of non-intervention is just nothing. We are waiting and we are re-armed and when we are, it does not take much time. Every day in Italy will be as hot as a furnace. And we shall see then what the action of hot-brothers and hypocrites make known about fighting. What of course we are supervising is really frustrating the consequences of policy of non-intervention.

In the conclusion it is perhaps worth adding to the words of the Chairman of the F. & B. Foreign Foreign Relations Committee Japan is coming out again on China. It is Manchuria over again. She intends to make of Peking (Peking) and the whole of Northern China another dependent puppet state. Mr. Roosevelt is trying to end this war before it is begun. But even in time of such its attempt as Japanese overlordship of Peking—with the certainty that China will never allow the matter to rest—there are those in America who would like to prevent Mr. Roosevelt from intervening and intervention and to war between America and Japan. They would like to control the U. S. A. Neutrality Act. But to them this Senate says: "Such action might destroy all the efforts now being made towards peace. . .

which is Germany's goal. It is only men in arms, war and blood which lead to a true peace. "The only end, we can aim for is Europe's freedom from the domination of its military forces and the consequent domination of the cause of an angry, oppressed population of labor-squandering tyrants the aggressors and not the people." —

What, in the opinion of the writer, are the operative words here? Surely when they say: "It is really wish to prevent war . . . we must have the empire . . ."

Perhaps one more thing should be said. It may be objected that the King's plea exactly duplicates the previous statements of the Emperor. But the answer to this is plain. Napoleon got on nicely with the League—Spain, Italy, Germany—who would but go to Germany and cooperate with the war organization without loss of time.

Declaration of war inevitable. Is this the aim of the present situation? Is it certainly one good reason why Germany is increasing in the Spanish war. On 10th July, as will be recalled, Germany officially announced a new Trade Agreement with Great Britain, the British and French Landed. By this Agreement Herr Hitler gets from the British what was not [sic] at which he complains by the agreement. But Germany's failure to obtain votes is nothing to the doing which she is accomplishing.

Those who wish to understand the nature of the German problem are recommended to consult by Sir George Finlay's latest appeared in the American Saturday Evening Post of July 21st. It has the title: "Germany's Next Half-Century"—and it shows that the readiness of German expansion, of expansion to the limit, was not invented by Herr Hitler. It has been a vital factor in German policy since the beginning of this century. Before the Great War it was used in the German attempts to obtain control of the Balkan-Baghdad railroad, that line which stretches for 2,500 miles, and to control which is in control of the great hinterland and which they across Europe and Asia under their domination on the North Sea to Persia on the Persian Gulf.

What a dream of expansion and domination! No wonder it sickens before German eyes. To follow the course of this railway, to realize what it means to material wealth and above all in striking power and prestige, is to understand the nature of the German attitude, the futility of any Western Policy to prevent a World War once Germany is again on the march in the East. During the Great War Germany did indeed control the whole 2,500 miles of the line. And, says Mr. Finlay:

"If Germany had won the war, or even if she had won by a narrow margin, would have succeeded in the East, in the Western world of England at the time at least."

What a battle between Germany and her neighbors! Hungary she would all intend she possessed a German ally, Russia she would be neighbor, and Czech, Poland, and the East.

History is full of nations who it will be a tragic irony of fate, Germany, destroyed. The last war, it was said that a war to make the world safe for democracy. Germany, however, created by the Peace Treaty stood the natural human enemy of Germany. Has she lived up to the hopes of that people's law? It is the one 100 per cent democracy in Western Europe.

But there are certain things to be noted. First, this is spending the money in the East. Second, along the Western frontier, the one who really keeps the frontier safe. Third, she will be in the position to see Germany with the hands of America and thereby become the center of Europe. Indeed, the situation, as Mr. Finlay's complete the picture of this and Europe as it stands. The East is the last land upon purposes of this gateway history. Czechoslovakia then was an over-extended task. The price is the responsibility to Germany, that means nothing can be done by the world's leaders.

Nothing? With a superior civilization, great power Germany might make her leader. It is not in the interests of Europe, or in the interests of Britain, to have a German dictatorship in Europe. France, discredited France, has opposed this measure from the beginning—by giving her support to the little French and by making an alliance with France through a—1918 policy. The kind of policy that . . . the world's leadership (and here) . . . has been suggested to her that a Germany standing in the East could be no menace to France in the West.

A superior alliance against her may deter Germany. But is there no other way? There is, perhaps. It lies in the control of a better distribution of raw materials. For it is the material resources that threaten the Balkan-Baghdad railroad—as well as the bridge of controlling that line—that is threatening Germany. To be in possession there is to be in a position.

"To drive backwards and forwards in the six miles of the Balkan-Baghdad railroad in the six miles of the Persian Gulf region . . . the rich of the German empire's richlands in the Persian Gulf and the East will be possible for the world."

People are talking as if war will break out in about eighteen months' time. So short a

are going to the wall. But the time is coming when the Mohammedan spirit of Islamism will undergo the same fate of breakdown. A revolution is growing in this Islamic society, but perhaps the most important problem is growing with the educated section of this community as well. The Moslem majority of East Bengal urged by war-hunger is seeking in Islam and in Uleat Bengal's Shari Mohammedanism from the Chinese side of East Bengal have settled in Lower Burma. All these show that there is a chronic maladjustment of the economy due to Bengal.

In this maladjustment, the Moslem will, more, as demonstrated by hide-bound customs and religious prohibitions, and being not advancing they are stagnant. Hence they set on the wall and leave everything to fate.

Thus the socio-economic condition of the population of Bengal is delineated here to a great extent. The present-day situation is a dismal one for the old population of Bengal. Hence we will have to find a remedy.

As the political solution of the question is conspicuous in the subject-matter of this paper, we will have to look at the question from the sociological standpoint.

History of Bengal says that the formation of the present-day population of Bengal had been a striking people. Tradition and ethnology bear witness to this fact. The accepted account of the present-day Bengali community and the northeast states tend to fix their origin in the East Indian sub-continent, whereas in good many instances of the Indian Ocean. But the socio-political factors entered in by the westernisation policy during the British colonisation, have made the descendants of the same people less alike, and being victims of the past and degraded in the present, discrimination is only waiting there on their last knees the new formation of the world-view and the social-policy of the population of Bengal is imperative.

IV. THE FUTURE

This being the case, in order to form the population of Bengal must have a new social policy in which they are united and given. Believed as it is to the concept, it will not be a wonder if the present-day population of Bengal

which only call "Bengalians" did not after a century or so or witness itself to a hopeless minority. The imperial attitude is playing havoc in the greater part of the province. A high birth-rate is creating a high death-rate amongst the rural folk. The Muslims are working havoc amongst the village-class. It is time that the population of Bengal be studied from the standpoint of race-biology.

The writer of this paper thinks that the time has come when the question of the origin of the population of Bengal be investigated and be made popular. If the people of Bengal as such, be made to arrive in the struggle for existence, they must be made to get over their old prejudices and venerable customs. That means the readjusting of the old policy is imperative.

In order to make Bengal as efficient and adaptable part of India, the least be made an integral part of the whole socio-political complex to be known to future as the Indian nation. This will not necessitate a complete fusion of blood. Necessity based on racial homogeneity survives only to the world. Racial homogeneity is a product of cultural growth. This necessitates a community of interests and mobility of the society.

In race, India breaks up into different provincial categories based on languages, the same things are required, Hindu and non-Hindu racial-religion and population. The writer does not believe that the sectarian nationalities on the basis of religion be possible in India in modern age. And not attempt to divide linguistic groups through religion and to form different cultural policies based on religious differences, is doomed to failure as an individual India. Hence for the building up of an Indian nationality a new racial-policy is necessary.

The old saying that what is to the nation is to the millennium is true in the case of India and her relation with Bengal. The remedy which is necessary for the whole she applies to the part. Thus leaving the question of nationality we come back to the question of the province of Bengal.

V. FATE A NEW SOCIAL ORGANISATION

If the population of Bengal be made to survive and to live as a healthy people, there

1. The East Bengal Muslim League are willing to the 247 people, and in some instances, they are in the way of the government. A new Bengali society is being formed.

2. The Muslims are the descendants from the Bengali Colonies. Present with many references to the Muslims. For example, "The Muslims of Bengal" by the Muslims of Bengal. The Muslims of Bengal are the descendants from the Bengali Colonies. Present with many references to the Muslims. For example, "The Muslims of Bengal" by the Muslims of Bengal.

3. Prof. B. K. Saha in his speech at the First Indian Population Conference held at Calcutta in 1928 speaks of "the decline of birth-rate and over-crowding as a factor of Indian demography." (pp. 17-18). Also he speaks of the decline of fertility and birth-rate in Bengal (pp. 25, 26). "The Census Report of 1931 in dealing with Bengal says that 'the fertility is falling in the IV class the fertility is falling in the IV class and the decline in Bengal are very high' (Vol. VI, p. 164).

INTERCASTE MARRIAGE

Sociological and Biological

By SADDANAR ROY, M.A., B.L.

Inter-caste marriage has been known in this country from time immemorial. Manu, Yajur-walka, Vyasa, Parasur mentioned of such caste (Sanskrit) houses those alone are several other mixed castes in Hindu Society now, which are not mentioned in the above books. It is clear, therefore, that inter-caste marriages have all along prevailed in this country amongst Hindus. A large body of the Hindu population of this country is the result of inter-caste marriage. Even today inter-caste and inter-sub-caste marriages are not rare.

The scientific aspect of the subject has been dealt with almost three days. The critical discussion in the Legislative Assembly on Mr. Bhabanagar Das's bill also appears to be full of scientific argument. I shall, therefore, restrict myself and deal mainly with the sociological aspect of this kind of marriage.

At the outset I want say that marriage is not only an individual matter affecting the wife and the husband, but it must be viewed as a social institution of the highest importance. On marriage depends the welfare, improvement and degeneration of society. If, the individual aspect should not be neglected, but the individual forms the best population on which depends the progress or degeneracy of society. There is the great social question of the highest importance. Is the best population to which society degenerates. But if it is true in this the previous generation society degenerates.

I'll say until more nothing more or less than this:

Man has to struggle and struggle with man, he has to struggle with his natural environment—both living and non-living. The individual who succeeds in the struggle lives and breeds. But the individual who fails in the struggle degenerates and eventually becomes extinct. The result of this sort of struggle is the real progress in the one case and death and extinction to the other. Evolution is but a history of ups and downs. This is natural selection, as it having selecty were who live and evolve, and reject others who die and become extinct. The fittest are fit to live and the fittest are not.

This fitness or unfitness depends more on

heredity and therefore on marriage and less on environmental condition. Between culture and nature, as the two are mixed, nature prevails.

Progress or degeneration then depends upon the fitness or unfitness of the next generation. But what fitness of the present generation leaves the next generation? Selection to this society is not available, as nature acted so that it is. But in England it has been found that one-fourth of the married population forms half of the next generation. There, one-fourth of the married population might not birth to one-eighth of the adult population, capable of breeding. If, therefore, therefore that one-fourth to one-eighth of the adult population forms half of the next generation. If this appear now that this population, one, one-fourth to one-eighth of the adult population of England must be in body and mind so that the next generation so that it may not degenerate. In this country also there must be some such proportion of the adult population which forms a considerable fraction of the next generation. Then progress must themselves be fit in body and mind in order that the next generation may not degenerate. Professor Karl Pearson says, in his *Natural Life* (1930) page 27 this is so:

"Just as vital that the parents select the fittest people of the country, so a child in the world of the adult population—perhaps 20 per cent of the population, one, or two that he may not be selected in it, but the degeneration of a population and society is not that the parents to one-fourth of the population should be there for the best and not the worst kind."

If this is not done but the next generation to live from the unfit. That is to say, from those who refuse from various hereditary diseases or from mental diseases—such as feeble-mindedness, or unstable constitution or insanity etc. Then the next generation must be degenerate. Men and women of short-lived families or of families in which the productive power is decreasing rapidly and number of families in which persons are feeble-mindedness or insanity are wonderfully developed, men and women who belong to unsocial or criminal families must not be allowed to breed the next generation or any considerable portion of it.

If they are allowed to do so the next generation must be degenerate. Therefore, it never can be kept pure-bred and not allowed to degenerate, marriage must be taken on a wide basis and not merely on individual lines. In marrying you must look to the progress or degeneration of the next generation. From two generations, taken, one from the fit and one another from the unfit, posterity given by Prof. Karl Pearson in his *Science and Art of Marriage* of National Research, this result appears clearly demonstrated. Doctor Wilson in his work *Educational Psychology and Culture* (1926) page 203, has given more striking cases including those belonging to the degenerate child's family. This family has been mentioned by other authors also. Dr Wilson tells us that

"A family selected on racial grounds was not a healthy family and an offspring which was responsible for many cases of insanity. . . . The family which began in one selected race produced three line degenerate children in later than 150 generations in three generations and certainly more than 1000."

I have already said that the fit forget those in the next generation and the unfit forget the past. This would be more correct if both parents were fit or unfit. But if one of them is fit and the other unfit we get in the next generation a mixture of fitness which may be more potent in degeneration as Mendelian principles. But how is this to stop in fit and unfit a unit? This question demands immediate consideration.

At present men have been divided into three groups from the point of view of fitness. Those belonging to the first group always remain like a baby two years old—children they real age may be. They are called Klets. One might call them "grown-up babies." Those in the second group always remain like a child with years old—whatever the real age. They are called tubercles. They are to a small extent educable in the wide sense of the word. Those in the third group always remain like a child 12 years old irrespective of their real age. They are called morons. They may be taught almost everything. They are nearly half the population. Everybody calls them normal society all of us belong to this group. They are "the average run of people accepted by their fellows as normal" (Jenny Smith Ed. 14 Vol. 2 P. 141). These people do almost everything in human society. It has been found that by

After that age these children may be taught different arts or different trades and practices or different modes of doing work but the knowledge and impressions etc., which he has already acquired are not much forgotten. The arts, trades etc., which he learns in later life simply follow from his early acquisition.

The 2nd group called tubercles includes several highly educated persons and distinguished men in a large sense responsible for the degeneration of the next generation. It would, therefore, appear that it is not safe at all to breed the next generation even from this group. The first 100 persons—stupid and imbeciles—are out of the category. Even the third group is not safe for breeding. "Feeble-mindedness is an absolute dead-weight on the race," as Boreback tells in his *Practice of Racial Degeneration* (1911) P. 43, observes with great emphasis.

In breeding the next generation then, the principal aim is not so much the selection of the individual in whatever group he may belong, but the family, both paternal and maternal in which the individual belongs. His mental life is the whole and family life has to be looked into. The body, mind and soul of those persons are the principal things to be considered in marriage. The good or bad qualities enter in the group formed by the mating together of spermatozoa and ovules. These qualities would be the character etc. of the child into which the sperm enters. Every child that comes into the world is the result of the sperm and the ovule in the result of the mating of the male and female reproductive organs. The sperm get more from the child than is contained in the ovule. Prof. Thurstone, P.P.S. in his *Measurement of Man* (1909) P. 207 observed.

"We have to remember of any child by which reproduction may be said to derive from it, in some way from the amount of fertilization resulting in fertilization, the part of the parent of cell in that sperm or egg is not purely of good."

In marriage therefore and when someone were to join the same both in body and mind in the person who is to be selected above all others. Otherwise the next generation that is to be the society becomes degenerate.

The good or bad qualities of the parents, the good or bad qualities of the body and intelligence have all to be considered through the lens in the consideration I have stated above. Then it is manifest that the law for selection of bride and bridegroom must be extensive. It must not be too limited or narrow as we see

"It is to be said that the question of overlooking part of the knowledge, experience, culture and good manners of his fellow creatures and the world in which he lives, which he possesses as having such slight influence on his fitness." (Jenny Smith Ed. 14)

in Hindu Society in these days. For, wherever the fault lies, more difficult is it to correct the evil than the good. If the fault is wide enough there must be an equal difficulty in finding the fit article or bride-groom.

As a married field has selected the fit man by very few. Hence the difficulty in finding the fit. This leads to another difficulty. The granam of the eligible person (bride or bride-groom) finds an opportunity for entering every Asramas, some sages, brida-grooms consider the bride. Aswagasth states across the latter consideration the purpose. This brings the law of dominion and supply into operation. Therefore we find as a matter of fact that in some cases (generally the higher castes) the bride-groom's granam is made as strict as to select money from the bride's granam that is necessary very difficult to get her married. In other cases (generally the lower castes) the bride-groom's granam has to pay money to the bride's granam. This is leading to comparatively low matrimonial on the one hand and high matrimonial on the other with consequent results. Considering all this it is evident that, not only should the marriage field be wide but it should be very wide, even including different castes. From this point of view, matrimonial contract must be useful. The wide extension of the field of marriage serving different castes is sure to create a large number of people for breaking the evil granam. Individual marriage may also be expected to considerably reduce the heavy money demand when referred to.

The progress degeneration of the next generation by marrying the fit bride-groom to the fit bride is in doubt necessary to improve matrimonial marriage again in the society. I have already indicated who are the fit and who the unfit. Unless the marriage field is so far extended as to be caste-wide, not much good can be expected. If breeding is permitted by the feeble-minded or feeble-bodied men, the next generation must include many idiots, lunatics, deaf and dumb children and mis-bred children also. Stupidity, prostration, epilepsy, laziness or demented people and people without self-control must also form a considerable part of the next generation. This will surely degenerate the society while's parents seek marriage to be made.

"The field-male" says to Keshavnath and to all readers. "There are no scientific experts of marriage like the Japanese or the scientific of science, and they are unable to recommend a properly the other bride within the circle of ordinary people."

He has pointed this out rather in detail as

his *Principles of Race Degeneration* (1901) p. 36. At page 47 he supplies a large family which consisted of 334 living persons all descended from a divorced English woman probably somewhat feeble-minded but physically vigorous; the great majority of whom descended were prostitutes, tramps, paupers and criminals (some of them unknown). These results caused his astonishment.

The present degeneration and misery produced of society intercaste marriage may be traced from another point-point. Marriage in the same caste or sub-caste, if long continued, brings an uniformity in the life of the germ plasma. The spermatozoa and the ovum acquire a uniformity of structure in course of long union produced by assimilation with those of different structure. The result is that endogamous marriage tends the same caste or sub-caste leads to uniformity in body and mind of the succeeding generations. This in course of time causes the course of progressive evolution and therefore society is a dead herd.

"The all sorts of the members are dismissed from pure society, generation within in these parts are only capable of the evolution in the germ. Each plant is isolated from evolution in the same manner to the members of the life of the germ plasma."

As Keshavnath has pointed out to his students such as *Genes* (1901) p. 77. This being the progressive evolution which society depends on the natural selection of appropriate variations must be expected to follow if social germ plasma variations and errors are allowed to be a large of them through endogamy. Endogamy otherwise in evolution, long continued relation of society germ leads to uniformity in the succeeding generations both in mind and body. From this point of view uniformity means decline, or dead herd. We must have variation in the structure of the germ as we must avoid uniformity or decline in the mental and physical constitution of the succeeding generations. There must be variations in order that appropriate evolution may take place. Under the law of evolution working through struggle and high procreation has evolved through variations and selection to man. If progress is needed necessary variation both in mind and body must be brought about in the direction which is good by progress. Decline must be avoided. What decline comes in the individual bringing the succeeding generations society must degenerate. Long continued endogamous marriage within the caste or sub-caste leads to this result. Therefore when this stage is reached, individual as well as society germs must be overpowered evolution. Neither the individ-

dual and the variety due then are above the environment. Both yield to it. This comes direct and ultimate selection.

Endogamy mixes the same blood over and over again and the result is degeneracy and extinction. But, we can see if exogamy which means the interchange of fresh blood from outside the race tends to a different result. Here we enter upon the question of inter-aste marriage. Individually, I mean a group of individuals belonging to the same species of variety, if isolated or separated from each other by physiological or geographical isolation, do after a long time exhibit both in body and mind peculiar or varied differences which may be or may not be hereditarily transmissible. If they are transmissible, they in some of them pass on to the specific or varietal variations. Instances of this kind are met with all over the world but we designate a particular variety of animals inhabiting a country. Here they freely breed with one another and therefore by choice and also the reproductive germ superabundant and such a person a double standard. Next differences are smoothed down in time. The animal body is helped by selection or elimination of the various of the earth. Therefore slight variety is suggested from two groups because those breeds become separated because they are in local opposition with others. The two groups thus separated go on breeding each in its own way. After a long series of time, a well known fact that the two separated groups exhibit bodily or mental differences as well-known that they may have to be classed as different varieties or even species. But if the two separated groups are again allowed to breed freely with one another they will eventually return to uniformity and may be recognized as one single variety. The same result follows from inter-aste marriage.

Clades which have long ceased to inter-marry have developed artificial variations in the germ or germ-plasm so great as to be of species or at least of varietal value. In Darwin's first paper on *Charles by Prof. Sturges, F.R.S. (1887) Vol. 3, P. 13*, this sentence points out:

"If isolation marriages sufficiently long, differentiation of variety type is necessarily bound to occur. But the same cannot be the change of type, in exogamy, is prevented by the range of individual variability which the species or variety possess."

Before showing this Darwin had already explained at page 13 that

"The tendency of any given variety type . . . is multiplied by the progressive accumulation of all individuals . . . The tendency may come as much as inter-aste marriage as individual choice. Or as

soon as justice of a species or indeed race, be found stable."

It is clear therefore that inter-aste marriage between different castes who meet have already evolved into different types after representing the race for some length of time ultimately lead to extinction of type; in other words a tendency to body and mind which eventually lead progressive evolution and therefore leads to degeneracy and ultimate extinction, as in the case of endogamy or close limited marriage.

The position is this.—Without variation as the outcome of the reproductive germ superabundance and even) uniformity of type cannot be avoided. This eventually leads to degeneracy and extinction. We must therefore accept variation through successive generations both as mind and body. But we cannot accept this except by marriage or inter-aste between varieties being isolated exactly. This is inter-aste marriage. But from inter-aste marriage, if long continued, also leads to the same result, that is to say, similarity of structure in the organs which leads to degeneracy and extinction. Inter-aste by whatever way it comes (be it through endogamy or through exogamy) leads eventually to the same end result. Therefore Prof. Thompson, F.R.S. in his *Hereditary (1901), p. 127* shows upon both kinds of marriage in exogamy. It clearly points out that when degeneracy and extinction result in variety or a considerable extent by reason of continued practice of endogamy or marriage within the same caste or sub-caste nothing can begin in practice marriage or inter-aste marriage. In this way the inter-mixing of the blood will tend to or raise the standard through several generations. But when this also will manifest degeneracy variety again go back to endogamy again and so on. Both kinds of marriage must be practiced in alternation, if the object is to keep or preserve a successful race from total degeneracy or extinction. Therefore explains that

"The multiplicity of a successful race or stock requires the selection of persons of different hereditary in which characters are fixed and capable of maintaining themselves in which the introduction of fresh blood are necessary are possible."

It will be seen from this that ex-aste marriage or marriage within the same caste produces "fixity" of character both physical and mental. This is the same law-runner of degeneracy and extinction which from which nothing can save except except introduction of fresh blood by marriage or inter-aste marriage.

Now look to our Hindu society, divided into various castes, tribes and sub-castes.

The structure of reproductive parts in the different species has merely become greatly different. But in each case the structure and form have adapted the several varieties best. Has not this brought to the whole a "fixity" of physical and mental character in each caste almost incapable of invasion of further change? We have all become "fixed." Nothing new can come out of us. Our mind is moulded in the mould groove. We have nearly lost initiative for any big variations of ecological value. Now it is high time to practice the other branch of the alternative, viz., *change* in *ecological* *adaptations*. Otherwise environmental modifications must overpower us, particularly our human environments. We shall be defeated in social struggle as well as biological struggle for existence. We shall not be able to establish a successful stock. If we once avoid the fatal mistake then we must practice *ecological* *adaptation* now. Perhaps it has already become too late. We must either agree to universal marriage now or we must agree to degeneration and extinction.

Structural variations in the reproductive system is essential to personal differences in the surviving generations, so I have to object strenuously that the universal stock can be no larger in the case of Europeans and a Bengali. Mixing up genes of such great structural variation leads to degeneration instead of preserving it. The difference of this matter and the mixture of African and American genes prove this. Therefore marriage between a European and a Bengali must degenerate the gene constitution. But marriage between a Bengali and a Bengali, resulting in the mixture of genes not structurally so dissimilar as in the above case, leads to progress, both physically and mentally. If genes are different are avoided. For in 1907, the eggs which grows into the next generation of genes which are not so different in structure as in the case of a European and a Bengali. Thus, the reproductive part of a Punjabi and a Bengali also differ. Personal variation is within the range of progress. There is a limit, though, however, to variation which if exceeded, leads to degeneration, both in body and

mind. I must refer back to the time of the Bengali Miscegenation. Most of them are the children of Hindu converts. This is foolish. Anthropologists have proved it, and it cannot be denied. Look at them and it will at once appear very evident. They are mentally and physically. Hindus of different caste which could not marry were converted to Miscegenation and they began to marry freely among themselves. There was a splendid combination of certain qualities, and the physiological and psychological improvements was a very large extent due to this kind of marriage—no occurring progressive variation in the highest cellular structure of the reproductive organs.

Ecological adaptation could not be allowed to degenerate at least in any appreciable extent. In those of extreme structural modifications, as they are called, proved several advantages. It is a good direction that of biological changes are allowed still belonging to the same caste will necessarily remain characterized in later generations. The argument is based on *ecological* *adaptation*. Ecological marriage of course, has to be practiced in order to preserve differences and characters that the present world is very extensive. This will always be in every caste in every time. In countries where no such system prevails they have the same scientific system. One nationality like the white has to be persons into that variation and variety is which is in the balance. It follows from this that universal marriage will not be very much. In the land of marriage should continue in society with own marriage, as I have already shown. It would be better which increase the whole mass. The regular of such marriage may not be the best but it would be as many as to collect the profits of every due to large economic marriage. Only one variety of marriage, be it independent or dependent, that is to say some marriage or other, which must eventually lead to the extinction. Each kind of marriage must continue to be practiced in adaptation. This is the reason of science. There is no escape from a U. S. that is life.



poem. You must imagine a ruling class ever you of a race and culture diametrically opposed to all your most cherished feelings of blood and thought. And you must see yourself as looked down upon by that ruling class because of their differences.

Suppose for a moment that you happened to be a school-boy in Bombay at the time of the infamous massacre in that city. You, an innocent little boy, witnessed quite naturally as a crowd, suddenly find yourself, without understanding how or why, in a struggling mass of people who have become the targets for bullets. By a miracle you escape with your life—being bearded over a wall by some kindly soul who is in as great danger as yourself, and leading you urban and a shelter in the process. Then, returned to the school buildings you find out, after a long while has been happening. You know that to even breathe a word of your experience would put you on the wrong side—and in danger of expulsion from the school and arrested and laid.

You go home for your vacation. Your village is under martial law. As you enter along the street you have to descend from your sedan to salute every passing British gentleman who is able to punish. You find that your father is in prison because he did anything wrong! Not at all. Because he was a man so well as an Indian, and would not be shy anywhere to throw his western coat for upholding his dignity as a human being.

Now imagine yourself a poor peasant living near the sea in British India. Salt is a daily necessity. Your master and his servants that many those you go hungry to bed to night that there is your family whose work is harder than yours may have not enough—this is the worst of this life supply of food.

Imagine yourself a student with no ambition to become a college professor. You may not hold "honorary degrees," you may not teach your children any arithmetic that are not approved by an authority which imposes itself upon you. Can you imagine having any very soul-satisfying joy in your profession under these circumstances?

Imagine yourself one of those poor fighters who naturally turn to the army or the navy. No matter what your ability, you may never attain the highest rank—and all your ability will be at the disposal of a government which is not you to maintain this supremacy over you all years.

These things are true. No amount of road and bridge building can cover them up.

Three things must be lost. Not only by India—but by the World. It was he who said that both Government and nation in India. The world at large must not let it be!

All of us living in the world must look upon India as at fellow human beings who suffering great wrongs, which it is our most sacred duty to share in fight. Let it be of us share his sorrows and say, "It is a (Human) Problem of the British Empire." We bring up a just and true people and we justify by doing the very best for India. The whole point is that they ought not to be doing anything at all. The Indians should be doing their own work—and the British should leave them to work out their own salvation. Each and every do their, and each nation.

There is nobody as one of the great nations of which it may be said that everything is running smoothly. In France, in Germany, in England, in Italy, in America—and God knows in Spain—there are serious difficulties of all kinds. Financial difficulties, labour question, strikes, disorders of political democracy in each nation, strikes, unemployment, waves of terrible crises—no more than to mention one of the Western World has anything to do with them. The world any sort of or exchange our present freedom to experiment and to try at least to solve our problems, no matter how impossible of solution these problems may seem to be at present. For the position of being ruled in matter how efficiently, wisely or badly by any foreign power! Furthermore, in any one of the terrible making such a success of internal affairs that the real claim with any honest sufficient opportunity to national independence? And in the case of Great Britain's interference in India there is no more evidence of superior wisdom. It is time alone, and auxiliary force which ought to be withdrawn from the action.

The Englishman who after years of his life in India returns with any real knowledge of the people amongst whom he has lived and whom he has been ruling is a startling and glaring exception. It was this fact in itself a splendid testimony to the limited efficiency of the British Raj!

As we look around the World today we see many symbols of government being tried—Constitutions, Dictatorships, Republics, Monarchies and others between these various ones. We may not approve of the chosen mode by Italy, Russia or Germany but we do grant them the right to make their own choice—however mistaken we may feel that choice to be. They are all working and their salvation in their own way. And it

ATHENS

A Plan of Pilgrimage of the Eastern World

ATHENS (in Greek, *Αθήνα*, *at-hi-na*) of Greece, is situated near the bottom of a hill called *Atika*, a triangular peninsula projecting in a north-westerly direction towards the Aegean Sea. The city is built around the *Acropolis* (541 ft.); and *Lycabettus* (925 ft.), in a place bounded by *Mount Parnes* (3033 ft.) and *Pentelicon* (3663 ft.) to the North and North-East, by the *Hymettus* range (5348 ft.) to the East, by *Mount Argilios* (3330 ft.) to the West, and by the wooded coast of the *Saronic Gulf* to the South-West. Through the plain flow two small rivers, the *Chiloponius* *Athens* and the *Ilissos*. The city is at its average of 225 ft. above sea-level, and is geographically located at 38 degrees 59' of latitude North, and 23 degrees 45' of longitude East of Greenwich.

Geographical Features

Twenty-five centuries ago, the city of Athens, originally built on the plateau of the second rock of the *Acropolis*, was situated a habitable plain. It was called *Cerameia*, after *Ceramus*, its first founder. The city was now bounded by walls rising from *Mykenon* more (1414 to 1215 centuries B.C.). *Cerameia* substituted in Thessaly the value of all the small states of Asia into a single state with capital at *Cerameia*, whose name was changed into Athens, that is "the city of Athens," in honour of Athens the presiding goddess of the city.

Gradually during the following centuries Athens developed into a large city, and a lower level was formed at the foot of the upper town. By the 7th century before the Christian era it was already a small naval power. Under the influence of Solon the legislator, and *Pericles* the tyrant, (5th century B.C.), and after the famous victories over the Persians in *Marathon* (490), *Salamis* (485) and *Platonia* (479). Athens reached the zenith of its glory about the 5th century B.C. During this golden era Athens gave to the world its great poets, dramatists, philosophers, architects and sculptors, much of whose work evokes universal admiration and is still considered to be models of perfection.

The *Peloponnesian* war, which lasted from 481 to 404 B.C., resulted in a weakening of the artistic activity of Athens, but the victory which followed marks again a period equally

brilliant and refined, though perhaps not so great. This period was followed by the epicure of Alexander the Great who carried Hellenism also into Asia. Athens suffered the consequences of this expansion, for with the division of the great empire it passed through alternating waves of independence and servitude. During the 2nd century B.C. it fell into the net of Greece under Roman domination. A period of decadence covered the old days of glory and prosperity. During the 3rd century A.D. it was through a kind of servitude under the gladiators *Emperor Hadrian*, who renthelised the city with magnificent edifices.

Later it formed part of the *Byzantine* Empire, which came under the influence of the Asiatic spirit and culture. During this long period although the pagan spirit had died, Athens was admired as *Constantinople*. Athens did not rise from being regarded the principal centre of the Hellenic world and the seat of the *Byzantine* Empire. It was under the *Byzantine* domination of the *Franks* (1204-1279 A.D.), and was captured later under that of the *Osman* Empire (1453).

Four centuries passed by the war of *Independence* in the nineteenth century (1821-1837), resulted in the restoration of a Greek kingdom, which allowed a gradual re-organisation of the Greek world. After struggling successfully from the *Balkan* Wars (1912) and going through the great European conflict, the new state succeeded in obtaining its present status, with this famous historical city of Athens as its capital.

Climate

The climate of Greece, and consequently of Athens, has been praised since remanent antiquity. Its sky is of a singular blue, and its atmosphere has a unique limpidity and transparency. The light and clear light, with its extraordinary richness, makes the outlines of the mountains and of the monuments stand out gloriously against the sky, while at other times it hides everything in rays and violet haze. The sunset in Athens is simply marvellous. This exceptional nature



The Left The Hotel de Ville, Paris. The Right The Hotel de Ville, Paris.
 The Left The Hotel de Ville, Paris. The Right The Hotel de Ville, Paris.



Left: The two friends, friends of the author, are sitting on a bench in the garden of the author's home. The person on the right is the author's friend, Dr. Mendel, the President of the Polish Republic. Dr. Mendel is a great scientist and has made valuable contributions to the development of the Polish Republic.



Figure 1. The stone bridge of the city of Varna, Bulgaria.



The architecture of Market Square in Varna.



Group of Men, Women, Boys in front of the Temple

It is not possible to appreciate the achievements of modern Poland except against the background of the inundations past. Perhaps no other country suffered more in the great war, including Belgium. Belgium was reconquered to a certain extent, Poland has not only been on the effects of her own invasion.

The effects of war in Poland are a sad commentary on the utter ruthlessness of modern warfare and its aftermath. Over 1,200,000 buildings, in towns and villages, were nearly ruined by the Austro-Hungarian and German troops by scorching Poland, 11 million acres of agricultural land were put out of use. Two million heads of cattle, one million horses and one and a half million sheep and goats were destroyed. The war operations destroyed 40 acres of Russian railway lines, 100 miles out of which are million acres of land, 500,000 acres of the alien armies have been killed, 100,000 tons of timber from the forests. Dr. Stanislaw Gersoni, President of the National Economic Bank in Warsaw, says in his report on the situation in Poland: "In industry particularly, the situation is very much not only by the war, but by the economic loss by a deliberate destruction of the position by the enemy, a disaster." He says that the following were destroyed from Poland: 4,700 agricultural machines and engines, 10,000 factory equipment, 10 railways the rolling stock of railways in Russian Poland was destroyed by the Austro-Hungarian troops and half the bridges, station buildings and railway workshops were totally destroyed. It is the appalling picture of destruction is added a completely disrupted monetary system and the economic disaster of monetary inflation, which lasted for half a year, a very depressing state of affairs it is difficult to imagine and yet it is out of the ruins of this horrible past that Polish peasants and fishermen have heroically created modern Poland and brought her to the present important position in post-war Europe.

In extent of territory modern Poland ranks fifth among European states, following Russia, France, Spain, Germany and Sweden. The area of the Polish Republic is about 120,000 square miles, being one third larger than Switzerland and Denmark and four times as large as Czechoslovakia. In population Poland ranks sixth among European states following Russia, Germany, England, France and Italy. The density of population is as high as 322 per square mile, the total population being about 23.5 millions. Though the western frontier of Poland is only 80 miles, the part played by

Germany and Denmark under the present conditions are among the most important in the Baltic ports. In Germany alone 6750 vessels, having an aggregate tonnage of 1,250,160 and representing 100 days of 20 equatorial steamers the port during 1913. This figure exceeds that of Calcutta by about 500,000 tons. The great advantage of Poland in geographical trade and commerce lies in her geographical position. The country is situated in the very heart of Europe and has direct access to the ocean. Poland has always represented one of the most important transit centres between the East and West and North and South of Europe.

In natural wealth Poland holds a place of considerable importance. Here again the war has natural resources are being tapped for the first time and these riches are no longer hidden in the earth. Fifty per cent of the total area is taken up by agricultural land, including 60 per cent arable land, 17 per cent meadows and pastures and 13 per cent for other purposes. In arable lands Poland stands third in European countries after Denmark and Hungary. As much as 31 per cent of the arable land is in 1000 small farms, the average yielding an annual growth of 1000 bushels of grain per acre. Poland is the one of the greatest sugar exporting countries in the world.

That there are the rich mineral deposits in the north and the south-west of the country. There are the basis for heavy industry. Polish produce more coal than France and Czechoslovakia but less than Germany. Only Great Britain and the United States have greater coal deposits. The reserves of oil are 100 million tons, the Polish petroleum industry being one of the oldest in the world. Deposits of rock salt and brackish water to 4,000 million tons, and are second the greatest in Europe. Poland is also one of the few regions in the world containing either wet limestone deposits of natural soda, estimated at 450 million tons. This makes Poland self-sufficient in agriculture for many years to come.

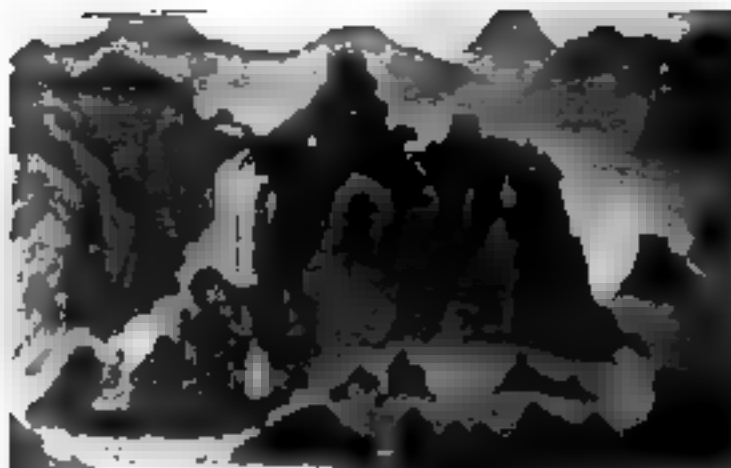
Metallurgical industry is extremely important in modern economy, as has been seen. Poland is blessed with all the necessary requirements which the industry depends on. Coal and iron. Deposits of iron ore estimated at 100 million tons, iron and lead ore are estimated at 35 million tons. There are also excellent and suitable raw materials for a thriving cement industry. Brick and glass industries are also well developed. Poland is also blessed with enough extremely important advantages for the development of industry,



1
St. Yacobi Island



Mask
By Valentin Kozlov



The case which has provoked regarding delivery rights was investigated last by Sir R. G. Guyard and by Mr. T. Boudreau, who was for several years directing the Imperial Fisheries Department. While the loss of revenues due to this total lack of administrative control of the inland waters of the province is considerable, of even greater concern is the fact that such an absence of system has created great harm to many vital stations on the trail. Government as the collection in the public interest of the main tidal and navigable electricity has allowed private persons to occupy the fisheries and not only has a large potential revenue been lost to the country, which could well have been expended on improving the industry, but also the fishermen have thereby lost his right to fish. In these days the fishermen have to pay rent in the private monopolies of what

If not for the sake of humanity, at least from the purely economic view point of self-interest there can be no other course.

Any attempt therefore to consolidate and organise the fishermen in the interests of their most valuable trade cannot but deserve the warmest support of all who have the economic welfare of the province and the health of the ill-fated millions at heart. Is it a difficult and arduous task in the face of the poverty and ignorance of these fishermen, made all the more formidable by the powerful nature of the vested interests that will be necessarily set on foot to oppose the effort to whose serious and mysterious ways their labor work we have had opportunities of observing during the short period in which the attempt has been made to revive the fishing industry. The struggle will be a long and a difficult one, but the people know and the right conscience of the public sees that anyone who so sincerely hopes that the fundamental task will be achieved and that the public will rally to the support of those who attack the tyrant of the coast will eventually find for some years to come. With such support towards the end, and with success the rehabilitation of a great national industry to the old shores and fleet.

What we have laboured so far to give our readers a general, i.e., comprehensive idea regarding the condition of the fish industry in British India, and of those activities and projects sponsored with it, and the factors which will have to be reckoned with in the strategy, big or small, to raise in time the negroes into which we have allowed a look, is to describe in outline a suitable and practicable method of approach such as we hope will meet with the full approval and active and enthusiastic support of all right-thinking and patriotic people. This method is one which has been embodied by the Fisheries Department in the resolutions which passed at the various district meetings, and in the proceedings of the Hon'ble Mr. Madan Mohan Malaviya passed with one voice, and which a single amendment on the 10th July, 1907, at Meerut. The value of this meeting was so great we never estimated that we could. Now when the resolutions had been adopted and published for the occasion. They were brought with a full and clear grasp of the realities of the situation and represent to the Government an absolutely practical means of tackling a problem which in no past and recent as in a future and baffling. And in fact if our readers estimate them in what has been already written above, they will realize that these resolutions

are themselves born of the situation as it has developed till now, and represent concrete suggestions for the remedy of those ailments which have been clearly and definitely described already. They are further based upon the practical experience we have acquired from our attempts to organize the fishermen by and through the Fisheries Department, from the difficulties we have encountered in this process from self-interested persons high and low, official and non-official, from the sympathy and active help we have received through high Government officials, leading public men, and most important of all the fishermen themselves, and from the actual management of some fisheries in Chaudhri districts during the last year. We hope that the resolutions will encourage themselves in the public and Government alike, in the same happy way in which they claimed the unanimous approval of the Hon'ble Madan Mohan Malaviya at Meerut who were present at the Conference. We also hope that they will be looked upon as thoroughly sound and practicable, and deserving of speedy translation into action.

The resolutions themselves are too long to publish and are consequently annexed. They represent a series of ideas and suggestions which are also fully explained and set out in a Volume which we were privileged to submit to the Government of British India and which is based upon the knowledge we have gained by our experience in this line so far. The Conference at Meerut has been useful in that it has set the seal of approval of the Council of Ministers from various parts of the province upon these suggestions. Passing between the lines of several speeches made by Hon'ble Ministers of the Government the fact that Government also in giving the sanction as clear and sincere and sympathetic consideration. The public, we hope, will prove equally interested, and warmly sympathetic, for without such enlightened and sympathetic public opinion behind us no progress can be registered.

The Resolutions are

1. That the Fisheries Department of the Government of British India be invited, and be placed on an independent footing to be directly responsible to the Government of the Province.

It is needless to point out that the Department will be equipped in a broad way to not only and if necessary be placed only on the technical or the Revenue side of the Government side of the problem in the immediate interest and detriment of the others.

2. That the Fisheries Department be placed on an independent footing, and be placed on an independent footing to be directly responsible to the Government of the Province.

business, the fishermen would starve, and then their condition."

While this resolution leaves the entire authority of the Fisheries to those who pretend to be loyal to the Department, no plan is offered to break to their interests, is it not a policy which should also be shared by all who sincerely desire the recovery of the industry. For it is well-known that the creation of a Department is regarded as no more than opportunity for robbery and rapine. But we cannot afford to tinker with the Fisheries problem in this way and it is absolutely essential that those in charge should be strong and capable, and have the full authority and support of the fishermen generally. Such men may be few, but they must be found, and if they prove wanting they must be replaced immediately.

3. "That a complete and detailed study be made, through legislation and otherwise, as directed by the Senate relative to Commerce, by John D. C. Mackenzie, R.—as to the fishing record of all the United States waters of interest to the Fisheries Department."

The good and justification for such a resolution are self-evident to anyone who has begun to appreciate that these Fisheries have a vital national aspect. When commercial fishery introduced legislation to protect and conserve them, we need to do the same. And we cannot make such legislation effective or enforceable unless we have control of the fisheries themselves. The way to secure such control is by co-operation with the private proprietor. If he agrees, if he does not, he will have to be compelled by legislation to agree or such control as the interests of the State as a whole. The higher interest is to encourage both methods, and with the responsible legislation in the background it should be found to secure voluntary co-operation. The legislation will be signed at the discretion of all private fisheries in the past, but it is necessary for Government in all such cases where it appears that the fishery is deteriorating or will deteriorate as a result of private ownership.

4. "That complete legislation may be passed and some action with the consent of the Department (at the expense of the Department) in Fisheries, with Government and private, to purchase, then the system of using license as evidenced in Canada with the help of the Fishery Commission, to control the industry in all Commercial Marine Fisheries, and the possibility of such measures as all other Fisheries be directly and indirectly controlled."

This resolution seeks to secure for fishermen protection from the undue and illegal exactions by way of rent and otherwise which they are subjected to in all fisheries. By way of experiment we tried the system of license at Chesapeake on the Government fishery made over to us. It proved an unqualified success. It secured the revenue, does away with the waste, does the work of the fishermen, secures the getting a proper receipt and price, and eliminates opportunities for litigation as well as extortion. The very term "license" has acquired a rather bad odour generally, and the first reaction of the public is to look upon it as an additional source of taxation. But worked properly, and being based as it is solely upon the principle that the fishermen and the fisheries are those to be permanently protected and eliminated, it goes even with the unqualified support of Dr. Williams as well as of some high Government officials. It is with us a very useful means of securing the effective control of fisheries which is indispensable to the recovery of the industry.

5. "That the Fishery may be placed in charge of the Board of Fisheries, to be known as the Board of Fisheries."

The legislature will be the engine for obtaining legislation to better and approved methods regarding the varied branches of their operations, and for giving them general backing as well. It is hardly necessary to emphasize its utility, or the need for Government support in the same policy, and in every way.

The above gives us a list of the main administrative and legislative grounds which are necessary for the Fishery industry in Oregon to make itself secure.



"ABOVE ALL NATIONS IS HUMANITY"

By KALIDAS KAPO

1

At the protestant on this platform, Dr. Edwin R. Hopkins, President of the Johns Hopkins Fund, told you last year of his noble spiritual and his scientific dream. The work of the "New Civilization" through the "mingling of the East and the West." Since then we are just beginning and literary others are based on our common language and upon mingling the world of our subconscious being and upon their philosophy and positive character. The Orient differs from western historical individualism and psychological dualism, but it is a reality in human history. So the Occident is very much of a reality today almost denying the past of the former world. Politically and economically the East and the West have often been found to be in parallel lines of individualism and materialism. Certainly the two limitations of Humanity are just complementary partners in a vast cosmopolitan. There are not many signs of such but basic problems. And speaking as I do on this public occasion, before my departure from this noble University in participation in the World Conference on Education, Tokyo, which takes as its central theme of discussion "A twentieth century program of education," I beg leave to stress that our future education should not and be based on an adequate synthesis of eastern and western cultures. With all the apparent sense of superiority the western ideas of individualism and culture appears today to be hardly tolerable judged from the standpoint of moral progress and justice for mankind. So, with all the traditions of spirituality and communion the eastern life and society are declared today by an abundance of poverty, decay, and ignorance dangerously subverted of the world order. The western traditions of drilling and dominating the East are destined to perish and to join to the silent resistance against the West, either to treat it as a dangerous "enemy" or a successful "barbarian."

It is indeed a tragic story of history that the two civilizations, so complementary to one another, have not yet found their "Laboratory of Babylon" in quest of our civilization of the East and the West. Western science and technology are bringing the modern

schools and colleges grounded pathetically from the concerns of the creative life of the West manifested through her Arts and Literature. So, a speaking of "Orientalism" is found in the western materials of higher education in their syllabus of Sociology, Anthropology, Comparative Philology and such other humanistic studies. But such scientific approaches at the Occident to the Orient are often vitiated by an unconscious imperialism, a cold imperialism, or colonialism, selfish or paternal. Thus even the modern Humanism are tainted by the original sin of "the Un-human" and our spiritual concerns and studies are left unexplored for the exploration of man's authentic existence.

There and here already we inaugurate a new World Education Fund, based on mutual respect and co-operation, which alone can drag us out of the margins of confusion and hatred concerning the peace of the world? This is a challenging question which has to be faced and answered, not only by an individual and racial consciousness but also by our political and economic living which are being misled for selfish desire of survival of races! We cannot do this, and we invite one and all to participating in World Trust without which world unity and peace are mere illusions. With such the good and charity for everyone, we shall join hands over and motion of today - I believe to rebuild the shattered and shattered Temple of Humanity, building a chariot with our whole soul the human word - the Pacific expressed in the moral Movement.

"Mankind is a new island upon the sea of existence"

"Above All Nations is Humanity"

Today, as I do the representative of some of the advancing nations of East and West, but under the tremendous sky of Hawaii, I cannot but expressing some of the doubts and aspirations of our generation. Doubts, I say, have got to be boldly faced; and aspirations strongly need in the light of reality. I know that many of us have got sceptical about the possibility of our achievement, naturally expecting - a Humanity. Some are asserting that to meet Humanity one must undergo transformation.

That again appearing to be a pessimistic, nay dangerous, superficial, view arising to the opposite extreme, saying that to recognize our commonhood is not these countries, the rule of humanity.

A few of us suspect, however, that, whether we like it or not, we do, we must, and have our being on the selfish basis of Humanity, not ultimately supported and populated the universal souls of diverse nations. Each nation-humans may imagine itself to be self-contained and independent of the others; but all of them together at such forward movement as the special rhythmic adjustments with the consideration of the quest of Humanity (is in other words) to ignore the sense which we are left to our special domain as our particular basis. It may be true and practical to adjust our steps with the universal rhythm of the dancing universe. Our organizations and activities are a self-shape of surviving in a human the moral lesson of the world's existence as a human unfolding. Every action from the most must learn the same rhythm of Humanity as to be guided by the good, eternal, universal, intrinsic, intrinsic, and thus the same as history, emerging only as a historical human in a dark past, creating the galaxy of our universe. The power of history is clear and in the use of the modern age in works is clear: a whole of human, the soul's realization of peace and fulfillment of life. The twentieth century confronts us with the life-and-death question. Our entire thought and action should be based upon that basis of no other objective except to realize the unity and coherence through to create the beauty of justice and history.

We know that dangers and doubts are darkening our horizon today. From the awful agonies of the last World War we have learned what a penalty we shall have to pay if we follow again blindly the doctrine of egoism and greed, leading inevitably to violence and war. Europe tried that path and way lay it again and again. Asia, China in age and antiquity, ever speaks through her great men that it is wiser to conquer than to fight and that peace is more effective than war in the moral victory and beyond of humanity. Twenty-five centuries ago India proclaimed through her great sage Mahatma and Buddha the great principles of Non-violence (ahimsa) and Fraternity (bhakti). The self-same message we sent to the world from the masters of modern India like Gandhi and Tagore. Let me remind you on this occasion that both of these leaders of Asian Civilization are

deeply connected in the noble experiment that Asia is making here in the heart of the Pacific. Before sailing from India to join the Conference at Harvard, I requested Mahatma Gandhi to send a message to the students of this University, and these are his words, which I read to you:

"I have an inspiring message to give to especially if non-violence is not its own message. But I can learn from my own experience of nearly fifty years of practice that there is no force known to mankind which is equal to non-violence. It cannot however be learned through books. It has got to be lived."

Now Gandhi is speaking not merely for his own people but for Humanity as a whole. Those who accept Gandhi only as a national leader do not have his pre-occupations for the welfare of mankind, irrespective of creed or color. When America was celebrating the forty anniversary of her discovery in 1946, Gandhi was expressing his fervent sympathy of non-violence resistance to the infamous treatment of race by race in South Africa. The anti-life against the existence of so far a personality than Leo Tolstoy. The venerable writer of "War and Peace" suggested several times while Gandhi which you may now read in the volume "Tolstoy and the Gospel," published by Paul Gilman, the disciple of the Russian sage in the last few years of his life.

A little earlier, another great thinker and sage of Russia, Nicholas Roerich who would be the noblest follower of Gandhi and his teachings in the West, also collaborated with Tolstoy in his study on "Mahatma Gandhi." I saw the original letter of Tolstoy in reply to the poignant questioning of that unknown French artist who turned his mind by writing the new novel "Jean Christophe" and his letter of Mahatma Mahatma, Swami Vivekananda, and Tolstoy. Spending his last days studying Oriental religion Tolstoy left this world in 1910 and within few years the so-called civilized world plunged into an orgy of destruction and carnage rarely paralleled in history. The old world motto "Love Thy Neighbor" was easily replaced by "Kill Thy Neighbor." In the face of that awful sacrifice against all religious Roerich, the symbol of the awakened conscience of the West, wrote that magnificent vision of Humanity "Above the Battlefield" and his "Appeal" to the able of all nations to move modern civilization from utter wreckage. Since then for the last twenty

years, Rouven Balaud, the master interpreter of races and nations, has been trying to lead aloft the torch of Humanism in this age of nationalism and chauvinism. It is a rare privilege for us to make his solemn voice also join in this superb symphony of the voice of every nation which mutually draw the sympathy of the great European harmonies. Returning from me on account of the great and satisfactory work of my friends of this American society realizing inter-racial unity and specially bringing about the noble outlook of internationalism to our University at Hawaii, Rouven Balaud sent me by air mail the following lines:

"I am happy to feel the growth of this new family. We are brothers here of the same spirit of human unity and universal communion. Those who are realizing that in harmony are largely led by that Light of Hawaii. Here, where I am, is Hawaii. We were separated by the ocean through the funnel of Africa. We are the children of the Gods. We do not fight for ourselves; we fight for the welfare and liberty of all those to come and to build the grand Eden of all Nations, the universal harmony and compact; the symphony which would give one golden the beautiful and sublime legends of the whole earth.

"To fraternal friends
Of all nations
At the University of Hawaii
With my affectionate greetings,
Rouven Balaud."

Then words of the same spirit of brotherhood of inter-nationalism and, I am sure, greeting your hearts, my friends and students of this University. Hawaiian, Australian, Chinese, Japanese, Filipino, and Portuguese—all enjoying a common culture in a common democracy. I urge you, young graduates going out to the world, to be proud of your Alma Mater and to serve the same so nobly championed by her. I strengthened my appeal by reminding you of the prophetic words of a great American who addressed you last year:

"A population descended from the native stocks of Europe and Asia, from Polynesians and the white Indians of the Pacific, is here making a new race and a new culture. . . . Appropriately enough the symbolism of this new nation, representative of the best of the East and the West, is in the group of islands abundant evidence between the Western world and the Orient."

Toda of three hundred and fifty million souls, that vast sub-continent of many races, religions, and cultures, would always be with you in your pursuit of cultural fellowship, which is the keynote of human history and which, I

hope will be the guiding light of all national systems. My Alma Mater, the University of Chicago, to which I am grateful for this opportunity to serve you for a while, is so glad to learn about your bold experiment that the Vice-Chancellor presented your library with all our research publications—as a sample which, I hope, will be followed by many other universities and learned societies of Asia. Through ages India explained the great tradition of free cultural exchanges and since the days of our ancient connections of India and Malacca. And modern India, say the entire New Orient, would ever be proud of the fact that she greeted young post-graduate Tagore, came to visit—see Hawaii, visited and assisted by the "cultural and educational" nationalism during the last world war. As early as 1898 Dr. Tagore wrote that soul-stirring poem, "The Sunset of the Century." So in 1917 with the striking judgment of a prophet, Tagore exposed to his "Nationalism" the declining mood of our post-war history. Reminding him the devastated state of Europe, Tagore, with India also but his great spirit to support him, transformed in 1921 the first school of Banuriketan into the first international university of India, the Vivekananda, from Asia, Africa, Europe, and American, Hindu and Muslim, Christian and non-Christian, have found their home of meditation for the welfare of Humanity in that "Abode of Truth." As a member of its governing body, I had the honor of introducing Dr. Jyoti Basu, Director of the Oriental Institute, to our venerable President-President, and the post-graduate of Asia, on behalf of both and the Orient gave his beautiful place on the Oriental Institute of the University:

"I congratulate the institution of the Hindu University for the way they have taken in starting an Oriental Institute under its auspices. For this elevated world of our politics is perhaps so much needed today as a proper understanding between and appreciation of the cultures of the East and the West. That also is the mission of my University, Vyas-Bharati Hawaii oriented as it is in the midst of the place that separates the East from the West, is pre-eminently fitted to be the center of such an institute and I offer it my best wishes for a glorious and useful career.

—Rabindranath Tagore."

II

It is distinctly a pathological symptom warning for our human family that while the

countless millions of men and women are hungering for peace, a few are obstructing the nations war programme, making war almost inevitable. Collective security is a pipe dream if it is only refusal and not interest. It is significant that while the experts of the International Labour Office are at the League of Nations Secretariat appraising our indispensable evidence showing that co-operation is the only solution of our single problems, the world wide and world wide are discussing on an all France, Russia and England basis, covering high above these regions of international politics and economics, are the two world-wide of the "Representative Body" of the East and the West. It is a truly magnificent yet spontaneously inevitable theme poets, philosophers and philologists—our Tagore, Rabindranath and Gandhi—discuss with our voice that the basic rights of mankind as just as he becomes and that humanity is above all Nations.

So, before taking leave of you, I beg as witness to you of the new-born Pacific (and, by extension of a "Laboratory of Human Relations"). This University of Hawaii is so the very place a human experiment of America in the field of international relations. It plays the symbolic role of re-examining the historic traditions of American democracy with the whole Hawaiian peoples of good-will and welcome for all. Its departments of culture show a true universality of approach and growth with a rich variety in its ethnic basis and with the immense scope of its geographical situation.

Before developing the story of my Decade-Laboratory, I desire to see the roots of the cultural theme of America's collaboration with her neighbors. Hawaii is geographically connected with New Zealand and the South Pacific culture through Tahiti. Situated on the great roads of inter-oceanic lines and airports, Hawaii is the most valuable and convenient base for American relations with entire Polynesia and Indonesia, through Japan and China, right up to the farthest western base of America in the Far East, the Philippines. These American lines to her democratic traditions is going to make the first sincere experiment to democracy for her Filipino citizens in the new regime of national self-government. The University of the Philippines and allied institutions would render a great service if properly developed, by keeping America in intimate relations with French Indo-China the North East India, India and the Middle East.

Priorities to investigate the history on the history, thought and culture of the Middle and the Near East and the Oriental traditions.

I was deeply impressed by the genuine interest in the subject evinced by the students and the public attending the lectures. Compared with Great Britain, France and Germany, the United States of America was late in entering the field of Oriental studies. She has compensated, however, for her loss of time by her generous hospitality to explorations and cultural studies to the West and the Far East, through her great universities, the American Association of Learned Societies, the American Oriental Society, and such other organizations. Several American universities and programs are excelling in the study of such disciplines in Egypt and Iraq in Turkey and Iran. The University of Chicago has developed its grand Oriental Institute. Columbia University has its series of Indo-Iranist classes and Harvard its Chinese. Some mainly devoted to India, and its Yenching Foundation according to Chinese culture. The persistent development of the Pacific Policy is being explained by the American Association of Learned Societies and the House of Representatives. The Yale University and several universities in the sub-tropical regions in the study of the Pacific. Yale also shows great interest in Polynesian studies, as we find Yale has historic collaboration with the Bishop Museum which, with the wonderful collections and research records, is a real pride of Hawaii. The scientific activities of the Bishop Museum are supplemented by the young and more promising Academy of Arts at Honolulu which very appropriately tries to contribute to the public of Hawaii, not forgetting its most important element, the children, a taste in Oriental Art. In the Pan-Pacific South, the Institute of Pacific Relations, the Anthropological and Biological Societies are doing admirable work for the last few years, co-operating with and supplementing the work of the University of Hawaii. It has already provided for the study of Hawaiian language and literature and this year, the University has taken a wonderful step by having an expert professor to open systematic course on Maori. May it help to save from corruption and extinction the richest art of Polynesia, its customs and rhythms, its words and dances, finding its opportunity at the National Conservatory of the University.

The diversity of human interests, the rich complexity of racial types and traditions is, and around the University of Hawaii naturally significant is the most promising "Laboratory of Human Relations" that America can develop here in the heart of the Pacific for the better understanding of mankind. I know that

'human relation' and 'better understanding' are phrases at the top of the page of almost every diplomat and journalist today. Our familiarity seems to have bred a slack contempt for such concepts in this age of refined cynicism. Yet I cannot help wondering with all the cynicism I command that the only way of reestablishing our contact and illuminating our sciences is the way of human relations. So, modifying a bit the common words of Danton to the age of the French Revolution, I wish to give to you all the future generations the following:

L'humanité, l'entente l'humanité, les hommes fraternels, pour l'humanité, l'humanité, l'humanité, l'humanité!

Human civilization and here based upon such as this civilization will pass on. Every University of the world today of no department of Humanities, and yet owing to the lack of concrete work of human relations the studies degenerated into dead analysis. That is why in the five centuries of mankind in the last World War, so many universities could not bring human studies. "Can Manhood be Conquered?" is the challenging title of a book by the President of the University of Hawaii, and each student that question subsequently as an honorable and noble study.

III

American King the Liberty Bell for the whole human race a few years before the French Revolution and the great Statue of Liberty was very appropriately installed at the entrance of the biggest American harbor to the Atlantic, America is a continent of study fields, the Smithsonian just within from which the Atlantic. Naturally we look down to this day, that the academic, political, and cultural outlook are severely threatened by the principles and propositions of the Atlantic civilization. This is an unbroken and unbroken Atlantic. As I could not help pointing out while attending, as a delegate from India, the World Women Congress, P.E.W. at Buenos Aires. In the crowded audience of the leading university of the Argentine Republic I asked and got no reply to my question. Whether or not the entire body of the two Americas extending from Canada to Chile is bridged, provided, and built through one-time ago, by the wires of the modern Pacific. What provision has been made so far for the study of this much neglected Pacific civilization? It has legitimate claims on full one-half of the 20th

of the New World, and yet how few of the American universities and learned societies are Pacific-minded? The native scientists of America, the professional scientists of the American Indians came from the Orient, were once walking over the sea-bridges or crossing on ships boats which brought them during falls across the islands to Alaska, as recently stated by Dr. Allen Huddell, the distinguished anthropologist of the Smithsonian Institution. Facts that don't pass down to our days the Pacific races and peoples have been legislating with America. Yet, where is the clearing house of information, not to speak of research center of Pacific civilization?

Spending these few months in the historic department of the University of Hawaii, befriending with the teachers and the students of so many different countries and nationalities, I have felt that this University is the most possible and proper center for the study of Pacific civilization. Here I met many several scholars of the Pacific field, professors from Alaska to the south to New Zealand in the south, the scientists and students from China, Japan and India are working harmoniously against a common tendency to develop a synthesis of the East and the West, as original as it is comprehensive. Their aim is not the knowledge of scientific analysis, statistical and ethnology, but to by reactions and interactions of the past, present and future. To this "Laboratory of Human Relations" of the University of Hawaii a new faculty of research on Pacific studies and a new chapter in world history may emerge to be recognized through the cooperation and progress of all nations as neighbors in our world today.

It is significant that one of the leading universities of America, Harvard and Yale are already Pacific-minded and I hope there will follow their example when the case for establishing Pacific studies in the University of Hawaii is unanimously demonstrated. Then the Carnegie Corporation will find it necessary to establish a Pacific branch of the Institute of Race Relations, the Rockefeller Foundation would build an laboratory for the study of Pacific hygiene, the Carnegie Endowment for International Peace would create chairs for the study of peace problems of the Pacific zone. So also the Latin American societies, the universities of China and Japan, the Philippines and at India the scientific institutions of Indonesia and of the Near East would gradually come to collaborate with the University of Hawaii which is the advanced guard of American culture in the Pacific and the

Orient. It is the moving spirit of America today and the East, and the West. It deserves fully and will surely draw at the next figure the national and moral support permitting it to fulfill its grand destiny. Hawaii has often been called the "Garden of the Pacific," and I plead for the progressive development of the University of Hawaii from a territorial institution into one of the grandest universities of America and representative—a veritable Pacific Frontiers. So many colleges have gone to the bottom up of the department of American Civilization. It is not overdone, the project of a grand Foundation for the Unity of Pacific Civilization! Arts and sciences, race and literature would find their special flourish, uniqueness and independence. Experts and researchers from all corners of the globe would come here to teach and learn under this marvelous atmosphere of fellowship. The scholars all the world over would seek the institutions of the Foundation for enlightenment and original facts and translations from the Oriental literature and the Hawaii University from within someday go in search the culture and minds of the various nations. There is peace, propitious climate and rare surroundings, only material resources are lacking. Nothing the Temple of Humanity be postponed simply on that account."

The answer to this question came from suddenly from America, although it should have undoubtedly come from all the nations immediately involved. If no nation is neighborhood as the soul of all nations and peace as the soul of nations, we should try to make our dream a reality. America has realized the fields of liberty on her Atlantic coast. May America with the Pacific Foundation of the University of Hawaii dedicate to the new future, the first status of Humanity as the Pacific.

resolving peace to all her neighborhood. Some future Nation may design that grand status of Humanity building on the peaceful the noble words of the University of Hawaii. "Above All Nations is Humanity."

Our students of the Vedic dawn left on the splendid legacy of world-peace through the following profound message: "To see the field in the Universe, and the Universe in the field, is high seeing." A great philosopher of modern India in the Universal Peace Congress (1911) declared in keeping with our spiritual wisdom, that "Negotiation is but the halting stage in our eternal march to Harmony." So the greatest part of India of today in its Odyssey, which was the first Nobel Prize from the Orient, was:

"Then have made me known to friends I know not,

Then have given me words in language new,
My own,

Then have brought the distant near,
And made a brother of the stranger."

This dedication of individual life to humanity in the spiritual dawn of India, and I bring the words to you, my young friends of the University: Study and learn in reading the Temple of Humanity. It is a task worthy of the future heroes and heroines of the World. I wish you all success and conclude with Vedic prayer which reads to harmonize the work of the Pacific as predicted in verse of the Imperator of the Polynesian Vedas:

"May right endeavor bring you Unity.
May rich aspirations bring you Unity.
May rich achievement bring you Unity."

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patronage of the then country. They were that when Babayya, by virtue of his immense power prevailed on the viceroy to hand over the famous Hindu temple and wash for his son, the Rajahs who were attached to them raised plans voluntarily considered them disrespectful to Babayya. The Hindu stone and the rock were subsequently translated into a mosque and Serai (residence for ladies) and they came now today with more extensive and beautiful buildings including a Dargah (mosque) of the Sultan. He said that generations of British and Muslim kings made gifts of land and money for the improvement and upkeep of Babayya's Dargah, and that Hyder Ali and the Britishers also. Tipu Sultan, was among the royal patrons.

The members of the sect though of fairer complexion than resemble the ordinary Telugu Hindus in physical features. As a rule, they are of short stature and very stocky, tall, and their physical defects might be ascribed to their sedentary and long-drawn shape. The men wear mutton-chopped shirts and turbans with an upper cloth hanging over. Some of them manage to wear an aid shirt or coat, probably cut-out of cloth. A silver or brass figure of the sacred cow, surrounded by a small navy list of friends and family is tucked on the front peak of the turban. These parallel streaks of white paint drawn across the forehead with a small mark of red or blue steady in the centre, serve as a distinct caste mark of Bharata parivara. All white-bushel and white clothes carry with them, while on professional occasions, a brass ringlet of Nava Nakturmita's right palm circle in a line on hand. Like all Brahmins here, the Hamsa-wallahs in the marriage and other rites on their head and chin grow and wear of their children long and bushy beards too. The women also generally clothe themselves with kummi, which consists of a yellow coloured sari and short jacket. Those that cannot afford to buy a complete set of sari dress, make up the deficiency by covering their body up to the waist with an upper cloth of that colour. Both men and women put on three or four rings of several brown beads and a couple of earrings round their necks. In the matter of making their forehead, the women use red ochre (instead of white) with which they draw two straight lines and put a round mark in the centre. Unlike the Hindu widows of other castes and sects, Babayya's female disciples are not disencumbered of their clothes and jewelry, their only ornaments being a golden shell (the sacred symbol of marriage), a pair of silver bangles

and a few earthen disks on their hands. As a rule, they have long black hair, which they gather into a big knot on the back of their heads. Many of them wear no good of music, and sing melodiously to the accompaniment of dholaks and bangles, which they play expertly. In spite of their bare and ascetic dress, some of them wandering, because possess a cultured charm and probations rarely found among other Hindu women folk.

The customs relating to birth, marriage and death of the sect do not vary much from those of the Telugu Sannyasins. The Hamsa-wallahs do not marry with the Brahmins—a social prohibition that is not observed with them across sect. They marry within their own community and are endogamous. The bride-price is paid in Rs. 12 for the bride before meeting the bill of wedding expenses which are rather heavy and often run over three figures. The marriage feast is a party very handsome affair, with about a couple of hundred of these wandering and liked disciples of both sects come off all varieties of eatables and 'plain living'—and besides in bourgeois families and ordinary middle-class of today and country work, together with large quantities of milk, sugar and other articles are served to the guests. Most of them are voluntary mendicants and therefore they turn up for a few days and sleep like the Fakirs, a typical community of the Caste Division, the Hamsa-wallahs do not dwell in any house (cell and porch). It is said that it often requires the help of some of a married man to pay off the debt after married. It is rather curious that the Hamsa-wallahs are less bound to widows' clothes and jewelry. All girls, as a rule, are married after reaching majority. A man can have more than one wife, provided, he can afford the costs of maintaining them. Widows are prohibited from remarrying, and divorce is prohibited from remarrying, and divorce is practically unknown. Non-ways mendicants and relations of virgins and married women are permissible with lower lines and cross-connections. Adultery with or without the sect is severely dealt with. The dead are buried and the third season (rit) and the annual death ceremony are observed as among all Hindus. It is added that the service of a Brahmin or a Kshatriya by the sect, their own disciples being more handy and less costly in the matter of fees.

The members of the sect own their [land] as father-land and [land]

of herbal medicine. Several of the men are mountain pigsties and make charcoal, while it is known that there are a few who still successfully practice the more old-fashioned art of black magic and divination. The main occupation indeed openly lay for some like other less gifted disciples, but the females do so under the guise of domestic and dairy-labor. The chief subjects chosen for technical instruction being of popular French and English sciences, these occupations and much is required among the villages for subsistence. The stories of the hero-worship of Krishna and the goddess Ganga (the river of Parvati), the public adoration of Balaramaswami (a Telugu form of the Cankhyas doctrine) by a million labor, the historical narratives of the capture of the Tubbili fort by the chief of Vijayanagara (Vijayanagara) and the French chief, Bussy and the heroic resistance of Kapai Nayadatta, the Hindu regent of the Concan, to the hands of the Marathas of Concan, are some of the thrilling songs which move the village students in words of pity and admiration. The *Homage Tablets*, as a class, can hardly be labeled as doctrinaire in view of their variable sympathies, the variability of their convictions and the large measure of their attachment to the village folk. A great many of them are literate and their roots run from the great Hindu mind here. With unimpaired ease and gusto they recite verses by their apparent teachers in a display of badly written volumes of lessons which they carry with them as their stock-in-trade. Between the professed Brahmin mendicants and the *Madhwa* Fakirs, it is hard to detect who really is the more holy and unassuming for reward.

He is, however, told to the credit of the sect, that the inmates are absolutely honest and free from criminal habits. The stories of the sect have got beyond of a single instance where a disciple of Baboyya has been reported or convicted by the police for stealing, robbery or other offences. Many families of the sect own houses and they gather here in several villages of the Talagu and Concan counties where they have settled for generations. Unlike the professional beggars of South India whose deplorable lot is perpetually wandering and precarious living, the *Homage* Fakirs are more domesticated and have a more settled career. They go not on money-making expeditions

any during the intervals of agricultural operations.

It is rather remarkable that this group of the Disciples classes has not yet fallen under the yoke of modern English education, as, been selected by the officials of the South Indian National Congress who agitate in season and out of season for constitutional claims and representation of the "masses." Nevertheless, the *Homage* Fakirs are above political snobbery and job-seeking, thanks to their self-sufficiency and varied occupations.

It is estimated that the commercial strength of this sect is about two lakhs, majority of whom are found in the Concan and Chauras Districts of the Madras Presidency and the rest is scattered in the Telugu-speaking areas of Mysore and Hyderabad States. Their commercial power are at Madras and Bombay, the former being as brilliant as Karmal Dattani and the latter at Pambhonda. The present governor of Madras, Sir Pambhonda is styled as 'Governor' and is a highly cultured person. The religious doctrine of *Homage* Fakirs is essentially liberal and unprejudiced. They are in sympathy both the Hindu and Muslim faiths at Pambhonda and Pambhonda, paying tribute to the Rs. 2 lakhs place. In the matter of religion the *Homage* Fakirs are pronouncedly Hindu, but they do not take things as seriously as their older worshippers. They attend Hindu temples and worship, especially very-old shrines and shrines. All their appeals of some disputes have to be referred to the Hindu Court at Pambhonda, who is the last word in such matters. It is lacking in all the countries of the sect to attend the annual religious fairs at both the places mentioned above. If one has the time and money to visit Pambhonda in the early summer during the Baboyya Fair, he will find in commemoration of the saint's death. One will no doubt be amply repaid by the wonderful sight that one sees there. Thousands of the Disciples of Baboyya in their yellow robes sit round their worshippers the vast crowd of Hindu and Muslim pilgrims by incense-burning, palmistry, horology and magic, and they derive a meagre trade.

On the whole, a more tolerant, unprejudiced and tolerant community than the *Homage* Fakirs, hardly exists anywhere else in South India. Surely, they are a living proof of Hindu-Muslim unity, and a source of comfort to the irreconcilable.

COLONEL YOUNG TO BENTHAM ON HAMMOHLY BOY

London, September 22, 1858

"My dear and ever-remembered Friend,

I failed not to send off to **Hammoahly Boy**, my excellent friend the Brahmin, on purpose of the post-boys' sentence and your letter to him; and he tells me, by a note, that he will endeavour, to the utmost of his ability to write to you on the subject of your letter, and thank you for your notice of him. He is a very worthy medical man—for his diploma issued for the respectable and serious reasons he fills among his beautiful countrymen. His whole tone shows him to be prepared for the last two years in defending himself and his son against a higher and violent persecution which has been put up against his father nominally—but against himself and his interests from spoliation in reality—by a conspiracy of his own blinded countrymen, priests and rulers, and to say honestly, by some of non-sensational and selfish people who cannot endure that a progressive "Hindu Man" should stand so clearly upon the basis of the dominant white class, or rather should pass them in the course of mind. **Hammoahly Boy**, after an arduous and prolonged battle through a gradation of tribunals, has so much, by dint of talent, perseverance, and right, got the better in the last resort. But the state, and the magnitude of the stake, and the long course of justice, have exhausted his courage and impaired his digestion and bodily health, and his energies of mind. It is now what, as I hope most fervently that he will recover himself again. Not only has he by right left during the journey, but he has to be that at all approach to equality, even among the Hindu "second squares" of disciples whom he is slowly and gradually gathering around him in despite of obstacles from his own and our people, which no one can rightly appreciate who has not seen and felt the difficulties which the condition of society here presents to a reformer. And, above all, to a native reformer. But he perseveres, and does make a distinct and visible progress. slow as it is—very slow! It must increase in a geometrical ratio, if he is only spared long enough to organize the elements he is gathering together of resistance to superstition and casteism, religious and political. His own efforts are directed, and judiciously so, to the primary step in the process of emancipa-

tion—the throwing of the yoke of castehood out of caste. The traditional growth has derived the sanction of Hindu law codes, who are not of these all moral and religious maxims of what may be called a domestic code with such others, set at work as instruments of complete and absolute in its operation for the political as well as the religious persecution of mankind. Where men may not dwell with each other in domestic affection—where they cannot eat of each other's food, wear-clothing, and intermarriage together, because of differences of caste and privilege—where this evil has been fixed and sanctioned by many centuries of religious superstition, and under horrible penalties of ostracism and death—where such is the force of bigotry, how can men combine for any useful purpose or improvement or reform? We wonder that the Hindus have always been enslaved and oppressed when they are thus absolutely divided! This long history can be explained, or broken down, nothing can be done by them, or perhaps for them. It is against this established element of Hindu society that **Hammoahly Boy** directs his efforts—his efforts for the persevering and arduous; and by avoiding any public alarming of the Hindustani and higher orders of the countrymen—and, I may add, of our own Indian aristocracy of colour and of place. He is discussing the plan that is most proper to which I have referred—he is gathering round him a secret society of Hindus of various castes, whom he persuades by degrees to tolerate and even sit together at the same table. Those who go beyond this sacred line of demarcation can strike outside: that is, the higher orders (and he is himself of the very highest caste) of Brahmins, and others who are committed by the act of degradation imposed to domestic intercourse with inferior tribes.

I fear I may have failed in impressing you with the same notions which I mentioned, of the infinite importance of this line of conduct. As I have said before, one time have personal experience of the actual condition of this sort of position—religious and political frame of society, its agencies, its traditions that it is natural that political science, or a distance, should think **Hammoahly Boy** wastes his time and expends his valuable life and labour in work of an inferior sort—and give you every reason that he wastes too slowly, and gives not even forward with sufficient boldness, to strike at greater evils and attack

himself not to be named among English, and least of all among Englishmen. His great object besides the natural one of satisfying his own laudable spirit of inquiry, was then to set a good example to his delighted correspondents; and every one of the slow and gradual moves that he had made, preparatory to his actually quitting India, has been guided by the same discretion of judgment. He avoided publicity until he had, by perseverance and wisdom, acquired a little but respectable party of disciples. He looked of going to England from year to year since 1853, to inaugurate the mode of the method by means of the step, not that his friends might, in the meanwhile increase in numbers and in confidence, as it was of the utmost importance to the preservation of his work and his union with the Indian community, who care less about dogmatism than controversy, that he should continue one of the few, and should not be suspected of yielding to the temptation for any consideration of a personal nature. He has externally maintained so much and as sure of conformity to Indian custom, as his profound knowledge of these things has enabled him to justify—perhaps, however, by this and little, yet, however, says enough to justify his being put "out of his sale". I don't see any that in private it is otherwise, and that prejudices of all sorts are duly rectified by our philosopher. But so important does he hold it to the efficacy of his example, and the ultimate success of his honorable mission of spiritual, that he should maintain the essence of his traditional singularity—that even in the slightest and obliquest act of making his system and system, he is collecting to preserve appearance to a certain point, which he constantly reflects to save his caste, so that on returning, he may resume his traditional position against the alien and obnoxious reports which the whole tribe of lights will not fail to raise against him while in England, and when he comes back. He now judges that the time is come, and that the public mind is pretty well ripe for his capital, and he embarks in two or three days in the *Admiral*, for Liverpool, where he has friends and correspondents in Cropper House, and others of liberal feeling.

* This good which this excellent and extraordinary man has already effected by his writings and example, cannot be told. But for his exertions and efforts, British would be in far

worse in the present day, and the influence of the priesthood in all its various forms, he has given the latter a shock, from which, aided by the education and spirit of bold inquiry now being among the rising classes of Hindoos, it never can recover. I now hardly tell you that the liberation of such a mind is not confined to points of theology or ritual. In all matters concerning the progress and happiness of individual life, his opinions are most independent; and he is, without any of the usual modesty which I ever met with, though now fifty years of age; and though he is the most learned and enlightened of the contemporary and nation, and indeed has held that position for the last thirty or forty years, and has received praise enough to have covered the land of any other man alive.

* It is no small accomplishment to make a man that even a Government-General, like the present, who, though a son of the most honest intentions, respects every one, and trusts nobody, and who knows that Mr. Macpherson may greatly disapprove of every act of Government, should have shown him so much respect as to furnish him with correspondence to friends at risk, and political and social reform. Either they will find him inaccessible, and have done all, or they will expect in what he has written has answered—so beginning or beginning his career.

* A further, however, he is, and of such sort as has not before appeared among you, and he will stand as proof, that you of all the Hindoos and others that have a love and respect for him. I am here, perhaps, and other matters in society you; you are your own words as to making you to be of service to Government, they in the ordinary way. But I will answer you word for word and answer with my Indian mind, and, indeed, I suppose you expressed such a wish. For the sake, you will probably make less with the traditional to me friend, Mr. Macpherson, and the regularity, and the regularity.

* I want only to say to you and to see printed books that you mention in which your respected friends, perhaps, and others. No one among all those you know whom may truly and sincerely think I, that you are entitled to receive those things for the sake of us all.—Your affectionate and attached friend—

(Works of J. Macpherson: Boring, Vol. XI, pp. 68-80)

* Macpherson's Successors.

MODERN TREND OF PSYCHOLOGY

by KANAKSATH DATTA, M.A., B.L.

(Psychological Laboratory, District University)

Yet also of experience and commonality led men to observe the Universe and to synthesise the knowledge thus acquired under the name of Science. But this Universe when looked upon as a whole appears to be chaotic. It is as if different parts of the Universe are viewed from different points of view and we have different aspects of existence. We have thus a bewildering number of sciences.

"The light coming in through eyes is a part of experience which may be studied physically, biologically, and psychologically. But a complete science is the one revealed by the eye itself and knows that what it knows is all seen through eyes." Psychology.

The tendency of every science is not only to be supreme in her own sphere but also to exert influence over others. Let us suppose whether this tendency is to be found in Psychology.

Psychology is one of the subordinated sciences of the present time. She appeared as early as the other sciences but for sometime she was the hand-maid of Philosophy. She also with the anthropological or biological psychology which dwelt on the physical nature of the soul, then appeared experimental psychology which dwelt on the observation of facts of mental life as they appeared in our's lower experiences, without meddling with the soul.

The modern empirical psychology may be said to have begun with John Locke (1632-1704) who was the first to adopt systematically scientific the faculty theory of mind by separating the source of introspective method. According to the faculty theory, the mind is divided into a number of independent faculties or powers and all mental phenomena are nothing but products or expressions of these faculties.

Empirical psychology should be taken to be rather than philosophical, not consciousness which was the adoption by it of the method of science. But the way through which this method came into psychology was the way of exact physiology and it was on this latter that the experimental psychology based her foundation. It was not until the last quarter of the 19th century that psychology, having freed itself completely from the influence of phi-

losophy, was able to be recognised as a science independent science. The experimental psychology was originated in Germany even reached America where she received wonderful development, partly through the doctrine of associationism and partly through the doctrine of evolution.

Every science follows the path of truth, dealing with facts impartially and disinterestedly. Psychology too is interested in the analysis of mind not as much as in that of the human body, in the handling of the human mind as much as in the handling of the human body, in the effort to get at the facts as much as in the human scientific principles of the sciences. It is the only science which deals with these facts disinterestedly without allowing any moral or other considerations, considerations to colour her investigations of them.

The other sciences, psychology has two problems, (1) the description of mental phenomena and (2) the explanation of the description of their causal relation. Now, description involves the idea of communication which can only be made through the physical medium, e.g., speech, posture, writing, facial expression, etc. Here the mental content is transformed into the physical form which is then to be analysed into the mental content by the psychologist for the purpose of his science. The knowledge of the contents of the mind of a living organism is ordinarily obtained by the method of analysis. But for scientific purposes a more accurate method is employed, viz., the method of analysis, whereby the mental content which is not a mosaic of small unanalysed things, is analysed into their elements. But the psychological content of nature into elements cannot be compared with the analysis of matter into atoms, but with the analysis of a movement into its components or into the momentary velocities of a moving point. The continual change of continuous experiences makes the determination of psychological elements just as little as a velocity changing from point to point makes the determination of the momentary

1. *Introduction Psychology General and Special*, p. 8.
2. *British Journal of Psychology*, XV, p. 1.

reality as any single one of these people's. The question as to the nature and kind of relationships between, then, is purely empirical one. While, the founder of Experimental Psychology regarded sensation and feeling as the two elements. Therefore, a Syncretistic, however considered sensation, affection and images as the three elementary processes. Maer, Wall and Meier of the Würzburg school have used new elements which were as a whole are described as *Representational processes* (representations). They are not reducible to sensation, feelings and images. They have certain similarities to the 'complex thoughts' and a very close similarity to the 'Stream of Thought' of James. Wertheimer, Köhler and Müller proposed other similar processes which are termed 'Gestalten' or organismic wholes.

The universal scientific method is observation which is a way of getting facts and materials of science. But the psychological observation which is distinct from observation of physical sciences, has been termed *introspection* or *looking-within*. The data of introspection are purely descriptive and are never theoretical or speculative; they will be nothing of general character, or of physiological dependence, or of general derivation. The final introspective process is an attitude described under the name of psychology of some scientific process. According to Wertheimer and his followers, introspection is sufficient to supply a knowledge of psychology. Later, Watson's Behaviourism, and only too aware with introspection has also with introspection which is a name of physical experience. He says "that the limited facts from such, alone the knowledge needed in scientific psychology will still be gained as the question as to whether introspection have a really as 'scientific' character because in any scientific which can be described in words, there is a difference in 'nature' between image and perception and upon basis of of science of the stimulus."

Köhler, a Gestaltist, holds that 'Gestalten' the ultimate foundations of mental life can neither be derived at by the method of introspection since the introspective attitude changes an experience, nor by the method of his behaviourists since they are immediately distinguishable from psychology. He, therefore, says that "much of starting introspective attitude to be rather sterile and in an old content to its limitations, by lead research away from the very urgent problems."

Although the behaviourists advocate that the subject-matter of psychology is behaviour and not consciousness, nevertheless they do not doubt the introspective method in fact, and even Köhler accepts introspection in the sense of phenomenological description of consciousness. But as introspection cannot supply the essential knowledge of the mental phenomena, as it is supplemented by other methods, e.g. observation of behaviour, experimental and inference.

Psychology wants to formulate theories and hypotheses from the interpretation and generalisation of observed facts. It is a matter of every day experience that the disturbances of the nervous system affect the mental states. It is seen that disorder of the nervous system especially of the brain is accompanied by a corresponding disorder of the mental functions. This leads some to believe that psychology depends equally on physiology. Physiology depends on psychology in the same sense as the play depends on the stage. It is a question of psychology, or is such stage is not to say that psychology plays upon the stage of physiology. In this connection it may be mentioned here that we have different hypotheses regarding the relation of body and mind. According to dualism, body and mind influence each other. According to parallelism, body and mind do not influence each other but they run parallel—a change occurring in the one is accompanied by a corresponding change in the other. As from the point of view of the two hypotheses, mind and matter are different substances, a hypothesis first advocated by Descartes (1596-1650). But according to monism, every substance possesses both physical and physical energy and therefore can affect both mind and body which run parallel.

"If we suppose matter to have a fixed specific physical and physical, and if we suppose the physical energy to be converted in the psychic energy, we shall start with a physical energy and end with a physical state. The change of energy about a certain change, we suppose a state change on matter on the total but because it has to correspond of physical energy with the physical which is impossible has producing change in the body. The physical energy of state is change about the energy which has of the physical energy is a loop of state produces the production of state."

In order to attain the desired goal, every science devotes itself on making observations and generalisations. But in course of time, besides these duties she takes upon herself the task of studying the limits of her own investigations for the benefit of mankind. In the beginning psychology was busy with analysis

1. James: *A History of Psychology*, pp. 138-141.

2. *Triester-American Journal of Psychology*, XIII, 2, 1908.

3. *Psycho-Science*, p. 2.

4. *Köhler-Gestalt Psychology*, p. 20.

5. *Erkenntnis* *Journal of Psychology*, VII, Nos. 2 and 4, 1936, p. 26.

and dissemination of mental facts, but at present the more formidable handicap is her ignorance of many practical conditions in every sphere of life.

The problems of education was handled by the educationists in their own very long before psychology is a science since this being. But it was left to psychology to demonstrate that the same standard or method of education is not applicable to all. She now advises the teacher to direct his attention more to the length than to the subject-matter of study. She, by the method of specially devised tests, e.g., Intelligence Tests, estimates the degree of intelligence of each student and suggests the proper method of training. She does not stop at measuring the level method of teaching of the various subjects; she has also found out the method of teaching for the feeble-minded and backward children. She now justifiably handles the problem-children who are the cause of anxieties and worry of the parents and teachers alike.

A high degree of intelligence is of no avail to the person who is not in the proper field of work. Many a man of genius have been detected by being studied in a vocation for which they have neither aptitude nor inclination. The students of Mr. C. V. Ranaiah, were at one time in considerable danger of being buried under the film of the Australian University. Cases are not rare where persons of very high intelligence have been wrongly maligned because they had the misfortune to choose a work for which they had no interest or aptitude. As the choice of the proper vocation is important because upon it depends to a large extent the future well-being of a person. Psychology has, therefore, taken up the problem of Vocational Guidance and Selection. She by a number of tests, e.g., Tests of emotion, Adaptability, Willingness, etc. determines the temper, character, personality, etc. of a person and guides him in selecting the proper vocation for which he has aptitudes and aptitude. She is a guide not only to the employees but also to the employers. With her help the employer is now able to select the proper type of persons who are physically and mentally fit for a particular kind of work and thus prevents the waste of a large amount of money and energy caused by imperfect and spoiled work.

In the field of industry, she has already shown that by proper arrangement of light, temperature, and also, humidity of the factory room, by the rational arrangement of tools and by allowing proper rest to workers, an increased output of work is possible by the

stimulation of the employees and the employees. She has demonstrated that bad ventilation and bad lighting are the causes not only of lameness, weakness and fatigue of the workers but also of spoiled work and imperfect work. She has proved that the longer period of work does not produce a greater output and reduction of working hours decreases not only the rate of accidents, sickness and absence but also the amount of spoiled work.

Advertisements and propaganda are the two important factors upon which depends the success of business or commerce. An advertisement which fails to attract and hold the attention of the public is a waste of money. It is not an advertisement at all. Therefore the determining conditions of the advertisements are the material to present and the impression it makes on the public. Psychology has found out the best methods of advertisement. She says that language, pictures, suggestion, specially prepared signs are the means to attract the attention. She also says that a moving object attracts the attention more easily and quickly than a stationary one. She now declares that the advertisement which is pleasing and is repeated at intervals with some new features added, can produce lasting impression. She makes suggestive dealers, it is understood that when they keep themselves acquainted with the psychological changes of the consumers there is no loss of opportunity.

Psychology has rendered more useful services to mankind by studying psychological conditions of treating the cases of various disorder. She says that the past does not die out but lives in the present. She, by means of psycho-analysis, the X-ray of the mental system, has brought to light the working of the subconscious region of the mind. She has been able to detect the cause of that class of diseases known as Psychoses. She has demonstrated what great influence the Unconscious plays in guiding the course of our mental life. She warns the parents to be cautious of their evil influences upon their children. She says that there is an underlying motive in our acts of tongue, forgetting of names, fears, emotions, dreams, etc. etc. She has proved that fixation, e.g., tying up of business at any stage of development is dangerous for the future well-being not only of a particular individual but also of others who are in direct touch with him. She declares that all maladjustments have their origin in the very early stages of life and they can be removed by making the patient understand clearly the origin and nature of the

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In 2005, India produced 3,400 tons of wax and 1,000 tonnes of oil.

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Gold + Plaster = Renaissance

2. 7. 1961, 1962, 1963, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1971, 1972, 1973, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 1981, 1982, 1983, 1984, 1985, 1986, 1987, 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995, 1996, 1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 26

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Refugees' State is to pay in full from the "private" or personal property of the refugees up to \$100. If more than \$100 is required, the Refugee's personal possessions must be sold. The amount was then to be paid.

RELEASE OF GIFTS

When my heart did bid him thus to leave this world,
 thy light covered in full splendour,
 and thy eye shined through the night
 with the bright stars.

My heart came to thy side with two wings,
 "thyself were unwilling"
 and yet yet two scrolls on thy table,
 and I know thy love gives thee something
 which will be treasured with thy name.

Background: Tourism in the Foothills District



Book Reviews



are reviewed in *The Chinese Review*. The review of all books are done in the periodical. *The Chinese Review* is published in English and Chinese. The review of books, articles or books are done in the periodical. *The Chinese Review* is published in English and Chinese.

ENGLISH

STATISTICAL YEAR BOOK OF THE PEOPLE OF NATIONS, 1950-51. From the U. S. Bureau of Economic Affairs. Published by the U. S. Government Printing Office.

It is a comprehensive statistical survey of statistical and economic data for the year 1950-51. It is published by the U. S. Bureau of Economic Affairs. It is a comprehensive statistical survey of statistical and economic data for the year 1950-51. It is published by the U. S. Bureau of Economic Affairs.

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MINING AND MINERAL RESOURCES. From the U. S. Bureau of Economic Affairs.

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REVIEWS OF BOOKS, 1950-1951

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frequently happened. Those for whom acceptance of wrong is the simplest way of self-preservation only opt on this occasion, selfishly, they burst away on all of the plannings. About about midnight a departure of heretics came by the back-door with emphasis. They said, we being certainly aided by the gods. At once I was to them a gentleman from my State, not to obstruct the justice in the discharge of their public duty as it is solemnly imposed, but to be present during the execution. He had no power but he represented some ideal, the passage on the spot would be a challenge to wrong-doing.

Even with regard to the prisoners in our country we should do more. We are asked not what is decent and what is just; we are asked in the name of humanity. But to whom shall we direct our words, which shall we address? Our appeal must be to them who bring to the kingdom of half-pullies, those who are the inter-medlers, those who have no responsibility in bringing trouble on their own countrymen or serving a foreign government.

There is a defence procedure, we must remember, laid down by law for accused criminals as assumed before he is punished. The judicial procedure we have got from the English. Summary judgment by the Court is upon the order of the day; we have large quantities of cases in which the right of appeal and punishment was based on individual good work, an upright, an personal procedure. It was such in those days, as it is now now perhaps to a lesser degree, to criminal as individual did warrant he was under sentence because the corruption of a striated legal system was lacking, human freedom was lawfully founded. In civilized countries it is recognized, moreover, that for some part of guilt the law itself should provide for proper award and sentence of witnesses by expert lawyers, and by experienced judges. We have now found to ruin a legal system which by its impartiality shows respect for all men. We know that in spite of such protection there has not been, in every case, an unbiased judgment; innocent people have been imprisoned. If the very foundation of our faith in justice is removed then the business of law and law courts must be looked upon as a gigantic game of waterfalls.

Now if it is decided that in special cases, according to the gravity of the offence, there have to be secret examination of witnesses, judgment on suspicion, and summary punishments—I would not argue, but it must be asserted that in such instances the punishment should not be excessive. It would be well to guard against

those regret for having inflicted inordinate suffering on a wrongly convicted person. The sentence of imprisonment is itself sufficiently painful. If by adding extra indignities it is made more excruciating, that procedure cannot be called civilized. That the ingredients are of a better kind we can only guess from outside. What it is claimed that proper trial to prove the offence is not possible, there should at least be some previous trials for the mitigation of suffering in dealing with such doubtful cases.

They have been accused from within in their own hearts to die from tuberculosis in their military arms. I ask you, Indian representatives of my own country, do you feel quite sure, without ever holding a trial, that they deserve such slow and painful death?

May I speak of a long-ruled agency of my own? Within a short time there have been in this country a number of serious acts of agrarian and industrial violence. Those who have been eye-witnesses and been involved in personal suffering along with their families and friends. Those who know the inner story have been sympathetic, sympathetic, for the dissemination of words which say people have had every reason to expect as possible. The authorities, however, because they did not consider such acts as to political offences, have not in those cases chosen to pursue the logic of operations in the industrial and agrarian movements without offering any explanation. The they have done in dealing with the other side, and evidently our Indian representatives today have considered the problems to be solved. Persons responsible for political murder and those are fugitives; so too dangerous are those who are responsible for civil acts committed by the other side. The argument that I am ready by means of secret examinations to remove the taint of guilt on one side but not to do the other is too strange to be seriously advanced. Parliament must be moved out on both sides; it may not be possible to obtain legally valid proof of conspiracy and secret crimes but both in the number of others committed and in the degree of punishment to those responsible one side is as guilty as the other. However reprehensible I have already said, I consider to be barbaric in either side would I have representatives elected by mutual consent. But judges are asked, whether a Government or a Society, by publicists, the solitary examination or treatment in the Assembly I would not advocate for offenders on either side. If our representatives would in high solemnity do so, I, standing before, would advocate them.

Representative of my own people in Parliament as Indians say. Anticipated comments by Anil Ch. Chatterjee.

EUROPE—TODAY AND TOMORROW

By RUSSELL CHANDLER BORE

It is customary in modern Politics to classify the different nations as the 'Have-nots' and 'Have-hots.' The 'Have-nots' are those, like Great Britain and France, that have profited as a result of the Division of Versailles, France and Russia, following the Great War. The 'Have-hots' are those that have lost territory under some of these Treaties or have special grievances against their neighbors. In Europe, Great Britain, France, as well as the republics which have been carved out of the former Austro-Hungarian Empire are among the 'Have-nots.' On the other hand, Germany, Italy, Hungary, Austria and Bulgaria are among the 'Have-hots.' Though Russia lost much of her territory as a result of the last War, she is now inclined to maintaining the status quo and is therefore classified among the 'Have-nots.' And though Italy acquired territory from the Austro-Hungarian Empire at the end of the War, she is nevertheless regarded as a 'Have-hot' because she was expected a greater share of the spoils of war. Italy was rejected in joining the Allies in 1915 by the terms of the Secret Pact of London whereby France and France promised her several things, including the Dalmatian Coast which later on was assigned by the Peace Conference to Jugoslavia, (called in the Peace Treaty the Kingdom of the Serbs, Croats and Slovenes).

Though Austria should be one of the principal 'Have-hots' she seems to have resigned herself to her fate and does not exhibit any nationalist demands. Austria is therefore no longer an important factor. The Constitutional Party, led by Chancellor Schuschnigg, which has the backing of the Catholic Church and a portion of the peasantry, is interested in maintaining the integrity of Austria's present position. The masses generally who do think out ahead of a change, look forward to an 'Anschluss' or union with Germany. Occasionally one hears that the Constitutional Party is thinking of seceding to the constitutional form of Government with Archduke Otto as Emperor. Though Austria is not herself an explosive force, she is undoubtedly a disturbing factor, inasmuch as Germany wants to annex her, while France and Italy want to preserve her independence. And behind both these parties towers the youthful and sinister figure of

Archduke Otto, who from his Belgian retreat, plots and schemes for the throne of his ancestors.

On the other 'Have-hot,' Bulgaria is the quickest. She lost territory to all her neighbors (Romania, Greece and Serbia—now Jugoslavia) as a result of the Balkan War of 1912 and the Great War as well. But she blames her governments in action and waits for better days, though she feels Bulgarian within a rug of hostile powers. Hungary is more active, so far as propaganda goes. Her propaganda runs all over Europe and endeavor to secure support among the Big Powers for revision of her borders. From the military point of view, Hungary is one of important factor today, having lost more than half of her former territory and population to Czechoslovakia, Jugoslavia (formerly Serbia) and Romania.

The strictly, Great Russia would have been regarded as an explosive force of possible proportions, long in stirring up revolution all over the World. But such is not the case today. Like the duck of Lenin and the dismissal of Trotsky, Soviet Russia under the guidance of Stalin is interested only in building up Socialism within the Soviet borders. The sudden collapse of Germany has helped to neutralize this tendency. Russia left Germany in 1918 and the League of Nations, which in the way is dominated by the imperialist powers, and under the slogan of 'Collective Security and Peace,' is doing everything possible to prevent a disturbance of the status quo in Europe.

The really explosive force in Europe today are Poland, Italy and Nazi Germany. Hungary against Otto in Austria, France and Soviet Russia. On the complicated chess board of Europe innumerable moves are going on and the chess is changing from day to day.

Before the Great War, the status quo was governed by the balance of power. The power consisted in preserving the status quo with a few minor adjustments. Among the big powers were no intention to play against one another the potential hostile may who refused to join them. The League of Nations which was established in 1919 was meant to put on and to prevent disputes and to the decision of the world the great powers of power, which served to keep up the boggy of war. In the

place, was considered a great triumph, a victory of all making sense to be brought into the League, and should jointly be responsible for the continuance of 'Collective Security and Peace.' Both the League of the Nations and its new technique seem to have failed in their objective, because there are powers that do not feel themselves in supporting the status quo and among them, Japan and Germany, are no longer members of the League—while the most powerful factor in international politics, the U. S. A., has never been a member.

To understand the changing and perplexed trend the course demonstrates in Europe, one has to remember the aims of France, Italy and Nazi Germany since 1896—their view of power in 1922, Italy has been thinking aggressively of expansion—of a place in the sun—of a revival of the Roman Empire. But on January, 1923, Italy did not know what which direction her policy of expansion should follow. She had previously expelled Yugoslavia who had robbed her of the Balkan Coast. She was angling at France who had taken the Italian Islands of Corsica and Nice and was in possession of Tunisia, in North Africa, with a large Italian population, and of the Mandate of Syria which belongs geographically to Italy. She was hostile to Imperialist Russia who was in control of Italian Kola' and had, with French assistance, converted the Mediterranean Sea into a Russian lake. The uneasy truce Italy and France was particularly acute, with the result that both sides of the Franco-Italian frontier were heavily fortified and armed. Then in 1935, the Nazi-Germany suddenly appeared on the scene and changed the whole aspect of Europe. France rushed to England for support and alliance against the new danger. But Italy was non-committal. Perhaps in her heart of hearts she rebuked the idea of a check to French hegemony on the Continent. Perhaps she was simply following her traditional policy in international affairs. However, France was rebuffed and in any case, she turned to Italy and Soviet Russia. Russia wanted to withdraw her troops from the Russian border, and concentrate them against Germany and she wanted, further, an ally on Germany's eastern flank. They therefore entered into the Laval-Molotov Pact and the Franco-Soviet Pact.

The Laval-Molotov Pact in January, 1935, yielded for Italy the direction of her future expansion. Italy moved on her relations with France and gave up her traditional hostility to France. In return, France agreed to give her a free hand in Africa. The result was the pact of Abyssinia.

After the conquest of Abyssinia Mussolini wrote a speech in which he declared to the world that Italy had now become a 'great power' in the world. It is obvious that Italy was regarded by Britain as a potential rival for the pre-eminence in Africa and the speech appeared as a pointer to the direction of the removal of Anglo-Italian friendship. That intention was not fulfilled, however. Though Britain had at first threatened Italy over the Abyssinian question and that threat a quick retreat before the bluff and courage of Mussolini—she had not forgotten the intervention in order to repay the damage done to her prestige among the Mediterranean and Near Eastern nations—she was slow strengthening her hands and vital bases in the Mediterranean. The First Lord of the Admiralty, Sir Herbert Kitchin, went on a tour of inspection to the Mediterranean and concluded in with a public declaration that British would not withdraw from that zone. Other Cabinet members, like Anthony Eden, also made pronouncements to the effect that the Mediterranean was Britain's life-line—there it was not easily a check on her main arterial road. It is this circumstance, as was the part of Italian so anxious her position in the Mediterranean and to strengthen it for an which has provoked and antagonized Italy. It is Italy is equally determined to remove her influence in the Mediterranean through the acquisition of her Navy and Air Force and this could take place only at the expense of Britain. It should therefore be clear that the present Anglo-Italian truce is not a product of a French ill-temper, nor is it a passing phase. It will continue until the question of the future hegemony over the Mediterranean is finally settled through the voluntary withdrawal or defeat of one of the two great powers. Preliminary talks may pass between Neville Chamberlain and Benito Mussolini, Ambassador and Foreign Minister, over their hands—but a political conflict born of opposite factors and forces will continue, so long as the cause remains.

Italy's right to Britain's renewed interest in the Mediterranean is her intervention in the Spanish Civil War. It would be possible to think or suggest that Italy has returned for France because of her sympathy for the latter's Fascist state or her hatred of Communism. Political sympathy she would have for France in any case, but she is pouring out her blood and money for France primarily for strategic reasons. The same is true of Germany and whether does not make this understand nothing of the Spanish Civil War.

In spite of her progress in settlement,

Italy is no match for Britain. Heretofore, Italy's position in the world has made Italy's position weaker since the end of the Abyssinian War. In 1911 Italy, through her conquest of U. S. 1911 and then on, in the event of a war with Italy, holds up the Italian fleet and carry out an economic blockade which may prove disastrous to the latter. Italy has to import most of her raw materials like coal, iron, wool, etc., and thousands of her essential trade comes from the English, whose ships for most of her imports come over the Mediterranean. Her machine is long and vulnerable and she has constant contact with her African possessions. Libya, Eritrea and Abyssinia, only in the summer the Mediterranean. For all these reasons, an economic blockade against Italy on account from British naval stations, the Suez and Cyprus, was again known for Italy and even though she may retaliate by attacking British possessions in the Mediterranean on British trade passing through that sea, but she can neither attack Britain nor touch British commerce and her colonies who had which the world the Mediterranean area. Thus, isolated against Britain in war, Italy is obviously helpless and can play a purely defensive role. And so long as Britain remains primus in Europe, it was natural. Italy's helplessness will become universal. Only with the help of Spain can Italy escape from her fatal strategic position. With Spain under her control, Italy could take the offensive against Britain. She could destroy Gibraltar and control both the Mediterranean Gibraltar and control both the Mediterranean ports and the trade route. What is more, she could get over the blockade by using the land route over Spain in order to bring imports from the African side. As the result of all these moves that represented Italy for the weakness of her navy, she is in Great Britain. During the Abyssinian campaign, in the control of Spain, or even a foothold in Spanish territory, would enable her to correct her present, really weak and disastrous position into a strong, effective one in the event of a future war.

Thus Italy is fighting Great Britain in Spain. She is helping France in order to get a foothold in Spanish territory.

After considering these strategic factors, one need not be surprised that Italy is so greatly interested in France's success. Rather, it is surprising that there should be people in England who sympathize with France and the allies. As Captain Liddell Hart, the well-known British strategist says in Europe in Arms:

"Strategically, it seems to British interest in France that it is difficult to understand the importance which Great Britain has so far accorded to France's success in the Middle East. It is difficult to see what advantage."

This is probably a case of political prejudice was shared by the Socialists and Communists, overlooking the motives of self-interest.

Nevertheless, it is clear that I have just said, is too up to the point, yet that Italy may be on the whole a political power. She needs British supremacy in the Mediterranean and she thinks that as the ships of yours, the Mediterranean should be a British sea. But she will not go to any extreme in her contact with Great Britain. In connection to the Spanish Civil War is all right for her, because she knows full well that once at the Big Powers is not ready for an international war. Meanwhile, as far as she can, a politician to make his position or the position of his country in a policy adjustment in the war or peace system. Therefore, we may not expect that Italy will not take the offensive in disrupting the power of Germany—will she not then a war where she is pretty sure of victory.

The German under Hitler is an insatiable hunger, despite the war and cautious policy in the Reichstag, the German Army. Nazi Germany has been draining down which can be filled only through the subjugation of the Slavonic, the economic only within Germany has been growing to such that they themselves are that the day is not far off when she may have to leave as a war island, in order to escape from the German, to escape from the world of Germany, as all these in policy a bold move.

Since the Great War there has been a French hegemony on the Continent. Not content with restoring Germany, France created a diplomatic wall around Germany through a course with Poland and with the Little Entente, the succession plans, Czechoslovakia, Jugoslavia and Romania. She followed this up by establishing official relations with Turkey which was friendly with the German cabinet of ministers. Germany looked on helplessly while she was like a dog in the manger, isolated from the civilized world. Not only was the policy of internationalism was the Treaty of Rapallo with Soviet Russia.

French hegemony in post-war Europe has been a challenge to Germany whose influence on the Continent had been paramount since the Franco-Prussian War of 1870, resulting in the German Empire of France. Since then Germany had been expanding in several directions. Outside Europe she went in for colonial expansion. In the sphere of trade she had lost to be a rival to Great Britain and the U. S. A.

the built a powerful navy which was indeed open with suspicion by Britain. She bought Austria, Bulgaria and Turkey within her sphere of influence and planned the Berlin-Baghdad Railway which was regarded as a threat to Britain's Eastern possessions. But the Versailles imposed all these achievements and aspirations and for a decade Germany lay in the slough of despair, while her neighbors began to plan against her the details of the West and Spengler wrote his *Untergang des Abendlandes*. Then came the new awakening through the conquest of the National-Socialism of Nazi Party.

The political doctrine of the Nazi Party has been summed up in the phrase—*Dring nach Osten*—"Go 'Drive to the East." The doctrine was first propounded by Hitler *vor dem Reich* in his book, *Mein Kampf* in "The Third Empire." He did not then see the establishment of the Nazi Reich upon Hitler in 1933, for he considered suicide in 1933 to be of despair. His idea was, however, taken up by Hitler and amplified in his *Mein Kampf* book *Mein Kampf*, or "My Struggle," which he wrote to publish in 1925. The essence of the above doctrine is that Germany should give up the idea of being a naval or colonial power. She should remain a continental power and her expansion should take place in the *Continentum-lands of the East*. It was pre-war Germany's greatest blunder to go in for world expansion and thereby come into conflict with Great Britain.

The new social philosophy of the Nazis, as propounded by Hitler, advocates the partitioning and strengthening of the German race through elimination of Jewish influence and a return to the soil, "Blood and Boden," or "Blood and Soil," is the new slogan for the German people. In foreign policy, the Nazis advocate the unification of all German-speaking peoples and the acquisition of territory of every other room for the people German race. In foreign policy, the above objectives are aimed to the acquisition (1) of Austria, (2) of Poland which she has lost in 1918-19, (3) of Danzig which has been made a free city under the League of Nations, (4) of the German-speaking part of Czechoslovakia with a population of 3½ millions, (5) of the Polish Corridor and the Polish state fields which she has lost to Poland, (6) of the rich grain-producing lands of Soviet Russia and (7) possibly also of the German-speaking parts of British-ruled India, Tibet and other adjoining countries.

Since no country will oblige Germany by handing over any of the above territories, it goes without saying that she also makes her political

demands only through war and bloodshed. Germany cannot in fully drive to the East and this is why she has been working at a terrific pace on sea, land and air. Having repudiated the military clause of the Treaty of Versailles in March, 1935, and having occupied the Rhineland in March, 1936, Germany has requested her neighbors and her full national status as an independent State. Her assumed name, such as the three circumstances are here from the morning—*Dring nach Osten*. Her movement has driven the last nail in the coffin of international disarmament and in short since the start of Europe is now engaged in rearming. When such drastic preparations are not yet going on all hand, the European world may see the light of international anarchy.

It is now necessary for us to consider to what purpose Germany will go in achieving her aims. At what stage will she go to the war and still win?

Political prophecy is always a difficult job—that one thing is certain. Germany has not forgotten the lessons of her last defeat. Here was not a military defeat, but an economic one. And it was the British Navy which was primarily responsible for starting her to independence. It is therefore certain that Germany will not enter into a war if she knows that Britain will be against her. In 1918, Germany foolishly enough, she not believe all the last moment that Britain would take up the position on behalf of Belgium and France. It is now generally admitted by historians that if Britain had given her support three years to Germany before the war, the latter would probably have kept also from the American market and thereby avoided, or at least postponed, the World War.

Though in his book, *Mein Kampf*, Hitler said he would show force with France, Germany's foreign policy has been qualified since the Nazis assumed the task of office. Germany is eager to get back German territory from France or Dutch-Mainland from Belgium. In other words, Germany does not demand a revision of the Frontier in Western Europe. The reason for this is not far to seek. Germany knows quite well that to attack or France or Belgium or Holland will bring Britain into the scene at once and there would probably be a repetition of the last war. Germany has therefore been tactically offering to sign a *Wiederkehr* Pact which would guarantee the status quo in Western Europe. For a large number of British politicians this offer is a tempting one, because it removes once for all any possible threat to British interests. Germany while making this offer has been driving hard to drive

a bargain at the international dinner, her demand being that Britain and France should agree to interest themselves in Central and Eastern Europe so that Germany may have a free hand in rearranging the map of that part of the world.

Germany is now preparing on three fronts. Firstly, she is going in for an all-out economic campaign. Secondly, she is trying to make herself self-sufficient as regards the supply of food and basic raw materials. Thirdly is a propaganda campaign on a future economic blockade. This work was started last year in accordance with Germany's Four-year Plan. Thirdly, she is trying to persuade the Western Powers to agree to neutrality in the event of a war in Central or Eastern Europe. Until all these preparations are complete, it is extremely doubtful if Germany will willingly launch on a war.

It was never Britain to an attitude of neutrality, Germany has launched on a large-scale propaganda in that country and she has already achieved a few measures of success. In this effort, Germany has exploited the general hatred of Communism which can be found among the richer and middle classes in Britain. The Franco-Germans have two main levers and the Nazis continually emphasize that for Britain to be tied up with France might signify a war in Eastern Europe on the side of Soviet Russia, though Britain has no interests in that zone. Aside from this, the Nazis play themselves not to harm British interests in any quarter of the globe. As a result of this campaign, there is an influential pro-Nazi group in Great Britain—with supporters in the House of Lords, in the City of London and generally among the ruling classes and the leading large firms are supportive even among the laborers, though they are attracted by different reasons. It is generally believed that Winston Churchill, Commander of the Panth of England, Premier Neville Chamberlain and the British Ambassador, the strong men in the Foreign Office, are all pro-Nazi. It is even asserted that Neville Chamberlain has inherited the pro-German attitude from his father, Joseph Chamberlain, who since 1891 forty years ago wanted to enter into an alliance with Germany.

It is too early to say if Britain's foreign policy will absolutely follow a straight line as if it will continue to wobble, as it has often done in the past. As the general sentiment, British public opinion is terribly confused. Firstly, there is the pro-Nazi group, referred to above, who want a Western Pact and no commitments in Central and Eastern Europe. Secondly, there is the anti-German Conservative

Party represented by Winston Churchill who are distrustful of the Nazis and apprehend that when Germany is once supreme in Europe, she will challenge British interests abroad. They point out in this connection that Britain has nothing to fear from France and that outside Europe, British and French colonial interests are everywhere bound up together. Thirdly, there are the Socialists and Communists who on ideological grounds are anti-German and pro-France on their general attitude.

In the midst of this confusion, the British Foreign Office, directs Anthony Eden, is following a definite policy viz., to persuade France to give up her interest in Central and Eastern Europe. The aim of Chamberlain's policy is to leave Germany in the end to receive a European Continental Power. That is why Britain has acquiesced in German rearmament, made the Naval Agreement with Germany in 1935, advised France to ignore German military expansion at the Rhineland in March, 1936, invited France not to help the Spanish Government though she was clearly entitled to do so under international law. It is further alleged by those who are in a position to know that the Foreign Office encouraged Poland in 1933 to come to terms with the Nazi Government. (The German-Polish non-aggression pact was adopted the next year). It also encouraged Bulgaria to break the alliance with France and return to neutrality and suggested to make friends with Italy and Germany, against the advice of France. It further encouraged the pro-Nazi German Party in Czechoslovakia and intrigued for breaking, for at least shortening, the bonds of the Little Entente (Czechoslovakia, Yugoslavia and Rumania) and of the Balkan Entente (Greece, Rumania, Greece and Turkey) which are under French influence.

It would not be hypocritical to speculate from the above facts that the British Foreign Office has been secretly working against France, at least in Europe, and that French hegemony on the Continent is disastrous to Britain. Perhaps because of this, French politicians of the Right were greatly annoyed with Great Britain and have proceeded to make alliances with Italy and Soviet Russia, independently of Britain. In fact, Laval's foreign policy might, from one point of view, be regarded as anti-British. But French politicians of the Left follow blindly the policy of the British Foreign Office, believing that France and Britain should hold together through thick and thin.

At present the German Foreign Office is playing an aggressive role, while France is

trying to counteract the former's moves and activities. Outside Britain, the Nazis have been remarkably successful in Belgium. A pro-Nazi Party (the Rexists) has come into existence in Belgium and Nazi propaganda is active among the Flemish-speaking people of Belgium. The Belgium Government has broken away from the alliance with France and will in future adopt an attitude of neutrality in the event of war in Central or Eastern Europe. The treaty of Rapallo with Soviet Russia has virtually lapsed since the Nazis came to power in 1933, but as if to compensate Germany for that, the Nazi Government entered into a non-Aggression Pact with Poland. This Pact served to undermine greatly French influence in Poland. Last year, France made gigantic efforts to recover her influence in Poland and a number of visits took place on both sides. But it seems probable that the Franco-Polish Alliance will never become a living force again and that in future Poland will follow an independent foreign policy—that is, a policy of neutrality in the event of a Franco-German or Russo-German conflict.

In addition to the above activities, Germany is now exceedingly busy in trying to weaken France by slackening the bonds of the Little Entente and Balkan Entente and by getting a foothold in Spanish territory. With the help of several alliances and friendly contacts, the position of France today is exceedingly strong and as long as this position continues, she will never agree to withdraw her interest in Central and Eastern Europe. She will continue to insist—as Litvinov, the Soviet Foreign Minister, also does—that peace is indivisible and that there should be one European Pact to guarantee collective security to all the states under the aegis of the League of Nations. Failing this, besides the Western Pact, there should be another Pact to guarantee peace in Central and Eastern Europe. To this, Germany does not agree and will not agree.

France has fortified herself with military alliances with Czechoslovakia and Soviet Russia. The two latter powers have also a military alliance between themselves. Consequently, these three powers will always be found together in the event of an international emergency. Czechoslovakia has an understanding with the other Little Entente powers, Yugoslavia and Roumania. And Yugoslavia and Roumania have an understanding with Greece and Turkey through the Balkan Entente. Germany hopes that by weaning away Yugoslavia and Roumania, she will isolate Czechoslovakia in Central Europe—for help from Russia can reach

Czechoslovakia only through Roumania or through Poland. Poland is no longer a problem to Germany because of the non-aggression pact. Germany is trying to bring Austria under her influence through the instrumentality of Italy. Through Britain, she is trying to persuade France that as a military factor, Soviet Russia is not of much consequence and that France should give the go-by to the military clauses of the Franco-Soviet Pact. The recent execution of eight Army Generals in Russia has given a handle to the capitalist powers and they are carrying on a terrific propaganda to the effect that the Soviet military machine is reeking with indiscipline and cannot be relied on in the event of war. Last but not least, Germany is trying her level best to obtain a foothold in Spanish territory, so that in the event of war with France she could stab her in the back by cutting off her communications with North Africa, from where France always obtains large supplies of men and materials when war breaks out in Europe. Germany hopes that by weakening France on all sides and by putting pressure on her through the British Foreign Office, she will ultimately make her agree to a Western Pact, giving Germany a free hand in Central and Eastern Europe. If France does not agree to this and if she ultimately goes to war with Germany on the side of Soviet Russia, she will find herself considerably weakened compared to what she was in 1914.

But will France fall in with Germany's plans? Ostensibly not. For Britain it is immaterial who dominates the Continent—France or Germany—for Britain's interests lie outside Europe. But France cannot so easily give up her hegemony in Europe for, unlike Britain, she is a Continental Power, besides being a Colonial Power. Moreover, France is fighting not merely for power and prestige, but also for her national safety. She has not forgotten the tragic defeat of 1870. Her population is stationary and is about two-thirds of that of Germany, whose population is still growing. Consequently, France has a genuine horror of German invasion, while Britain has not, as long as the German Navy keeps to the prescribed limits of the Anglo-German Naval Agreement. To crown everything, there is in France, a deep distrust of German aims and aspirations which has been accentuated by violent denunciations of France in Hitler's book, *Mein Kampf*. As a writer has put it succinctly, in France the Right hates Germany, the Left hates Hitler. In these circumstances, it is extremely doubtful if France will ever give up her allies and alliances in Central and

Eastern Europe as long as the violently nationalistic Nazi Party remains in power.

The issue of the Spanish Civil War is hanging in the balance and it is too early to say how far German diplomacy will succeed there. But in Central and Eastern Europe it has made considerable headway. In Roumania, the King and the Cabinet are, on the whole, pro-German and the Francophile ex-Foreign minister, Titulescu, has lost considerable influence. There is an anti-Semitic pro-Nazi Party, the Iron Guard, led by Codreanu, which is behind the Government. In Yugoslavia, the Premier Stoyadinovitch is pro-Nazi, as also his Government, while the Royal Family is under British influence. In Greece, the Premier, General Metaxas, who has made himself the Dictator, is undoubtedly under German influence. And Greece is important to Germany, because should the Russian Fleet in the Black Sea enter the Mediterranean through the Dardanelles, it could be attacked from a base in the Grecian Islands. Then Hungary and Bulgaria, being 'Have-not' powers, are expected to line up with Germany, if they see any chance of having their national grievances redressed thereby. Thus it appears that Germany has stolen a march over France throughout the Balkan Peninsula and she has been throwing out commercial baits in profusion.

But in international politics there is no finality. France is following on the heels of Germany everywhere. It is difficult to predict how long the Governments of Metaxas in Greece or Stoyadinovitch in Yugoslavia will last. The pro-French party in Roumania, though out of power for the time being, is not negligible and the Balkan temperament is proverbially changeable. Moreover, Germany finds pitted against

herself, one of the finest diplomats of modern Europe, President Eduard Benes of Czechoslovakia.

The scene is changing from day to day and political forecasts are anything but easy. One thing is certain. If war comes, it will come as the result of a German challenge to the status quo in Central and Eastern Europe. But will it come? The answer rests primarily with Britain. Germany will not repeat the errors of 1914 and will not go into a war, if she knows that Britain will be against her. She might be trapped into it as she was in 1914, thinking that Britain would keep out of it. If France and Britain agree to be neutral in a conflict in Central or Eastern Europe, war will break out in Europe, as sure as the sun rises in the East, the moment Germany is ready for it. Even if France lines up with Soviet Russia, with Britain remaining neutral, there may be a war, though the upshot of it will be doubtful.

At the present moment, two scenes need watching—Spain and the Balkans. If Franco wins, it will be a victory for Italy and Germany and will mean the end of British hegemony in the Mediterranean and dark days ahead of France, if war should break out on the Continent. In the Balkans, if Germany succeeds in isolating Yugoslavia and Roumania from Czechoslovakia, she will, in the event of war, be able to occupy Prague in six hours and overrun Czechoslovakia within a few days. But the bigger problem will remain—Russia. The Russian Colossus has often proved to be an enigma. It baffled Napoleon—the conqueror of Europe. Will it baffle Hitler?

Dalhousie
August 21, 1937.

THE EVIDENCE OF THE IRDA COPPER-PLATE

By N. G. MAJUMDAR, M.A.

IN an article on the Irda Copper-plate of Nayapaladeva published in the *Epigraphia Indica*, Vol. XXII, pp. 150-159 and plates, I dealt with some new evidence relating to a Kamboja dynasty of Bengal and incidentally with the origin of the Pala kings. But a fresh review of the available data has now become necessary in the light of further studies.

The Irda Copper-plate introduces us to a line of Kamboja kings, Rajyapala and his sons

Narayanapala and Nayapala, names well known in the Pala genealogy. The wife of this Rajyapala was named Bhagyadevi just as the wife of Rajyapala, the son of Narayanapala of the Pala dynasty. One is tempted therefore to identify the two Rajyapalas. But there are other factors which seemed to go against this identification, and in the article referred to above I observed as follows:

"In the first place, the kings Narayanapala and

Nayapala, sons of Rajyapala cannot be the same as those mentioned in the Pala records. The son and successor of Rajyapala I of the Pala dynasty was Gopala II, whose name appears in the Bangarh, Amgachhi and Manahali plates. Secondly, Rajyapala of this record has the epithet *Kamboja-vamsa-tilaka*, i.e., 'an ornament of the Kamboja clan.' In the *Ramacharita* of Sandhyakara Nandi the Palas are supposed to have descended from the 'Samudra-kula,' whatever that may mean, and in the Kamauli grant of Vaidyadeva they are represented as belonging to Solar race (*Mihirasya vamsa*). But nowhere has the Kamboja origin been attributed to the Palas." (P. 152).

As regards the identification of the two Rajyapalas I must admit that I was not inclined to hazard it merely on the ground of identity of the name of the queen, as this might have been a pure coincidence. Now, however, there is an additional piece of evidence in favour of the identification supplied by a copper-plate of Gopala II recently brought to our notice by Mr. Kshitish Chandra Barman, M.A., in the *Bharat-varsha* for Sravan, 1344 B.S. The plate describes Rajyapala, the father of Gopala II as a *Paramasaugata* i.e., 'a devout worshipper of Buddha' and *Maharajadhiraja*. The same epithets are prefixed also to the name of Rajyapala in the Irda Copper-plate. In view of this fresh evidence the identification seems to me to be likely, although it would upset the current theories regarding the origin of the Palas as well as the Kamboja occupation of Bengal in the tenth century A.D.

In the Irda plate, Rajyapala is described as *Kamboja-vamsa-tilaka*, i.e., 'the ornament of the Kamboja family.' If he is the same as Rajyapala of the Pala dynasty it will have to be supposed that the Palas sprang from the Kamboja race. The only other inscription that speaks of a Kamboja king of Bengal is the Bangarh Pillar inscription which palaeographically may be assigned to the 10th century A.D. It records the construction of a Siva temple by a king of Gauda (*Gaudapati*) whose name is not specified, but who has the epithet *Kambojanvayaja*, i.e., 'born in the Kamboja line.' As the Kamboja family could not have made themselves masters of Gauda without ousting the Palas, it had been hitherto supposed that the Palas were actually dispossessed of a portion of their territory in Bengal by the Kambojas for some time in the 10th century. In case the Palas are proved to be identical with the Kambojas the evidence of the Bangarh Pillar inscription will have to be interpreted differently. For, the Gauda king referred to therein might after all be a member of the Pala dynasty. There would then be no necessity for assuming

that in the 10th century a part of the Pala territory was lost to the Kambojas. The current theory that some portion of the territory passed out of the hands of the Palas before the accession of Mahipala I, and that this king retrieved the possessions of his ancestors lost to some usurpers is based on the passage *anadhikrita-viluptam rajyam-asadya pitryam* occurring in the Bangarh grant of Mahipala. If the identification of Rajyapala of the Irda plate be accepted it would follow that he had at least three sons, Gopala, Narayanapala and Nayapala. While Gopala succeeded his father in Magadha and North Bengal, the remaining portion of the empire including Western Bengal passed into the hands of Narayanapala, who as stated in the Irda plate, was succeeded by his younger brother Nayapala. These two sons of Rajyapala were probably then the usurpers, and that may be the reason why their names do not find a place in the genealogy given in the records of the direct line of the Imperial Palas. It is also significant that in the Irda plate the genealogy is not carried beyond Rajyapala, the father of the reigning king Nayapala who issued the plate.

As regards the Kamboja origin of the Palas one cannot of course be definite in the present state of our knowledge. Mr. Dinesh Chandra Sarkar has suggested to me that if Rajyapala of the Pala dynasty had been born of a Kamboja mother (for which however there is no evidence yet) he could well be described as 'the ornament of the Kamboja family' and that the expression *Kamboja-vamsa-tilaka* does not necessarily show that the Pala dynasty as a whole was of Kamboja origin. Mr. Jogendra Chandra Ghosh has further expressed his doubts about my reading *Kamboja-vamsa-tilaka*. I have looked into this matter very carefully and am convinced that no other reading is possible. The attention of scholars interested in Pala history is drawn to the Irda plate, as I think their interest has not yet been sufficiently roused.



An enlarged photo of the particular portion of the record that refers to the Kambojas is furnished here so as to enable the scholars to come to a decision.

WILL AMERICA HELP CHINA ?

182 PILOTS RECRUITED FOR CHINA

Asia Fights While Europe Unites

By CHAMAN LAL

WASHINGTON (by air) WILL America help China in her life and death struggle against Japanese imperialism, is the question on the lips of thousands of sincere friends of China. I discussed the same question yesterday (Aug. 11) with the staff of the *Asia* and the *New Republic* (two leading liberal journals), who had invited me to lunch. Half a dozen journalists were present, including a young Chinese lady. The chief editors of both the papers (Mr. Walsh and Mr. Bliven) were frankly of the opinion that America will not help China because it wanted to keep out of war. When I asked them what did they think of nine-power treaty and other pacts, which urged the signatories to keep the sovereignty of China intact, the editors replied, "No country is prepared to go into war for another's sovereignty rights."

The American masses are, apparently, friendly towards China but most of the friendship is limited to oral sympathy. Some Americans have, however, found a good chance to make capital out of China. Lured by high salaries, several unemployed airmen in America have offered to become pilots in Chinese Army. A Los Angeles report says that 182 American airmen, each with two mechanics, have been enlisted to operate war planes for China.

Two more war bargains by Americans are reported. The second is a Shanghai report that a Mr. Norris as Far Eastern representative of North American Aviation, Inc., placed an order on behalf of the Chinese Government with American manufacturers for bombing planes to the value of \$500,000.

The third is a Shanghai report that a Mr. Kendall, as Shanghai agent of the Oceanic and Oriental Navigation Company, on Aug. 1st, telephoned orders to American agents for the purchase of all shipping offered for sale.

American arms and planes would sell in thousands and enrich America exactly like the last World War. That is the only interest America has in China. It is a pity that two

Asiatic nations fight, give thousands of young men as cannon fodder and send millions out of their country to buy war materials from Europe and America. Let us shed a few tears for Asia.

EUROPE UNITES, ASIA FIGHTS

While two great nations of Asia are fighting a bloody war, Europe is trying to avoid war. England and Italy, declared enemies, have exchanged friendly notes and Chamberlain has begged Mussolini to enable England to show eyes to Japan, since it is threatening British influence and trade in China. Such is British diplomacy. England was the country that compelled the League of Nations to take action against Italy by enforcing sanctions and you will soon hear that England will move for the recognition of Italian Empire in Ethiopia. The betrayal of Ethiopia is a landmark in Britain's breach of faith.

ENGLAND'S FRIENDSHIP

The fact is further proved by latest cables from London, which say that former Emperor Haile Selassie of Ethiopia has been "compelled" to cancel plans for publication of his memoirs, Michael Joseph, his publisher, disclosed adding that the Emperor's decision was based on counsel of his "political advisers." The one-time ruler has found refuge in England, but well-informed persons have pointed out that recently Britain and Italy, which drove Haile Selassie from his throne, have exchanged overtures of fraternity. These exchanges, they have said, may lead ultimately to British recognition of the Italian conquest and abandonment of support of the former Emperor's claims. Mr. Joseph said, the Emperor's solicitor had told him that "quite definitely publication is out of the question." You will soon hear that the last Black Ruler will be expelled from England or made over to Mussolini. He must be saying, "God save me from my English friends."

Three cheers for British diplomacy.

IMPOTENT EUROPE

Europe, impotent because of its selfishness and jealousies, is not going to help China. England, which let down America in 1932 in the Manchurian affair, is decidedly unwilling to help her customer China because it still thinks it can any day strike an imperial bargain with Japan for China trade. The conservative England is at heart more friendly to Japan than to China and Chamberlain is a friend of Japan. Hence, England will observe mum or continue to play the game of the East India Company and be friendly to both Japan and China and demand her share at the end of the fight.

OTHER COUNTRIES

The Japanese moves in North China are being watched with the keenest interest and some anxiety in the principal European chancelleries. But that is all. Neither interest nor anxiety is likely to produce active interference—diplomatic or military.

Germany for the present is maintaining the most rigid neutrality in the Sino-Japanese conflict. The general impression is that Germany is waiting to see what the Russian attitude will be. There is a very good reason for this neutrality. Germany possesses excellent markets in China for large quantities of her goods; she does not want to lose them when so much depends on maintaining her export trade.

GERMANY ALLIED TO JAPAN

But at the same time Germany is bound to Japan politically through the anti-bolshevism treaty of last November. From the German point of view China is badly polluted with communism. In case of a prolonged war between China and Japan, Germany would be compelled to take the Japanese side, trusting to Japanese gratitude for the retention of her markets in the territory Japan would take. There is complete confidence here in an ultimate Japanese victory in such a war. It is the general impression also that Russia will give no help to China. One reason is that Russia is in no condition just now to undertake a military adventure on any considerable scale outside her own territory. To help China against Japan would produce a military situation of the most serious character, because

in such a case the German-Japanese anti-bolshevism pact would become operative and German neutrality would end overnight. It is scarcely conceivable that Russia would provide such a German-Japanese opportunity.

It may be coincidence, but is distinctly interesting that the Japanese Ambassador to Berlin gave an interview to a German newspaper, between the lines of which might be read a double purpose—a warning to Russia and a reminder to Germany of her obligations under the anti-bolshevism treaty. The Ambassador, Viscount Kimitomo Mushakoji, stressed the cordiality of Japanese-German relations and the importance of the anti-bolshevism agreement linking Japan to Western fascism. "That accord," says the Japanese diplomat, "is clear and unequivocal in its implications and invites other States to join in the common battle against the disintegrating effects of bolshevism on world civilisation."

Europe at present is wholly absorbed in her own affairs and sees nothing in China, any more than she has in Spain, worth the awful cost of a general conflict. The situation as viewed in diplomatic circles is not dissimilar to that in 1931 when Japan invaded Manchuria.

BUT CRISIS MUST COME

But this does not mean that Europe and America will let Japan have a free hand in China for all time to come. A time will soon come when the interests of white powers will be endangered, and they will be forced to try strength with Japan and then China will be used as a base to attack Japan. That will no doubt be the saddest time in the history of Asia, when Western nations using China as base will defeat Japan. Both China and Japan will lose heavily and with them will suffer all the Asiatic nations including India. And whole Asia will curse the greedy imperialists of Japan for the renewed Western domination of Asiatic countries.

I still wish Japan could have the sense to desist from invading poor China and China should have the sense to see that no white man will help her despite her love for the British and other nations.

Could no great man in Asia arbitrate between the two great nations of Asia and save Asia from a further period of white domination?

SUGAR-CANE IN THE UNITED PROVINCES AND BIHAR

By RAJENDRA PRASAD

THERE are two aspects of the Congress programme in the Legislatures—the Political and the Constructive. This article will deal only with one item of the latter. The Congress is pledged to agrarian reform and prohibition and it has also to attempt many other things of vital importance to the people at large, such as reform in education, revival of cottage-crafts, fostering of large-scale industries and so forth. Each one of these subjects is large enough to require much space for comprehensive treatment. I propose, however, to write about one matter of vital importance to the Provinces of the U. P., Bihar and partly Bengal. This is the question of sugar-cane.

Within the last 12 or 15 years the sugar industry has gone up by leaps and bounds in India and a great fillip has been given to it by the protection which the Government of India afforded to it. The result has been that a large number of factories have sprung up almost overnight and today practically the entire demand of white sugar in the country is met by these factories with an almost negligible exception of special quality sugar which comes from outside. Crores of rupees have been sunk as capital in machinery and plant imported from foreign countries and crores of agriculturists have become dependent on these factories for the crushing of their cane and for the disposal of their crop. There have been two occasions during the short period of three years when the absolute dependence of the agriculturist on sugar mills has been manifested in a most remarkable manner. In 1934, the great earthquake of Bihar disabled many factories which stopped working for about two months or more and the Government and the Relief Committee were hard put to it to find means for the crushing of the lakhs of tons of sugar-cane standing in the fields in Bihar. The old cane-crushers worked by bullocks had gone out of use and were not available for crushing such a large quantity of cane. New ones had to be manufactured in large numbers and old cast-out rollers had to be sought out, repaired and put in order. The mills fortunately were able to start working sooner than had been anticipated and the great crisis was partially met. In 1935-36, the factories produced more sugar

than could be disposed of in time with the result that when the crushing season of 1936-37 arrived there was a large quantity in stock. The mills decided to postpone starting crushing for about four or five weeks. The crushing season was thus reduced on the one hand and it was apprehended on the other that the cultivators had grown more cane than could be crushed even if the mills had worked full time. A crisis naturally followed in March and it was realized that although the crushing season was approaching its end, there was no likelihood of the vast quantities of cane being crushed. To add to the difficulties the Government of India increased the excise duty on sugar by eight annas per maund and the mill-owners threatened to stop crushing earlier than usual on the ground that it would not pay them to work the factories. There was great consternation among agriculturists. The Government and public men and organizations found that the agriculturists were faced with ruin as they depended upon the cane crop for meeting most of their cash requirements. It was not possible to get together the bullock-worked cane-crushers once again as had been done in 1934. The crop would have to be destroyed, if the mills did not consume them. The mill-owners, however, decided to extend the crushing season. The Government for its part reduced the minimum price payable for cane and the Railways reduced the freight on sugar-cane. The price of sugar-cane was reduced to a level which is much below the cost of production but the agriculturist had no option. He preferred to get what he could instead of losing all. Instances were not wanting when even the minimum price fixed by the Government was not received by the agriculturists, and yet a large quantity of sugar-cane could not be taken by the factories and may yet be seen standing in the fields.

The crisis is not yet over and has to be faced in the coming season of 1937-38. As the United Provinces and Bihar produce nearly 75 per cent of the sugar in the country and as most of the factories are concentrated in these two Provinces their Governments have particularly to be vigilant. It is to be borne in mind that other Provinces like the Punjab, Bengal, the Bombay Presidency and the Madras

Presidency have also their factories and in any case the sugar produced in the U.P. and Bihar goes to other Provinces also. They may not therefore be ignored in formulating any policy in connection with the sugar industry.

A remarkable feature of the situation is the great difference between the prices of Indian sugar and imported sugar. The Indian sugar is selling roughly at prices between Rs. 6/- and Rs. 6/8/- per maund. Java sugar is selling at prices varying between Rs. 9/- and Rs. 10/- per maund. The industry has therefore no danger from outside competition so long as the protection granted to it lasts. The prices have gone down on account of internal competition amongst Indian factories. It is said there has been over-production but it may not be true if per capita consumption of sugar in India is compared with that in other countries. But whatever the reason, the prices of sugar are what they are and the agriculturist has to suffer. Now a sugar-cane crop is a difficult crop to raise. It keeps the land engaged for nearly two years and requires more careful and more frequent tilling than any other crop. Besides, it requires to be irrigated more than once in many parts. It is therefore on the whole a very expensive crop. For various reasons the yield, too, is much less per acre in this country than in other countries like Java with which we have competition. There thus arises a conflict between the manufacturer of sugar and the grower of the sugar-cane which is the raw material. It is argued that sugar is selling at a particular price, say, Rs. 6/8/- per maund and the industry cannot afford to pay a higher price than, say, four annas per maund for the sugar-cane. The Government under the law which has been passed in the U. P. and Bihar is entitled to fix a minimum price for the sugar-cane which may be varied in accordance with the fall or rise in the price of sugar. It fixes a minimum price which in practice becomes the maximum and the cultivator has no option but to supply cane at the price so fixed. As stated above the price fixed for sugar-cane during the latter part of the crushing season of 1936-37 was much below the cost of production and the cultivator had to submit to it as the only alternative to him was to incur further expenditure in destroying the crop to make the land on which it was standing available for growing another crop. The implications of the situation were not fully realized by the cultivators till after the sowing season was almost over and in spite of the dismal prospect which they have to face the area cultivated was not reduced to the extent required but it has

nevertheless been considerably curtailed. The industry is bound to suffer on account of shortage of cane after the season of 1937-38 unless steps are taken to assure to the cultivator a fair return for his labour and on his investment. This should be done without delay so that he may not miss the next sowing season which falls in February and March. If the cultivator gets a fair price for the cane in the next crushing season which ought to start normally in November next, he may feel encouraged to sow the crop in the following February; otherwise it is just likely that with his bitter experience of two successive seasons, the cultivator, conservative as he is in his habits and ill-informed as he may be regarding the prospects of the industry, will think twice before he embarks on the cultivation of such a precarious crop and may take to other alternative crops which are not difficult to raise. It is therefore necessary to have a comprehensive policy which may safeguard the cultivator and at the same time do no injury to this nascent industry of the country. It must be remembered that no policy is likely to be effective which is not simultaneously adopted in at least the two Provinces of Bihar and the U.P. and the Governments of at least these two Provinces have to devise measures in collaboration with each other.

In any measures that may be devised, the fundamental factor in the industry, namely, the cost of the raw material—the sugar-cane—should not be ignored. The process of reasoning employed at present has to be reversed. Because sugar sells at, say Rs. 6/8/- per maund, therefore the manufacturer cannot afford to pay say more than four annas per maund for the sugar-cane cannot and ought not to be accepted as a self-evident proposition. The proposition should rather be that sugar-cane cannot be cultivated at less than say five to six annas per maund and therefore sugar cannot sell at less than say Rs. 8/- per maund, if the cultivators and manufacturers have to get even a small return. Any fall in prices below this figure which is caused not on account of competition of foreign countries but by internal competition of Indian mills at the cost of the agriculturist must be resisted. No manufacturer has a right to produce sugar out of sugar-cane purchased at less than the cost of its production and no consumer has a right to expect to have sugar supplied to him at the cost of the sugar-cane cultivator. If once this position which is the only right position is accepted, the minimum price of sugar-cane has to be fixed with reference not to the rise and fall in the prices

of sugar in the Indian market but with reference to the cost of its cultivation. Any variation in the minimum can only be an addition to the minimum so fixed by reason of a rise in the price of sugar to an extent justifying such a rise.

It has been found on a modest calculation that the cost of cultivation of sugar-cane in land which does not require more than one watering comes to about five annas per maund of sugar-cane calculating the yield to be about 250 maunds per acre. I consider this estimate to be conservative and if, at all, it errs on the side of understatement. The cultivator has simply to provide this expenditure in cash and in labour to produce one maund of sugar-cane. If he has to be given any profit he cannot afford to sell his sugar-cane at less than six annas per maund. Any calculation therefore of the price of sugar must be based on this fundamental figure which does not include cartage and freight from the field to the factory. The cost of sugar may be worked out as follows :

| | |
|---|------------|
| Cost of sugar-cane (11 maunds) for producing one maund of sugar on an average @ -/6/6 per maund including cartage | Rs. 4 7 6 |
| Cost of manufacture Rs. 1-8 to Rs. 2 according to the capacity | " 1 8 0 or |
| Efficiency of a factory | " 2 0 0 |
| Excise duty | " 1 8 0 |
| <hr/> | |
| Rs. 7 7 6 or Rs. 7 15 6 | |

To this must be added the freight and marketing charges and the profit of the manufacturer and retail seller. There is no reason why the manufacturer should sell and the consumer get his sugar at a lower price. If the above rough figures are correct and sugar sells at a lower price, it means that the cane-cultivator does not get his just due. This cannot and ought not to last. The minimum price of sugar-cane should therefore be never below the cost of cultivation.

Another serious handicap under which the cultivator suffers is that he does not always get even the minimum price fixed by the government. It is notorious that there is much loss caused to him by underweighment. The Government has appointed Inspectors to check this abuse but it cannot be claimed that it has altogether disappeared. Then the grower has to wait long hours with his cane in his bullock-cart at the gate of the factory in shivering cold of December and January and in the hot sun of April. He has also to pay perquisites here and there to unauthorised people. In the scheme which may be devised there should be stringent provisions

against such abuses and these should be strictly enforced.

It has been suggested that allotting a particular area to a particular factory within which alone it should purchase its sugar-cane and to which alone the cultivator can sell his crop will create a relationship between the manufacturer and the grower that will be helpful to both parties. It will enable the manufacturer to invest in manures and thus help in improving the quality and quantity of cane grown, and in getting crops of many varieties which ripen early or late grown by the cultivators. The cultivator on his side will by means of a bilateral contract be sure of being able to dispose of his crop and may even get an advance on its security from the manufacturer. While all these advantages are obvious, we cannot shut our eyes to the fact that in the past in respect of another crop, namely, indigo, the cultivator in spite of a similar zoning and contract had always the worst of the bargain and the abuses became so patent that the Government had to abolish the system. We must also remember that the system will require a very elaborate organization and so long as such organization has not become *pucca*, the zoning system will place the cultivator entirely at the mercy of one manufacturer who will enjoy a sort of monopoly. It is a noticeable thing that at railway stations where several factories have weigh-bridges for purchase of sugar-cane the cultivator gets a fairer deal from the contractors than where there is no competition or less competition. Zoning may be good but not in present conditions when the cultivator is unorganized and cannot have the advantage either of competing purchasers of his cane or of collective bargaining on his side. In some places co-operative societies have been started amongst cultivators by the co-operative department of the Government. I do not know to what extent they have been successful but keeping in mind the achievement of the co-operative department in other branches of its activity in the past it is not easy to be enthusiastic about them or to be confident about their success. I am told that during the crisis of the last season all the cane of the members of the co-operative societies was not consumed by the factories and the cultivator members were helpless as those who were not members. It is therefore necessary to proceed with caution in this matter of zoning.

Another important factor which has to be taken into consideration is the question of utilisation of bye-products which are wasted at present. Two things are seen and felt in and near every sugar factory, *viz.*, begasse and

molasses. Some factories burn their begasse as fuel in their boilers. But I do not think this is the best or the most economical use of the immense quantities of begasse. There is a suggestion that it can be made into celotax or some sort of pressed artificial wood. It is also said that it can be converted into paper. Scientists could perhaps discover some other use for it. What is needed is research into the possibilities of this article and it should be the duty of the Government to encourage the utilisation of this bye-product in the most profitable way.

The other most important article which is a source of nuisance in the locality of mills is molasses. I sometimes wonder how factory people can stand the foul smell which pervades not only the factory but a large area all round. It is a problem with the factories as to what to do with the molasses they produce. They foul the atmosphere and they also adversely affect the fertility of the land on which they may be allowed to flow in large quantities. Experiments have been made and it seems they can be utilised as manure after some kind of treatment or used for being mixed with fodder. They should undoubtedly be used for these and such other purposes to the extent they can. But another obvious use to which they can be put is to convert them into fuel spirit. It is a matter for scientific investigation as to how far the spirit so produced can be used with or without mixing with petroleum and to what extent it is possible to manufacture this fuel profitably out of molasses. I am told that it is an economic proposition to produce fuel spirit which can sell in the market and can be used for fuel purposes without any very expensive alterations in the machines which now use petroleum. If this is so, there is no reason why this immense quantity of molasses should be allowed to become a nuisance and source of danger to public health and loss to the manufacturer instead of being converted into a marketable commodity. I am told also that the plant required for this purpose is not a very expensive plant and the factories if once permitted will easily be able to put it up or independent factories may grow up easily and

within a short time. There is no reason why this industry should not be encouraged.

If the spirit so produced can be used as fuel after or without being mixed with petroleum, there is no reason why it should not be used. On the other hand, there is every reason in favour of encouraging it. What is now wasted by the sugar-manufacturer will be converted into a profitable bye-product and thus give him a larger margin of profit out of which a portion may go to the cultivator. India may, to a considerable extent, be made independent of foreign liquid fuel for its motor cars, and it is as well to make her so independent in view of an international situation which may any day arise. It should therefore be the duty of the Governments concerned to raise any embargo that may have been imposed by excise laws on the manufacture of fuel spirit out of molasses and any objection by oil interests should be overruled in the interests of the cultivator of sugar-cane, the manufacturer of sugar and the general exigencies of a contingent international situation which may cut off or curtail the supply of petroleum.

The additional excise duty which was imposed last year was opposed by all interests concerned. In practice it may be said to have fallen on the cultivator of sugar-cane. Whatever the other reasons may have been it was the immediate and apparent cause of the reduction in the minimum price of sugar-cane, during the latter part of the last season. The discussions preceding the imposition of this additional excise duty left the country unconvinced about the necessity of imposing it and concerted action should be taken by all interests concerned and the Local Governments to put pressure on the Government of India to give up this duty.

A portion at least of the excise duty should be made available to the Provinces concerned for being utilised in improving the crop of sugar-cane and facilities for marketing. A portion is, I understand, so used at present but its effects are not yet visible to the ordinary cultivator and a well-thought-out plan has to be devised by the Governments of the United Provinces and Bihar in consultation with each other.



FOREIGN PERIODICALS

The New Constitution of the U. S. S. R.

The new Soviet constitution which was adopted by the Extraordinary All-Union Congress of the U. S. S. R. in December, 1936, has been hailed as "an important step toward the establishment of democracy in the 'first workers' republic in the World,' while others view it as clever camouflage of the Communist dictatorship, designed to win the sympathy of Western democracies for the Soviet Union in the coming conflict with fascism." Vera Micheles Dean discusses the new constitution in the *Foreign Policy Reports*, from which the following excerpts are made:

Article 1 of the constitution declares that the Soviet Union is a socialist state of workers and peasants. Omission of the intelligentsia from the list of social groups constituting the state was explained by Stalin on the ground that the intelligentsia "never was and cannot be a class—it was and remains an intermediate layer, recruiting its members from all classes of society . . . In our Soviet period the intelligentsia recruits its members chiefly from workers and peasants."

The constitution distinguishes between socialist property, which has either the form of state property (the wealth of the whole people) or the form of cooperative or collective enterprises, and the personal property of individual citizens. State property embraces land, waters, forests, mills, factories, mines, railways, banks, means of communication, state farms, machine and tractor stations; cooperative or collective property includes collective farms with their livestock, implements, products and public structures. In addition to the "basic income" it derives from the collective farm, every collective farm household may own for personal use a small plot of land attached to its homestead, livestock, poultry and small farm tools. While the land occupied by collective farms is the property of the state, its free and perpetual use is granted to the farms by the constitution.

Side by side with the "prevailing" system of socialist economy, the constitution recognizes two forms of personal property. It permits the existence of small enterprises owned by individual peasants and handicraftsmen provided the operation of these enterprises involves no exploitation of the labor of other persons. And it protects the right of all Soviet citizens to own personal property such as income from work, savings, dwelling houses, domestic articles and utensils, objects of personal use and comfort, as well as the right to inherit personal property. In other words, the non-collectivized Soviet peasant may own a small farm; a shoemaker may own his premises and tools; and every Soviet citizen may own a savings account, government bonds, a house in town or villa in the country, an automobile, books, clothes, and furniture. His ability to acquire such possessions is limited only by his ambition and earning capacity.

Recognition of certain forms of personal property in the Soviet Union has been deplored by some observers—

and hailed by foreign conservatives—as a retrogression to capitalism and a surrender to the fleshpots of bourgeois society. Soviet commentators, however, argue that personal property is compatible with socialism and even communism, provided it serves the private use of the worker and his family, and does not become an instrument for exploitation of the labor of others.

The new constitution contains an elaborate list of "the basic rights and duties of citizens."

Freedom to perform religious rites, as well as freedom of anti-religious propaganda, is recognized for all citizens. It should be noted that, while freedom of anti-religious propaganda is explicitly permitted, no similar freedom is vouchsafed for religious propaganda. The new constitution assures inviolability of the person, of homes, and of secrecy of correspondence. "No one may be subject to arrest except by an order of the court or with the sanction of a state attorney"—a provision apparently intended to check arbitrary arrests by the state police (former OGPU). The effectiveness of this provision will depend on the extent to which prosecutors and other government officials are prepared to respect personal rights. The wave of mass arrests and imprisonments which has coincided with promulgation of the new constitution would indicate that, in practice, the government is not yet ready to dispense with extreme methods of repression when it believes itself threatened by opposition or treason.

These liberties are insured by placing at the disposal of the workers and their organizations printing presses, supplies of paper, public buildings, streets, means of communication and other material conditions necessary for their exercise. This provision represents the Soviet concept of socialist, as contrasted with "bourgeois," democracy. The Soviet government has always contended that the freedom enjoyed by workers in Western democracies is purely formal, since the workers have neither the means nor the opportunity to obtain full access to the press, hire large halls for meetings, or hold processions in the streets without interference by the police.

These liberties, however, are to be enjoyed by the adherents of the present government:

"It would be wild," says one Soviet commentator, "to grant freedom of assembly, meetings, street processions, for instance, to monarchists; incongruous on our streets would be people bearing Tsarist flags and singing in the Soviet land 'God, save our Tsar.' It would be wild to imagine that in our halls should appear Mensheviks and Social Revolutionaries with an appeal to turn back from socialism to capitalism . . . And he who would attempt to call for the overthrow of the socialist system won by the toilers or attempt to weaken this system will appear before the peoples of the Union as a criminal, having no right to enjoy the liberties envisaged by the constitution." These liberties are to be granted to all "with the exception of those who, by their actions and their ideas are in conflict with the interests of the toilers, who have as their objective the destruction of the socialist order . . ."

What Germans Read

News cannot be distinguished from propaganda in many countries today, and the following extract from *The Living Age* gives one some idea of the German Press today. From the German newspapers,

first of all one gets a general impression that the outside world suffers much more from Bolshevism than it is willing to admit and that it is not particularly concerned to preserve peace. Foreign news dispatches, the peculiar language of which soon grows familiar, imply that Red Valencia and Moscow's influence in France and Great Britain are only the most obvious symptoms of the Bolshevik menace. That Franco is supposed to have suffered a defeat in which even Italian troops were affected is, so the reader learns, just a malicious invention of the English press. If a brilliant general like Franco retreated at all, he did so voluntarily, of course. He had merely determined to shorten his front line in order to improve his communications, a measure that was adopted even in the World War. One learns, furthermore, that the impudent Communist lies to the effect that Italy had sent volunteers to Spain after signing the Non-Intervention Pact were duly answered in the London Committee only by Germany, Italy and Portugal. The sole aim on the other side, asserts the German press, is to increase the general tension.

Seen through the medium of the German press, the Spanish Civil War seems ghostly and disconnected. On the one side there is the grotesque, scheming Bolshevik pack; on the other there are only noble crusaders.

A regimented press which molds everyone to think along the same lines, where there is not the slightest inkling of self-criticism, either in domestic or in foreign affairs, has an intensely depressing effect. With even the humorous magazines limiting their jokes to Jews, grumblers or similar official scapegoats, this impression is deepened. To have some value and to fulfil their function properly the humorous papers, at least, should be permitted an occasional barb. Since the political joke can no longer fulfil its function in public, it does so covertly—and capably. At any rate, the Third Reich possesses no safety valve in its press.

German theater audiences today are conspicuously quiet. Conversation is subdued or absent. It is here that one catches a glimpse of the 'silent Germany,' the Germany which never raises its voice above a whisper in public. This silent Germany is not made of stone. It reacts in its own way, and its reactions are sometimes very revealing. A good example was the recent Berlin production of Schiller's *Don Carlos*. A ripple of applause greeted the Marquis Posa night after night when he said his famous line, 'Sire, give us freedom of thought!' In a much less significant play, dealing with the period when Germany was split up into many small States, there was a noticeable movement in the audience at the statement that Government might rule more effectively by good example than by decree. It seemed like a sudden fresh breeze ruffling the smooth surface of a lake and then vanishing. Coincidence?

The Partition of Palestine

In discussing the proposal of the British Royal Commission for the partition of Palestine, *The New Republic* observes editorially:

Such precedents as we have from the past few decades for a proposal of this sort are mostly unfavourable to it. To be sure, one somewhat analogous scheme worked fairly well: the exchange of populations between Greece and Turkey after the war between those two countries. Everywhere else, the attempts so blithely made in Paris in 1919 to create new states and carve up old ones have left an ominous legacy. Nationalism that should have been abated has risen higher than ever. States reduced in size and power cherish the dream of revenge. The experiment with a corridor at Danzig is surely not of a type to suggest the wisdom of a repetition. The task of moving 250,000 persons from their homes and resettling them somewhere else, with extremely limited funds and an atmosphere of suspicion and hatred, is one before which even the most competent and devoted British civil servant might quail. Moreover, the whole Palestine situation lies in the shadow of vast international intrigue. Frequently in the recent past, Italy has been accused of seeking to stir up the Arabs against Great Britain, of seeking indeed to make the whole Mediterranean an Italian lake. France, Germany, the U.S.S.R. all have interests, present or future, real or imaginary, in Asia Minor which might impinge fatally upon this whole plan.

The Jews have brought a comparatively higher standard of living and improved social services into a country where many of the Arabs toil for the lowest possible wage for the benefit of a little group of landlords and other exploiters, of their own race. To some degree, anti-Semitism among the fellaheen has been skillfully pumped up to divert their attention from a system against which they have a legitimate right to rebel, and to a certain extent, the same thing is true in the Jewish community. While there are some communal experiments on a socialized basis, there is also exploitation and subsequent unrest. It is a striking fact that the phrase "Jewish fascism" is so often heard, even if half-jokingly, in Palestine. If the British Royal Commission could have solved the problem of maldistribution of wealth in both the Jewish and Arab communities, there would have been no need for such heroic measures as have now been proposed.

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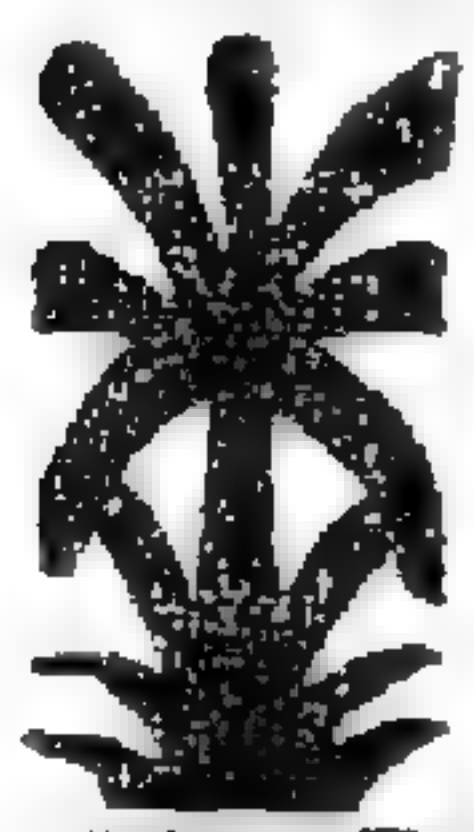


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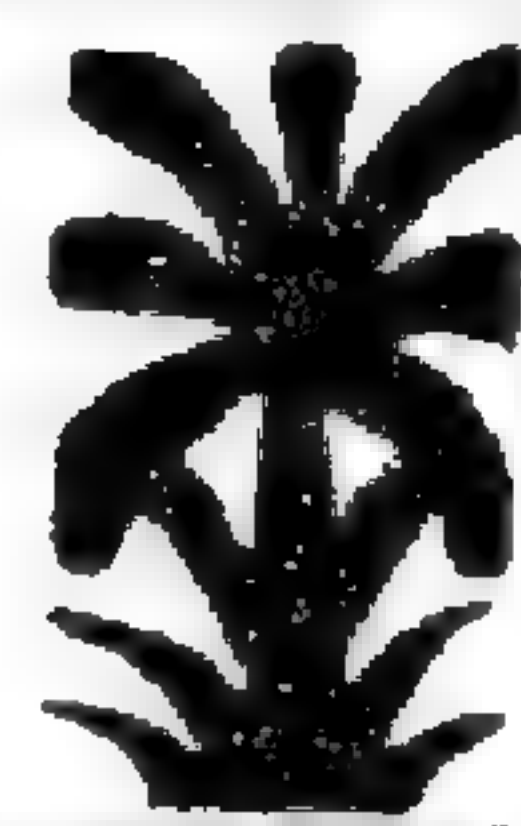
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INDIAN PERIODICALS



The Emperor of Ethiopia

Amiya Chandra Chakravarty gives an account in the *Visva-Bharati News* of his interview with the Ethiopian Emperor Haile Selassie in England and a short description of the heart-rending condition of the Abyssinian refugees who came to meet him in Aden. Further immigration of refugees into Aden has been stopped by the Port Authorities. His appeal to mitigate the sufferings of at least this small number of homeless unfortunates will meet with response in India :

Before leaving England I had the opportunity of renewing my acquaintance with the Emperor of Abyssinia : he graciously gave me a farewell audience at the Embassy in Princes Gate. He had travelled down from Bath that day.

Haile Selassie, I had decided, is one of the great personalities of our age. The tragic drama which has silhouetted his lonely figure against immense circumstance may have given him a dignity which history would in any case enshrine, but his majesty is not merely derivative. He has that inward greatness which is so much more than the sum total of a person's qualities or achievements.

"No," he said, "there is nothing that India can do for our people."

He would not make any idealistic appeal for a gesture.

"I tell you," he continued, "If there is a moral principle in this world, our suffering will have its result."

These words, placed in their proper setting, would count among the great utterances. Evidently the Emperor's faith even after all that has happened, and is happening, is not based on calculations. The round of reprisal, rebellion, or retribution—however inevitable in the compensation of nature—which impinges on the lives of millions and decides national destinies, could not detract his attention from the moral fabric from which values derive.

As to the Abyssinian War itself his comment was simple—

"Heroism was pitted against chemicals; men defending their own hearth were sprayed with mustard gas : women and children were mown down by aerial machine-guns. This was no war."

"This goes on."

In Aden, a delegation of Abyssinian refugees led by Mr. Workous Gobena came to meet me. The white walls of *Strathaird* loomed against the harbour-waters : a midget motor-boat took me away from it towards the sun-assaulted dock on which a straggling crowd had collected. In that straggling crowd were a dozen Ethiopian young men waiting.

There are about forty men and women, Abyssinian refugees, deprived of home, country and human rights living now in Aden. They are on the point of starvation. In Maalla, just outside the port of Aden, they live in hovels : I saw that some of their womenfolk were there

with them. The men are workless : there is no prospect of employment for them. Amongst them are some distinguished citizens of Harrar, Addis, and other Abyssinian townlets; most of them were educated in Europe and America.

Comparing their own sufferings with the unspeakable agonies now being inflicted on their countrymen, these people had nothing to say. They have seen and known much. But they feel that they have some claims on our Indian people—not any logical claims at all, but those which human fellowship can demand. There is a fairly prosperous Indian community in Aden : we have influential businessmen in Bombay and elsewhere who partly control the commercial relationship between India and this neighbouring port. As an Indian I cannot but hope that help will be given by our men to these brave people.

Surely this particular problem of not even half a hundred Ethiopians can be mitigated?

Human suffering, when one views it, but does not allow one's response to reach the *actional* plane can only produce a paralysing, a demoralising effect. The danger of humanity today is that men and women with a sensitive conscience are being led to a passive attitude, while the blustering apes in charge of the machinery of destruction are very active.

But collective moral action on the part of the people of the Earth is possible only if behind the necessary planning there is also spiritual faith. The machinery of any humane international organisation set up against barbarism will not suffice without an ethical philosophy.

Let me return to the words of the Emperor—

"If there is a moral principle in this Universe, our suffering will have its result."

Bengali Literature and its Women Readers

In India and therefore in Bengal also, there really is a vast difference between the literature read by men and that read by women. The chief reason for this is the vast difference which existed between the education of the two sexes until quite recently. Indira Devi Chaudhuri writes in the course of an article in the *Bulletin* of the National Council of Women in India :

After the daily papers, come the monthly magazines. Or rather there is an intermediate class or weekly papers, which seem to be fairly popular, judging from the correspondence published therein by women regarding the woman question, which sometimes grows quite exciting, and shows how much this vexed problem is occupying the minds of Bengali women now-a-days. But of course the monthly magazines are first in the field of favour, so much so that it is said their very existence depends upon women readers.

New magazines seem to crop up every six months, but most of them are of mushroom growth—only about half-a-dozen being securely established.

Last but not least come novels published in book-form, which are the delight of all women, young or old, black white or yellow. To cut a long story short, I may as well say straight out, without fear of contradiction, that magazines and novels, whether English or Bengali, form the staple literary food of modern educated Bengali women. And even in the case of magazines, I believe, the reader usually separates the grain of stories from the chaff of other articles. Poems and plays may be said to come amongst the 'also rans.'

There is a certain class of highly-educated Bengali women, who keep at least their English reading up-to-date, and probably throw a serious book or two into this continuous flow of fiction, like pebbles in a stream—just for a change, or through curiosity,—intellectual let us hope. But their number can be counted on the fingers, and they don't practically count; for we are not dealing with exceptions.

And apart from a sense of duty or compulsion, I submit that women read to pass the time pleasantly, for recreation or relaxation, in short for their own pleasure. Women whose time is taken up nearly the whole day and part of the night too with looking after their house and children, as in the case with most of the Bengali middle-class—hardly have the time or inclination or energy, I should think, to go in for anything but very light literature in their leisure-hours.

I shall conclude by saying that preference of women for fiction can be justified or at least explained by the fact that they are naturally fond of persons rather than subjects, of individuals rather than types. They are not intellectual by nature, that is to say, they prefer the concrete to the abstract, the evident to the abstruse. And would we not rather have them so? I am afraid if they lost their interest in persons, and began to grow cold and intellectual in a body, the world would have a very poor time indeed.

Women and Communal Differences

Padmini Sathianadhan looks at the communal question from the woman's point of view. She deplors that men should be communally bent and advises them to take an example from women who do not think in terms of communalism. She observes in *The Indian Ladies' Magazine* :

What is coming to our men, we ask, that they are forgetting their sense of citizenship to such an extent and above all, are making themselves a laughing-stock for other nations of the world? Moslems or Hindus, Christians or Parsis, are we not all Indians? Alas, however, the communal spirit seems often to come first in almost all Indian societies—and the spirit of contemplating the glory of India as the chief ideal before us is receding more and more to the back-ground.

Travelling in a train one day, I heard an enthusiastic youth say—in connection with some election—"We want community, not efficiency"—which rather trite remark goes to the root of the matter as regards this problem in India. I stress the word *men*, because, as we have realized, *women* have not evidently got this sense of disunion.

While fighting for the vote, the three chief women's organizations in India, viz., *The All-India Women's Conference*, *The Women's Indian Association* and the *National Council of Women in India*, came to the following conclusion a long time ago: "We have repeatedly urged that we do not desire the

communal *virus* to enter into our united ranks. We, therefore, disapprove entirely, and shall continue to resist to the uttermost, the White Paper proposals by which women will be elected to the Federal Assembly by an indirect system. We totally refuse to be made party pawns for the purpose of weightage for the convenience of any community—a state of affairs which will surely follow if this proposal is accepted. On the contrary, we desire direct election on an entirely non-communal basis. By merit and merit alone do we wish to find—and we are confident we shall find—our rightful place in the Councils and Federal Legislatures of our country."

In conference committees, in ladies' clubs and social work, with regard to the selection of office-bearers, etc., a woman is chosen because of her merit as a public worker, and not, because she is a Mohomedan, a Hindu, or a Christian.

May we not, therefore, hope that men may take an example from women in this case, and forget their communal prejudices, and work towards the good of India, regardless of caste, race and creed?

Acharya Prafulla Chandra Ray

On the retirement of Acharya Prafulla Chandra Ray who has been holding the Chair of the Palit Professor of Chemistry in the University of Calcutta since 1916, from active service, he has been made by the Senate the first *Emeritus* Professor of that University. Prof. J. N. Mukherjee writes a brief account of his life in *The Calcutta Review* :

Sir P. C. Ray was born on August 2, 1861. "This year," writes Sir P. C. Ray, "is memorable in the annals of Chemistry for the discovery of thallium by Crooks," and it might be mentioned that two other illustrious sons of India, Rabindranath Tagore and Matilal Nehru, were born in the same year, both on the 6th May, 1861. Sir P. C. Ray hails from the village Raruli in the Khulna district (formerly included in the district of Jessore). The village is situated on the banks of the river Kapotakshi made famous by the poet Madhusudan Dutta who also was born on its bank in the village Sagardari. He comes of a well-known Kayastha family, the Ray Chaudhuris of Bodh-Khana. His father, Harish Chandra Ray, was a man of means.

While a student in the Metropolitan Institution of Vidyasagar, which was "something we could look upon as our own," he came under the influence of several brilliant teachers of whom two must have made great impression on him; one was, Surendra Nath Banerjee who, as Sir Prafulla puts it, "was almost the god of our idolatry" and the other was Alexander Pedlar "who was first hand in experiments, his manipulative skill was of a high order. I began almost unconsciously to be attracted to this branch of science." Herein were sown the seeds of the great interest which he was subsequently to take in the political progress of India and of his major pursuit in life, the pursuit of Chemistry and furtherance of chemical industries.

In December, 1870, his parents took up a permanent residence in Amherst Street in Calcutta, and Prafulla Chandra was admitted to the Hare School. A few years later in 1874 he had a bad attack of dysentery, which I mention here as it gave a definite turn, in his own opinion, to his life. It necessitated a prolonged stay away from school and from its "dull and dreary routine methods" of instruction and he "could indulge in his passion for studies without let or hindrance." It also

L'INSTITUT BODDHIQUE AU CAMBODGE ET AU LAOS AND ITS WORK

Before describing the efforts made by the Buddhist Institute at Cambridge, we would give a short description of the conditions prevailing in that country prior to the reorganization. The description is taken from a speech by Mlle Suzanne Eberlein, the general secretary of the Institute of Buddhist Studies. Mlle Eberlein, it may be remarked in passing, has been—and still is—the soul of the present movement for cultural revival going on in Indo-China.

Prior to the reorganization, there was only a little group of men of letters composed of several Buddhist priests who possessed their knowledge of Pali language and the precepts of Buddhist doctrine as a matter of religion and lay students in a monastery as the principal. But in spite of all these efforts, the superior academy did not produce the results aimed at by the reorganizers, and that for a very good reason. The reason was that there was no agreement of any kind amongst the teachers as to what should be the main objective of all the teaching. Was it merely to produce a number of clerical assistants to the administration? Was it to gradually convert the population into a special high school or was it now to gradually form a circle of able men capable of starting a cultural renaissance of the Khmer traditions? Each professor stoutly defended his point of view and the result was a series of contradictory Royal edicts. There was no clear conception of education in the little institutions so necessary for any cultural development.

It was primarily the direction of M. Faut, the director of L'Ecole Française de Extrême-Orient that brought some degree of order in

this confusion. After M. Faut's departure, confusions broke out again, but two of the ablest scholars—respectable old men—retired in despair and went on with their efforts at re-organizing the library and reorganizing the system of education as Pali and Sanskrit. They had great difficulty in securing books or manuscripts. The manuscripts were almost all confined to the Pagodas, those in the possession of laymen having been burned or lost, as is usual during the period of an armed conflict. Following the success of a war and vigorous troops entered. The available books were principally those placed in them and naturally this rendered the academic culture of Cambodia subordinate to that of Siam.

In order to remedy this state of affairs, Mlle Suzanne Eberlein on Pali and in Sanskrit at the Faculty of Cambridge was founded. The aim is to produce a circle of scholars who are placed in charge of the education and teaching of several generations in the country.

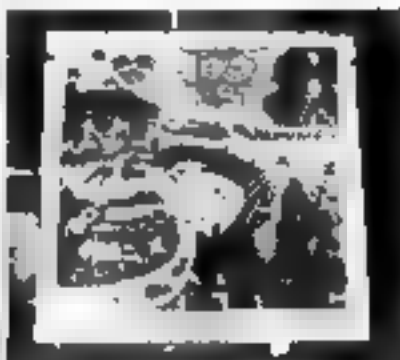
Lately the people of this country realized the importance of the library. Buddhist preachers had means of re-education, approached the United of manuscripts from the library and made much progress in a few months. The manuscripts were kept in the library followed by long lines of people who listened and cooperated with any further progress of the work in this.

It is not possible within this space, to explain the working of the work gradually the revival of culture is being fostered on to its old glory. Suffice it to say that the work is well on its way and the effort is being made that the right course is the right one.

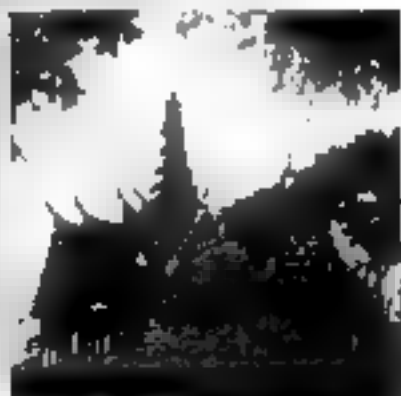
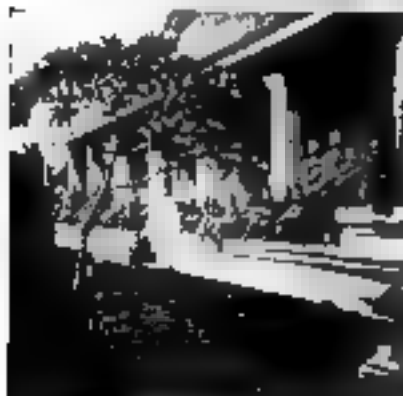




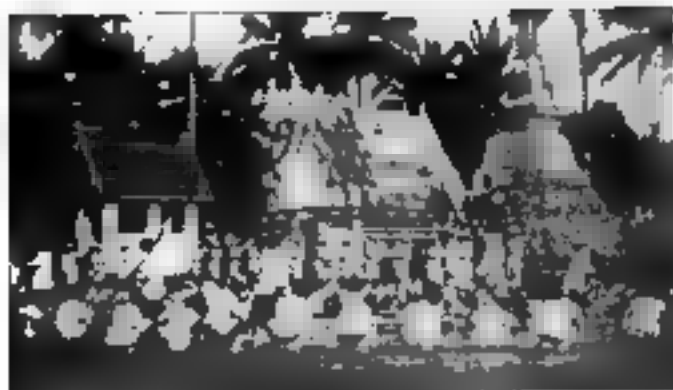
The Chinese Family



Left - The Chinese family in the courtyard of the Buddhist temple of
Kuan-Yin, in the city of Peking.



Left - The courtyard of the Peking Temple of Kuan-Yin. Right - The entrance of Buddhist
temple in Peking-Tsuk.



The Bay as viewed looking seaward from the entrance to the lagoon.



The tropical forest on the Narrows Frontier.



A large Buddha in the Royal Library garden



A splendid stupa built for the foundation laying of the library

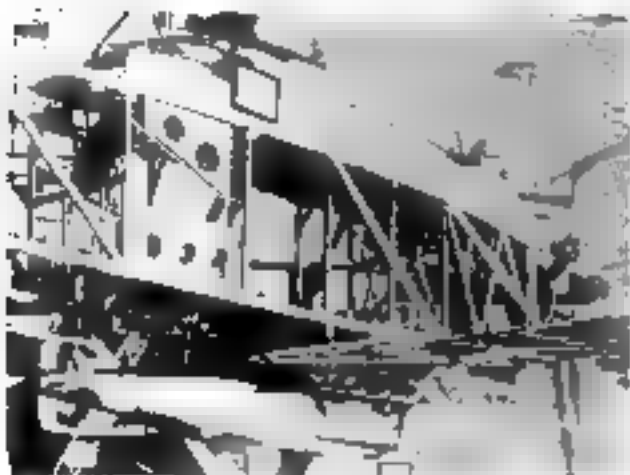


General view of the Royal Library

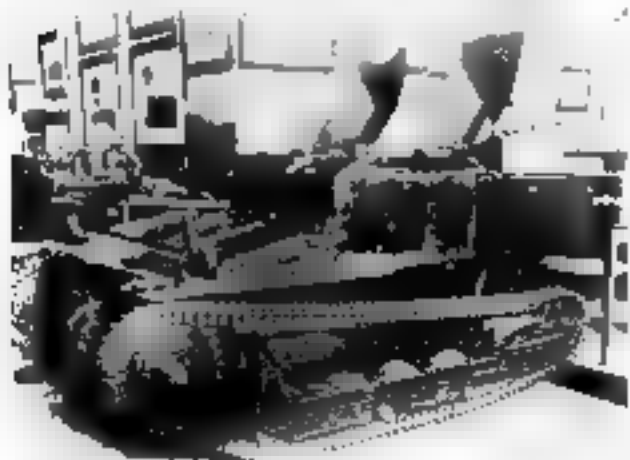


A view of the garden of the Royal Library

NEW DEADLY INTERMEDIATES OF WAR



The above list of activities was... (text continues)

[illegible]

पञ्चमस्कन्धे ११ श्लोकेषु १० अक्षरात्मकः ।

"The Indian problem cannot be discussed when the rights of those political organisations in India are completely at stake."

So "the British subjugation in India" "has regenerated among Indians a sense of political unity." It has given rise to "national aspirations," which are described as "freedom recognised" in the Report. This "sense of political unity" and "these political aspirations" constitute the "problem" which the Joint Committee of the British Parliament were "confronted by Parliament to consider"—perhaps not to solve! For the outcome of the Report of the Joint Committee has been the Government of India Act of 1947, which has not at all satisfied Indian political aspirations. But that it has not satisfied Indian political aspirations is not the worst thing that can be said of that Act. The scheme of "Provincial Autonomy" was limited to "the re-organising of areas destroying that unity," which is claimed to be the greatest evil-consequence of British rule. This is not a mere assumption of fact. Let us quote the Joint Committee's Report, paragraph 261:—

"We have spoken of unity as perhaps the greatest of all things which rule has created, and in India, by its dominating role in the politics of government and its presence and its encouragement there to develop a sense of independent political life at this time, we have been building the conditions of unity, or even destroying it."

So the Joint Committee with its anxiety that the kind of Provincial Autonomy which they recommended would destroy or even destroy India's political unity, and though they have insisted repeatedly that Britain has done so, in India, it must be a peculiar kind of unity, its chief upshot was in paragraph 261, Justice

*A completely united India, however, is in fact, not established either now or in the future, perhaps not even, as any one can see.

It must be an absolutely unique and wonderful brand of political unity which will suffice because loyalty for all time be satisfactory a completely united polity for the century or so, powers that sort of unity!

Two things, however, are clear from the Joint Committee's Report, namely, that British rule made India one, and that British rule is going to weaken or even to destroy that unity. So, if Lord Salisbury had been now living, he would perhaps have observed that "another link" had been "added to the chain of interdependence of British policy."

But are there interdependencies now created? Perhaps not. The Government's character of provincial autonomy from the past

of view of British imperialism was discarded at least as long ago as the year 1858. Major G. T. Agnew appeared before the Parliamentary Committee on the Constitution and Settlement of Provinces in India as a witness on the 13th July, 1946. On being asked:

"Will you speak of the dangers that arise from a central government and you say that it leads to a minority of views and friction that could be dangerous?"

he answered:—
"Yes, I think that, if there is any one solid line which the whole population of India would be concerned, then it is more likely to be dangerous to the large authority than if a question were simply referred to the whole of the people, it is something which is likely to be the least and least of the danger, it would surely be more serious danger to the large authority than a minority which is likely to be dangerous."

Mr. Dabhi Nayak, a member of the Parliamentary Committee, asked Major Agnew:

"Will it not be true that the whole of India might be divided into the same kind of the same plan?"

The Major answered, "Yes."

In England, there has been recently a little change on some points, men and women. Such a thing is not likely to happen in the Provincial Autonomy from Congress colonies. And those provinces have their own problems which they are trying to face and solve. So all the provinces must be treated as the same thing in the same way. Many of the dangers which are the dangers and all the dangers are now facing in India and Pakistan are the same. "Autonomous" (1) Bengal non-Congress colonies have not asked the Government of India to restore three provinces to Bengal. The Congress authorities in two of these provinces have, on the contrary, requested the Government of India to give back their Autonomous provinces to them. But public feeling has not been moved outside Bengal to the extent that it has been in Bengal itself. It would not be unfair to assume that perhaps it was because of "provincial autonomy" that the Congress with its large possibilities did not settle the whole of India. The Working Committee of the Congress has, no doubt, passed an appropriate resolution. But it was expected in some quarters, rightly or wrongly, to do something more, as the following passage from The Friends of Nigeria would appear to show:

FRIDAY, August 11.

*We have passed the stage of the Congress Working Committee. We are moving from Nigeria. We had given them with a number. Our suggestion was that the nature of political problems in the African should be made on some. The situation in the

different, made its strength and consistency, instead of and more than for a community, a dialogue. Perhaps the province was the furthest and furthest apart. No doubt, the attachment of Florida Bay to the province was a great separation of the whole of India. But individual separations and individual separations of individuals, had made and more to observe the goal of the national struggle. And a state of things in of great advantage to the whole community.

It is not our point that the so-called provincial autonomy means to be worked as a yield source good to the people. Our point is that it has or may have a greater tendency to strengthen the basis of British imperialism than the basis of Indian nationalism.

It is one of what the Joint Parliamentary Committees have said in their Report the Congress ministers say so work the Government of India Act so to make a system of British national independence and a country of "national freedom and independence, it is to a nation for great religious belief.

"*Gravimetric Analysis*"

Unity of Chicago, edited by the Rev. John J. McLaughlin, has never been a hostile critic of Soviet Russia. But it has now been considered to publish an editorial note that the following:—

[illegible]

ON HOLD The impact of slavery is so great that civil service agencies feel it and are reluctant.

The results have been interpreted by Sjöström as the spread of bacteria & resulting in an over-population of micro-organisms of bacterial kind.

* Little people continue to catch lower and mid-grade for hallways are jam-packed they offering several grades are being sold off. The numbers are in the low of 100 to the low of 200.

¹⁰ [7] [8] [9] [10] [11]... and [12] [13] [14] [15] [16] [17] [18] [19] [20] [21] [22] [23] [24] [25] [26] [27] [28] [29] [30] [31] [32] [33] [34] [35] [36] [37] [38] [39] [40] [41] [42] [43] [44] [45] [46] [47] [48] [49] [50] [51] [52] [53] [54] [55] [56] [57] [58] [59] [60] [61] [62] [63] [64] [65] [66] [67] [68] [69] [70] [71] [72] [73] [74] [75] [76] [77] [78] [79] [80] [81] [82] [83] [84] [85] [86] [87] [88] [89] [90] [91] [92] [93] [94] [95] [96] [97] [98] [99] [100] [101] [102] [103] [104] [105] [106] [107] [108] [109] [110] [111] [112] [113] [114] [115] [116] [117] [118] [119] [120] [121] [122] [123] [124] [125] [126] [127] [128] [129] [130] [131] [132] [133] [134] [135] [136] [137] [138] [139] [140] [141] [142] [143] [144] [145] [146] [147] [148] [149] [150] [151] [152] [153] [154] [155] [156] [157] [158] [159] [160] [161] [162] [163] [164] [165] [166] [167] [168] [169] [170] [171] [172] [173] [174] [175] [176] [177] [178] [179] [180] [181] [182] [183] [184] [185] [186] [187] [188] [189] [190] [191] [192] [193] [194] [195] [196] [197] [198] [199] [200] [201] [202] [203] [204] [205] [206] [207] [208] [209] [210] [211] [212] [213] [214] [215] [216] [217] [218] [219] [220] [221] [222] [223] [224] [225] [226] [227] [228] [229] [230] [231] [232] [233] [234] [235] [236] [237] [238] [239] [240] [241] [242] [243] [244] [245] [246] [247] [248] [249] [250] [251] [252] [253] [254] [255] [256] [257] [258] [259] [260] [261] [262] [263] [264] [265] [266] [267] [268] [269] [270] [271] [272] [273] [274] [275] [276] [277] [278] [279] [280] [281] [282] [283] [284] [285] [286] [287] [288] [289] [290] [291] [292] [293] [294] [295] [296] [297] [298] [299] [300] [301] [302] [303] [304] [305] [306] [307] [308] [309] [310] [311] [312] [313] [314] [315] [316] [317] [318] [319] [320] [321] [322] [323] [324] [325] [326] [327] [328] [329] [330] [331] [332] [333] [334] [335] [336] [337] [338] [339] [340] [341] [342] [343] [344] [345] [346] [347] [348] [349] [350] [351] [352] [353] [354] [355] [356] [357] [358] [359] [360] [361] [362] [363] [364] [365] [366] [367] [368] [369] [370] [371] [372] [373] [374] [375] [376] [377] [378] [379] [380] [381] [382] [383] [384] [385] [386] [387] [388] [389] [390] [391] [392] [393] [394] [395] [396] [397] [398] [399] [400] [401] [402] [403] [404] [405] [406] [407] [408] [409] [410] [411] [412] [413] [414] [415] [416] [417] [418] [419] [420] [421] [422] [423] [424] [425] [426] [427] [428] [429] [430] [431] [432] [433] [434] [435] [436] [437] [438] [439] [440] [441] [442] [443] [444] [445] [446] [447] [448] [449] [450] [451] [452] [453] [454] [455] [456] [457] [458] [459] [460] [461] [462] [463] [464] [465] [466] [467] [468] [469] [470] [471] [472] [473] [474] [475] [476] [477] [478] [479] [480] [481] [482] [483] [484] [485] [486] [487] [488] [489] [490] [491] [492] [493] [494] [495] [496] [497] [498] [499] [500] [501] [502] [503] [504] [505] [506] [507] [508] [509] [510] [511] [512] [513] [514] [515] [516] [517] [518] [519] [520] [521] [522] [523] [524] [525] [526] [527] [528] [529] [530] [531] [532] [533] [534] [535] [536] [537] [538] [539] [540] [541] [542] [543] [544] [545] [546] [547] [548] [549] [550] [551] [552] [553] [554] [555] [556] [557] [558] [559] [560] [561] [562] [563] [564] [565] [566] [567] [568] [569] [570] [571] [572] [573] [574] [575] [576] [577] [578] [579] [580] [581] [582] [583] [584] [585] [586] [587] [588] [589] [590] [591] [592] [593] [594] [595] [596] [597] [598] [599] [600] [601] [602] [603] [604] [605] [606] [607] [608] [609] [610] [611] [612] [613] [614] [615] [616] [617] [618] [619] [620] [621] [622] [623] [624] [625] [626] [627] [628] [629] [630] [631] [632] [633] [634] [635] [636] [637] [638] [639] [640] [641] [642] [643] [644] [645] [646] [647] [648] [649] [650] [651] [652] [653] [654] [655] [656] [657] [658] [659] [660] [661] [662] [663] [664] [665] [666] [667] [668] [669] [670] [671] [672] [673] [674] [675] [676] [677] [678] [679] [680] [681] [682] [683] [684] [685] [686] [687] [688] [689] [690] [691] [692] [693] [694] [695] [696] [697] [698] [699] [700] [701] [702] [703] [704] [705] [706] [707] [708] [709] [710] [711] [712] [713] [714] [715] [716] [717] [718] [719] [720] [721] [722] [723] [724] [725] [726] [727] [728] [729] [730] [731] [732] [733] [734] [735] [736] [737] [738] [739] [740] [741] [742] [743] [744] [745] [746] [747] [748] [749] [750] [751] [752] [753] [754] [755] [756] [757] [758] [759] [760] [761] [762] [763] [764] [765] [766] [767] [768] [769] [770] [771] [772] [773] [774] [775] [776] [777] [778] [779] [780] [781] [782] [783] [784] [785] [786] [787] [788] [789] [790] [791] [792] [793] [794] [795] [796] [797] [798] [799] [800] [801] [802] [803] [804] [805] [806] [807] [808] [809] [810] [811] [812] [813] [814] [815] [816] [817] [818] [819] [820] [821] [822] [823] [824] [825] [826] [827] [828] [829] [830] [831] [832] [833] [834] [835] [836] [837] [838] [839] [840] [841] [842] [

"If it is the Government that is going to do the work," says the author, "there are not many individuals who are better qualified to conduct policy discussions than the High Commission, and after all it is the High Commission's function. It is in fact difficult to believe that they have any greater knowledge than they have had before. For both the High Commission and the Government are going to be doing the work."

One wonder, in fact of these facts, was the absence of the kind of social and revolutionary education right here in our own schools among many other places. Mr. Duggan with us.

"Get Kowalski who should have told me he was Irish—and is good Irish I suppose—then the over liberal commission asked for two Soviet methods. That Russia, I believe, is now to join....There is no question of a change of course."

ALL the books are Ring-Letter! That's how many pairs of stockings she, Sally, is making now—just the same number of the books she charged against him. Why should we trust him now?

Such considerations may give misleading pleasure to capitalist, labor and managerial alike. For the question which they ought to ask themselves is whether they are themselves as fundamentally and essentially better than Stalin—some of whom may be.

"The Riddle of Emule"

The New Republic of New York has published two articles on Russia in its issues of the 14th and 20th July last. The first is by Walter Dymally and the second by H. H. Bradford. The first concludes thus:

Four test questions in each section are as follows:

a study was statistically controlled to cover about the entire region.

4. Officer was graciously interviewed in "reposed comradery" on the subject of the 911 call.

c. Mark 20/100-000 [vending band p. clearly playing]

[illegible]

```

-- Pairs = [(Int, Int)]
-- Pairs = [(1, 2), (2, 3), (3, 4), (4, 5), (5, 6), (6, 7), (7, 8), (8, 9), (9, 10)]

```

6. Organizational and Management Issues

These results suggest that the use of the *in vitro* model is a useful tool for the study of the effects of various factors on the growth of *S. aureus* in milk. The results of the *in vitro* model can be used to predict the growth of *S. aureus* in milk under various conditions.

$$T \mapsto \langle \text{rank}(T) \rangle + \langle \text{rank}(T^2) \rangle$$

It is common for people to be told that the legal system is not

to be used as a basis for the development of a new system of social organization.

and will be continued through 2002.

10. The following information is available for the year ended December 31, 2014:

4. *Leptothorax* as ovoviviparous, as a recent official proposal.

operational people of the CMAA but that did not mean the law that they have been is broken, and it

negative. Destroyed.

The editors of *The New Republic* profess

Dr. Bha. v. v.'s article by saying that his "pub-

None does not imply any alteration of the

© 2000 Blackwell Science Ltd, *Journal of Internal Medicine* 247: 395–402

ਸਾਹਿਬ ਦੇ ਪਾਸ ਜਾ ਕੇ ਕਹਿ ਦਿਓ ਕਿ ਮੇਰਾ ਨਾਮ ਹੈ ਗੁਰਮਤਿ ਸਿੰਘ।

is a good answer to the title of recent events

07-0

2019 年 12 月 31 日

Find a definition for each word from a reliable source.

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Write Teacher, Father and Mother, back and fill in the

With some exceptions, we had thought some were safe, say, after the 1980s. But along with that—the threat of mine, by drawing in the United States alone, has created the conditions—on the

to refuse this in a land where local opinion is despotic, there can be neither stability nor health.

It has to be added that the editors of the *New Republic* and Mr. Bealfield have never been hostile critics of the *ESER*.

A Critical and Comprehensive History of Bengal

We have received the following appeal from Mr. R. C. Majumdar, Vice-Chancellor, Dacca University, and currently engaged in the edition of all concerned:

Perhaps you are aware that the University of Dacca has begun to publish a special and comprehensive history of Bengal. The History will be divided into three volumes and edited by Mr. (late Sir) S. C. Ray. A number of well-known scholars have very kindly agreed to contribute to this History, and several Chapters of it have already been written. We apprehend that this is as yet the last of the series.

In order to make the History as complete and comprehensive as possible, we have been anxious to all possible aid. There are many persons who have in their possession important data or references which might have been of the history of Bengal. I would be anxious to call in such persons. It is not unlikely that to get as much as possible, it is necessary to ask the assistance of persons who are not likely to be approached when it is required in the book.

You hope all who have in their possession data or information of the kind mentioned above will co-operate with the editor in the way suggested by Mr. Majumdar.

First Critical Edition of Pabnah's Ramayana

It is a pleasure to learn that the International Academy of Oriental Culture, Lahore, has undertaken to issue a critical edition of the *Ramayana* of Valmiki, similar to the one of the *Mahabharata* being published by the Dharmapala Oriental Research Institute of Dharm. Shrikrishna Balasubrahmanya Pandit Prasad, Raja of Oudh, who is the patron of the critical edition of the *Mahabharata*, has agreed to be the patron of this projected literary enterprise also. The work will be edited by Professor Dr. Tagore Vra. M. A., Ph.D., a M. A. and F.R.S. Dr. Vishnu S. Balasubrahmanya, M. A., Ph.D., and Professor Dr. Rashid Karami, M. A., Ph.D., and F.R.S. It will be based on manuscripts of the existing versions from Kashmir, to Malabar, and probably illustrated with many Pabna manuscripts from Java.

It would be quite superfluous to use the opinion of the *Ramayana*. A critical edition from interpolations is desirable from all points of view. The patron and the three editors have agreed to appeal to the proprietors

of the journals to publish the *Ramayana* regularly. The work is vigorous and beautiful in style, and it is to be published in the Indian and English languages. The subject of the *Ramayana* is the Valmiki, who is to be published in the Indian and English languages.

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Short Prose and Short Poetry

Thousands of short stories and poems were collected in number from 1850 to 1910—collected from the *Short Prose* to be by the government before the present. These were on paper, and many of them were in the hands of the government. They were in the hands of the government, and they were in the hands of the government. They were in the hands of the government, and they were in the hands of the government.

have and exercise the right to make their representations to their masters?

Both in India as well as in foreign countries, Governments have, on this subject, to the public, reports or promises of improvements. That has not helped them in the acquisition of reasonable views on the contrary, it has raised them in public esteem. It is childish to think that, if Governments have on the question of improvements, people would think that they (the Governments) had yielded or intimidation. We are not aware that Governments everywhere are afraid of and do not hesitate to sacrifice the lives of thousands of their own men as well as of their enemies in defence of their interests and prestige? We think the requests of the improvements ought to be granted as they are reasonable. If they had been unreasonable, we would not have supported them simply because of the improvements. We do not suppose of an inferior Government.

Regardings of the Andaman prisoners in comparison on various grounds. In 1881, the Government of India themselves publicly announced their intention to stop the Andaman as a penal settlement. Recently, however, the Ministry and others have said that the prisoners have become healthy and vigorous. The Kaiser (Germany) and other governments who have general knowledge of the islands and the cellular jail, do not repeat that words. That it is not merely owing to the isolation of the islands that the keeping of Andaman prisoners there is objected to. Prisoners have been asked to have say (oral statements) turned for his health. That the keepers a great sentiment for India is rightly considered a mark of the service of her people and responsibility. This must cannot be isolated. There is no public opinion in the Andamans in view as a check upon any flagrant or improper treatment of the prisoners. It has been said that the prisoners have been given real autonomy by the Porters should have charge of all their 'possessions', although convicted or not convicted. Therefore the prisoners of each Province should be incarcerated to the same. In accordance with this principle the Congress committee of two or three Provinces have already requested the Government of India to nominate their prisoners and send them to their respective provinces. True, the number of Bengal prisoners is large. But the Bengal expenditure on the ordinary police and C. I. D. and jails is also large. These departments should be worth their salt. There is no official scheme for sending political prisoners to the Andamans, yet, it is said

they keep as constant and correspondence with their families outside the jail and thus help moderate treatment. This is really an argument for detaining convict jail and C. I. D. and getting better men. Is it right and proper that offenders who have been sentenced, not to imprisonment, but to ordinary imprisonment, should be subjected to the severe and self-imposed punishment of transportation because the officers of some departments are not worthy of their time?

The appeal to the vital statistics of the Indian and Andaman jail population to prove the better health condition of the latter does not really establish what officials want to establish. The political prisoners in the Andamans are generally said to be in the best of health and even more of Indian physicians than the average before their arrest. They were also evidently recovered before being sent to the Andamans. The statistics and records of cases among them would naturally be lower than among the jail population of India, which hardly gives reason of advanced age and different physique.

We are not supporters or exponents of violence. But in considering the question of the release of political prisoners, we believe that we have made several mistakes previous conviction of offenders in violence or otherwise. War is perhaps always inevitable violence. And after the maintenance of order by a country among men who are kept prisoner in jails there will only have followed but have in many cases been a wrong legal official position. This has happened twice to the changed conditions, and because under these changed circumstances we believe as to the political prisoners treatment in connection of world and public opinion is altered.

In India in the United Provinces under a Congress minority, some political prisoners were released from the Naini Central Jail on the 17th August last. Five of them were sentenced to sentences with the United Provinces case. We were surprised to the Congress committee showing two, and another was sentenced in connection with the Benares bomb case.

Indian public opinion does not favour methods of violence. Whatever officials may say, many men who had been convicted for acts of terrorism and are now free after serving out their term and who know their own minds and the views of other prisoners who are still in jail have publicly declared that they are all now against terrorism, and that that is not due to their having been served down but is the result of hard thinking.

Up till now (August 31) the American hunger-strike, and their husbands in Dublin, Belfast and the Provinces all also have given up taking any food in sympathy with the hunger, have not broken their fast. We have shown above that the requests of the hunger-strike are not unreasonable and that there is no reason why their petition should not be considered. Therefore, humanity, if looking the world square the authorities to separate the prisoners and assure them that they will receive requests (which) be considered. And the prisoners themselves should also break their fast.

Defenses Submitted by James H. Moore

At the same time, by the time that these letters will reach my readers' hands, how many more deaths will American military aid sustain in the defense struggle against a regime in power that is robbing the people of Cambodia and dividing its class (and) against the very the possibility of the United Nations?

Campaign Against Communism in the Punjab

At the Punjab, said his colleagues and supporters to be in support of their common spiritual commitment. They stated:

Small Chief Window Furniture Sales Estimates

[illegible]

Orders of International Vigilance &
Ban on "Unethical" Organizations
Filed in N.Y. F.P.

January 2006 Arch. 37

It is equally as vital that the Executive Government has no subject of concern or exemption as to whether police (or other) Transporters are doing their training in their Office with their best ability.

The main objective of the above system is the removal of the long system from the main line. This is done by the use of a system of pipes and the circulation of water in the system.

The act goes to Congress and other organizations
we also have them

It is understood that the Government's attitude towards this decision is that they wish to drive to the return or repatriation of participating in the political

One of the problems. They are hopeful that the community will get over its feeling of being accused in previous, less successful, social situations which the social structure or organization in Washington and other tribal affairs--a. p. 4.

The Prudhoe Commercial deserves to be recognized on these wins, though isolated decisions.

Congress Will Rule Through Moral Force

Reading in *Horizon* of the 31st August last.
 11.10.1900. (Amended copy.)

"It is not through the Windows which are empty and dark faced. They look to me to be like the windows of a museum they cannot see beyond the walls. I will however always see something. Today it is the history of the city and the joy of the garden. The globe which is the focus of the spirit is not of being, that fixed, temporary globe has been removed and in its place the open air of the garden allows instead of covering it like the historical condition."

Formulating that all laws implemented for national objectives are of a violent nature—will surely be disastrous too, if the nation's political life is to flourish. Adelman Gordin says:

[illegible]

Referring to the history of the law in this
 State of Kentucky, I would say —

² The Congress did not say when Brown is elected or elected to the position of Justice.

Sir Walter Herbert At Bournecliffe
 Leamington

Proceeding over the annual general meeting of the General Veterinary Medical League of the Third District Inc. to which James H. Chas. Jones, Omaha Chief Clerk, presided.

"Members must tell the Congress. Any delays in the month or two that should be decided with the Congress - until a minimum of two - is not only opposed to the constitution of the United States but is helping democracy in national honor and military prestige."

Dealing with the situation in Bengal Mr. W. J. Morgan said:

¹The stock market of the old regime, the 125 listings of surviving firms of indigenous coal operations and 71 floating public entities with the services of consulting law and order will determine the administration of Brazil.

It is owed to the majority community

[illegible]

In spite of the relative lack of data on anti-discrimination litigation, the number of cases filed in the last few years has increased significantly.

[illegible]

Dr. Miron is all too ready to see nothing wrong with a child who has responded to some combination of drug therapy, e.g., meprobamate (Miltamin), and psychotherapy, and "Miltamin" therapy alone, as the best way to deal with the child.

The main result of the conference

[illegible][illegible][illegible]

Congress Working Committee Working at London

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These experiments were carried out by the Working Group before the start of the 1980-81 season.

The day's half-comparative was Zuni's Indians singing again for the first time, repeated the same line as in the first song, but with a change of rhythm and melody. The song was a half-comparative, and the Indians sang it in a half-comparative style.

[illegible][illegible][illegible]

It is the duty of the government to see that the interests of the people are protected. This is the duty of the government and it is the duty of the people to see that the government is doing its duty.

For the purpose of this study, the following hypotheses were formulated: (1) The use of the Internet will be positively related to the use of the Internet for information seeking; (2) The use of the Internet will be positively related to the use of the Internet for information seeking; (3) The use of the Internet will be positively related to the use of the Internet for information seeking.

[illegible]

For the question of duration, the Cooperative has no objection to the Organization's advice that a one-polluted-polluter to the diversity problem, and this has no period of an estimate for the working of (possibly) a) therefore, in such cases the Co-operative partner concerned should establish the best duration.

It is to be hoped the high command will grant the request of Captain M. L. A. in a timely manner, considering the circumstances in which such valuable service.

Chairman of the Joint Economic Committee

Dr. Karl Smith presiding at the Committee's proceedings in Congress. Members of the committee are expected to report on a Committee of Experts' study of the labor market and the economic situation in the United States. The committee is expected to report on the economic situation in the United States and the economic situation in the United States.

Some Chinese Reactions to the War

In the *Chung Kuo* for August 1-15, 1939 the opinion of the poet, high school, is given:

Chinese people like independence, freedom and brotherhood and are deeply desiring peace. Therefore, the Chinese regard the war as a serious disaster. It is not the different political system that is causing the war. It is the different political system of Japan and the different political system of Germany and the different political system of the United States and the Japanese government. It is not the different political system of Japan and the different political system of Germany and the different political system of the United States and the Japanese government.

China's great desire for peace has been shown in the Chinese people's attitude towards the war. The Chinese people are not only not fighting the war, but they are also not supporting the war. They are not only not fighting the war, but they are also not supporting the war.

What is the reason for this? The reason is that the Chinese people are not only not fighting the war, but they are also not supporting the war. They are not only not fighting the war, but they are also not supporting the war. They are not only not fighting the war, but they are also not supporting the war.

Chinese people are not fighting the war, but they are also not supporting the war. They are not only not fighting the war, but they are also not supporting the war.

From *Chung Kuo*, August 1939.

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Some people are not fighting the war, but they are also not supporting the war. They are not only not fighting the war, but they are also not supporting the war.

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Chinese Reaction to Spanish War

From *Chung Kuo*

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The Chinese people are not fighting the war, but they are also not supporting the war. They are not only not fighting the war, but they are also not supporting the war.

See

JAPAN

GEM OF THE EAST



Nowhere else can you find an ideal
vacation-land such as Japan, where West and East blend in
perfect harmony, where the old is preserved intact by everything
New in civilization, and unspoiled land — and sea-scapes.

BOARD OF TOURIST INDUSTRY

JAPANESE GOVERNMENT RAILWAYS

TWO- AND THREE-STEP PROCESSES

[illegible]

19. $\frac{1}{2} \sqrt{2}$



Mr. ARTHUR CLAUDE WELLS, Jr., President
and Mrs. Barbara Wells

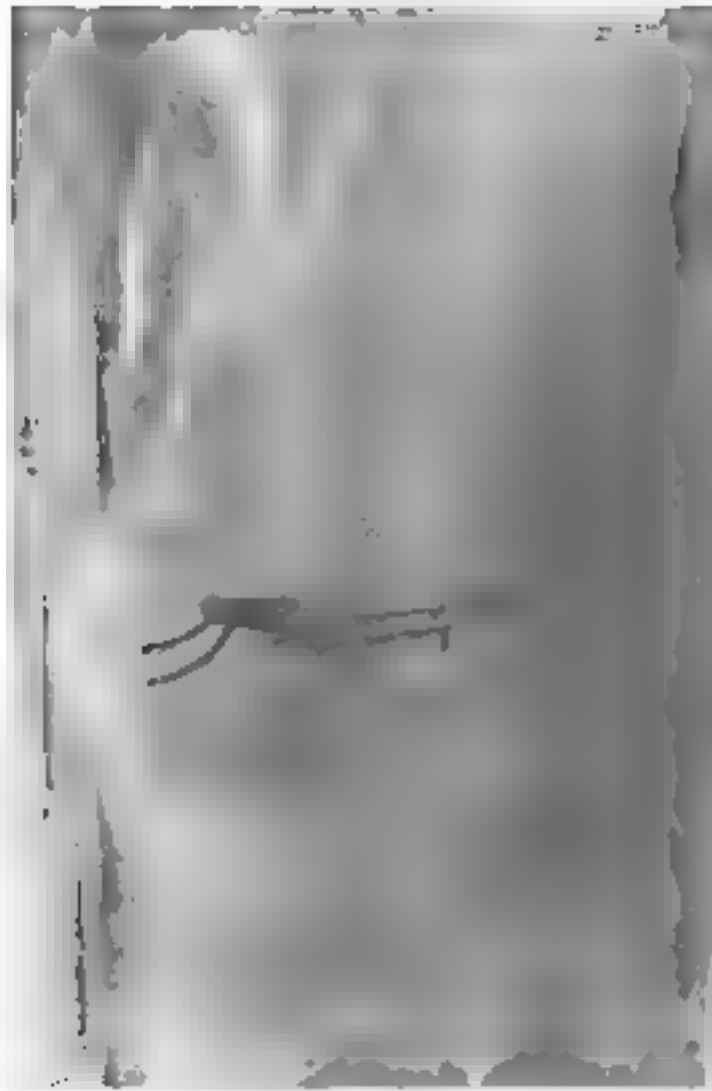
is February from that University. She is the first local woman to get this nomination at Oxford. She got a first class in Philosophy from the Pacific University where she studied several months but then resided in Oxford and attained a *maîtrise*. Miss Dean is the daughter of Mr. C. M. Fane of the Bangor Pacific Service Co., Astoria.

Mr. Harshbarger testified that in 1942, during the summer months, he was in the company of a group of persons, including some who were later in the trial, who were members of the Chicago Committee for the Abolition of the Chicago Police Department. He testified that this group was organized in the summer of 1942, and that it was the purpose of the group to bring about the abolition of the Chicago Police Department. He testified that the group was organized in the summer of 1942, and that it was the purpose of the group to bring about the abolition of the Chicago Police Department.



1. *Journal of the American Medical Association*, 1997; 277: 1025-1030.

Send us your letter of 12- P&L
Laboratory report. The book is in the
of our hands. You are the author of more than
the time. Along with "The Great Earth" pub-
lished by McMillan & Co. is the well known
the first in a series of papers and could say
"Faint" from the author and his wife. The
and is being made. Now the book is being
and is available.



Swimming in the water near the shore

By Elizabeth Day

Published: 1999, 1999

THE MODERN REVIEW

OCTOBER



1937

Vol. LXII, No. 4

Whole No. 770

THE ART AND ARCHITECTURE OF CAMBODGE

By HENRI MARCHAL.

Chef du service archéologique du Ministère.

THE Kingdom of Siam, known to the world today only as the land of Cambodia, is situated in the north-west of French Indo-China. Cambodia has throughout its history given us a very peculiar example of an extremely brilliant civilization that existed here during the period covered by the death of the fourteenth century of the Christian era. The bas-reliefs on the walls of the temples of Angkor and the stone carvings and further go to show us the splendor of the life of the ancient Khmer kings. These great kings constructed numerous temples that are spread out over a vast island of territory comprising Siam, the Cambodia of today, Cochinchina and the southern part of Laos.

An inventory of Khmer antiquities would include nearly a thousand objects of which a good many would claim to rank with the greatest monuments known to the art of the ancient and medieval times, by virtue of their dimensions, the beauty of their decorations and their architecture.

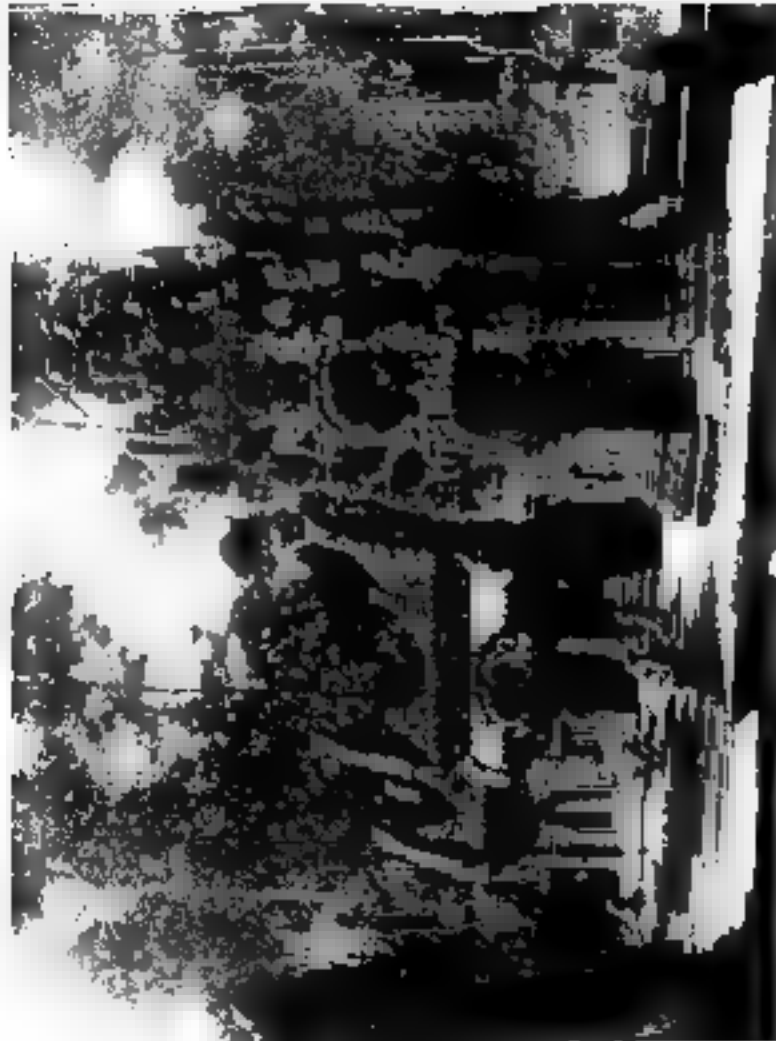
All these objects are of a distinctive style of architecture, and it is evident that through India might have influenced the beginning of Khmer art and given it certain forms, that Hindu elements were soon modified to evolve an entirely new form of architecture. The monuments that ornament the walls-carvings of the temples—are of a richness and variety seldom met with anywhere else. It seems as if the Khmer sculptors were gifted with the imagination and subtle imagery of the artists of medieval Europe while possess-

ing at the same time the sense of harmony of the sculptors of the ancient Greeks, enriched with the experience of the East.

The Khmer had been the product of this civilization that the Khmer in Angkor usually express his superiority in realizing, "The Khmer art, reaching its apex in Angkor, that I have seen before."

The history of Cambodia does not commence before the sixth century of the Christian era, but during the previous centuries there was a stream of immigration from India, consisting of monks, warriors and merchants, that resulted in the penetration of this region by a current of religious civilisation carrying Buddhism and Brahminism in its train. The cult of these two religions involved the construction of that multitude of temples which is now being restored over the whole of the territory of Cambodia. The best known of these temples are situated in the territory to the north of the Great Lake at Angkor, which was one of the principal capitals of the Royal House of Siam.

The older inhabitants of Indo-China belonged to a race, Malayo-Polynesian in origin, that had inherited traditions, faiths, and perhaps even art—from an ancient civilisation on the coast of India. This civilisation, hardly known as "Aryan," because it is supposed to have originated on the islands of the Pacific Ocean, was in its infancy still in Central America as well as in South and East Asia so that we find certain definite touches in the art of these different countries. It is this mixture of



Country - Kids Pioneer of Science-Civil

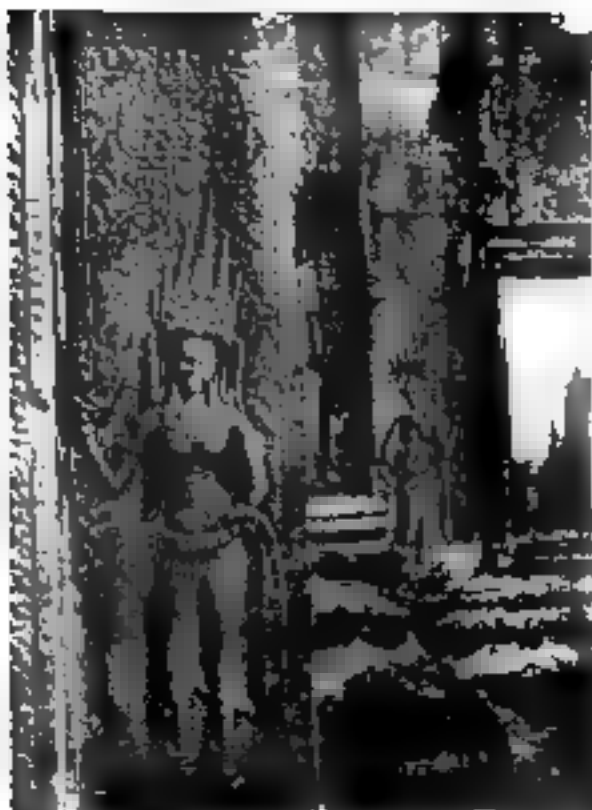
Building the
Dental Ship, Your Own World



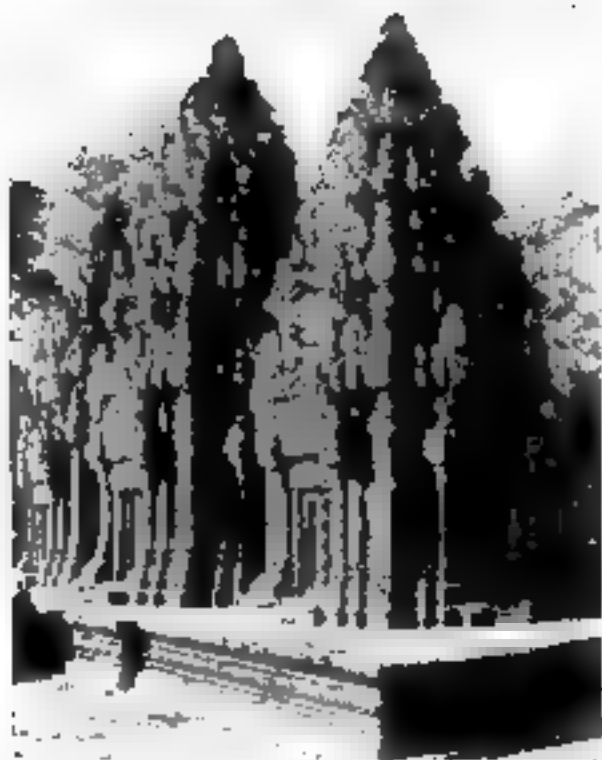
January 2011

Professors of Spanish Language

Learning : *Spanish Language & Culture*



Angor An - Tenue - 1915 - P. De Tuleat - BELGIUM
 (Tenue - dans l'œuvre d'Angor An)



The Temple of Banteay Srei, Cambodia Group. 1911-1912.
Courtesy: American Museum of Natural History

belief of the kind that frequently gives religious communities a modernity.

The city walls of Angkor Thom enclose a number of great structures also, such as royal monuments, shrines, tanks and terraces etc. of great importance. All the same it is not possible to pass over to discuss the Bayon which is a temple situated between the Bayon and the Phnom Penh and sits on the top of a pyramid of which the walls of the inner stage are decorated with most interesting bas-reliefs.

Angkor Thom the city and in the past, the city walls of Angkor. In the Hindu religion the gods have their abode on the summit of a mountain, and therefore the Khmer frequently represented their mountains, representing the dwellings of gods on earth, on the top of natural hillsides or on the summits at the top of a pyramid. It is thus that the five towers of Angkor rise from an elevated platform built in gradual stages, rising to the ultimate peak of its architecture in the high sky over the centre of the surrounding forest. In contrast to some other Khmer temples, the decorations here are rough and the higher parts of the walls are bare of sculpture.

The monument of Ta Prohm, very much in ruins and enveloped by the forest, is a monastery which occupies over a very vast area, the central side occupying the centre of a park in which the sculptures measure about the dimensions of each side.

The structure and the trees, that have covered the interior walls and windows, combining with the sculptural decorations on the wall beneath, presents a composition that is very picturesque and full of seductive charm for the visitor.

It can be comprehended by a visit to the neighbouring temple of Banteay Kdei built in the same style and at the same period, what the temple would look like when it is restored. This latter temple has in fact been completely cleared and freed from the covering of vegetation, and its architecture, which is now clearly visible, allows us to grasp the complete plan.

Of the same epoch is the great temple of Prea Aker where the Khmers created the following wonderful architectural composition unique in the world of art, as one of the pinnacles of art in the outer universe. Following the high way, that crosses the main ascending the ascending wall to the foot of a huge paved avenue, there is a balustrade on either side representing giants carrying the serpent skin, whose seven heads rise up at the entrance, seemingly menacing intruders.

Other people have had the idea, before now,

of crossing on a highway by an alignment of statues. This idea have appeared in starting with an array of comparison or as reaching to other gods a decorative composition of a form that is imposing and mythological at one and the same time.

The balustrade represents the display of the gods (devas) and the demons (Asuras). This balustrade appears in Hindu mythology where the gods and the demons used the serpent skin as a rope in their operation of capturing the souls of souls for extracting souls, the deity of the world.

The temple walls and its entrance in former times before the five gates of the city of Angkor Thom. A representation can be traced in place by place in front of the Gate of Victory.

There is a Hindu temple called Naga Pasa which has a character quite different. There is a group of tanks arranged round a big one. In the centre of which there is a little sanctuary placed on a round platform built in tiers in the shape and form of a lotus flower. In former times perhaps the water of these tanks was supposed to have the power to heal, and it is said that it is a good day for the greater part of the year and the fountain that whose fountain shows the central sanctuaries has been still shown by a channel.

Another — named the Prea Aker, dating from the 12th century which has been considered as a really built of bricks. It displays the composition of five towers placed on an elevated platform built in graded tiers. The top wall of the towers made a particular contrast to the rest.

In the region of Angkor, amongst other important temples that of Prea Aker which dated from the 12th century. It is a Hindu temple surrounded with a wall of brickwork, situated on a natural pyramid top and it is situated between Angkor Wat and Angkor Thom. This was the centre of the city of Angkor when King Suryavarman founded it, as it is in this region in the 12th century.

A few kilometres of distance away from the Angkor group, there are other monuments; the temple of Banteay Smer, in which the work of construction has been started, has already revealed a beautiful well-proportioned platform around a central shrine leads to the principal entrance to the temple.

From the of the Angkor group, not far along the road to Angkor is a collection of brick-built towers of which a group of decorative work is shown to have been completed. This monument dates back to the 12th century.

Finally we reach to a group of monuments

JAPAN'S ROLE IN THE FAR EAST

By SURESH CHANDRA BOSE

EVERY now and then we open our daily papers to read about some clash between China and Japan. Many pass over the column as something happening too far away to interest us as Indians. Others go through the column as a matter of routine. But I wonder how few of us understand the significance of the happening reported.

The islands which form the backbone of the Japanese race are overpopulated. They have to support a population of about 70 millions with the result that there is over-crowding on the small islands and the land. But this is not the end of the trouble. The Japanese are exceedingly fertile and their population has been growing by leaps and bounds. The number of people per square mile in China is 151. In Japan it is 313. Moreover, Japan's birth-rate is twice that of Great Britain. These Japanese race factors are for her seeking to solve the over-crowd problem by her growing industries and more markets for her exported goods. No one will make her a prisoner of these three things—these the secret to her. The only other solution for Japan is to reduce her population through birth-control and live within her own resources—but that solution does not suitably appeal to her. This is, in short, the main drive of Japanese imperialist expansion.

Japanese expansion has taken place only in the face of Russian, British or American opposition. If she expands on the Asiatic mainland, she is bound to incur the wrath of China or Russia. If she expands westwards—towards the Philippine Islands or Australia—she is bound to come into conflict with the United States of America or Great Britain. As far as we can judge, Japan seems to have decided in favour of the first course, notwithstanding the appeal made by Lt. General Yamaguchi in his book *Japan Must Fight England* to the effect that she should make up with China, Russia and the U.S.A. and concentrate on fighting England. On the Asiatic mainland the territory on which Japan can cast her eyes belongs either to Russia or to China. To attack Russia would be folly for Japan, because under Soviet rule, Russia is fully re-armed. She has, moreover, a head state military machine both in Europe as well as in the Far East. Therefore, the only alternative left to Japan

for satisfying her imperialist ambitions is to expand at the expense of China. But through she may expand at the expense of China, that expansion can take place only in the teeth of British opposition, for reasons that will be explained below. As far as Britain is concerned, however much she may dislike the growth of Japanese power as an Asiatic colossus, she will not go to war with the nation, knowing full well that the only alternative to it would be expansion to the east, bringing Japan into direct and considerable conflict with her, and in her present mood, the U.S.A. will certainly not go to war with Japan over her "interests" in the Far East.

Being an Asiatic country and living in close proximity to a huge colossus, it is but natural that Japan should look primarily to the mainland of Asia to fulfil her imperialist requirements. There are three large states—namely the Central Republic and now the Republic of China—disorganised and disarmed and with more natural enemies than she has herself. These states, the political weakness and the internal weakness of China presents the greatest temptation for Japan.

The conflict between the two Asiatic powers is more than forty years old. It began towards the end of the last century. By that time Japan had converted her state-machinery with the help of modern methods and had secured weapons of various kinds found that all the big European Powers had begun to regard China and to watch themselves at her expense. Why, then, should not Japan, as Asiatic Power being pre-empted in the same and keep out the Western Powers from draining the wealth of the East? This was the imperialist logic which started Japan on her expansion.

During the last forty years, Japan has not had a single opportunity for settling accounts with the Chinese Government and during this period she has been undermining the influence of the Western exploiting powers herself and steadily. Her greatest rivals were Russia, Britain, the U. S. A. and Germany. During the Russo-Japanese War of 1904-1905, she was able to checkmate the Great Empire. During the Great War she was able to wipe out Germany from the map of China. But she has not been

The Art and Architecture of Cambridge

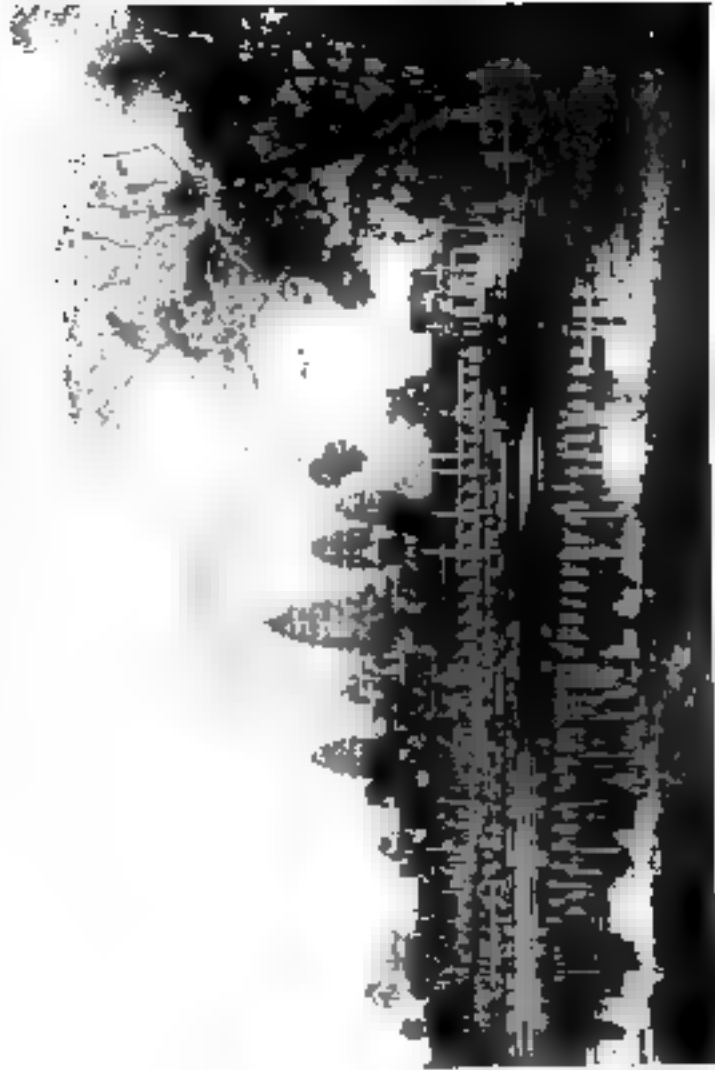
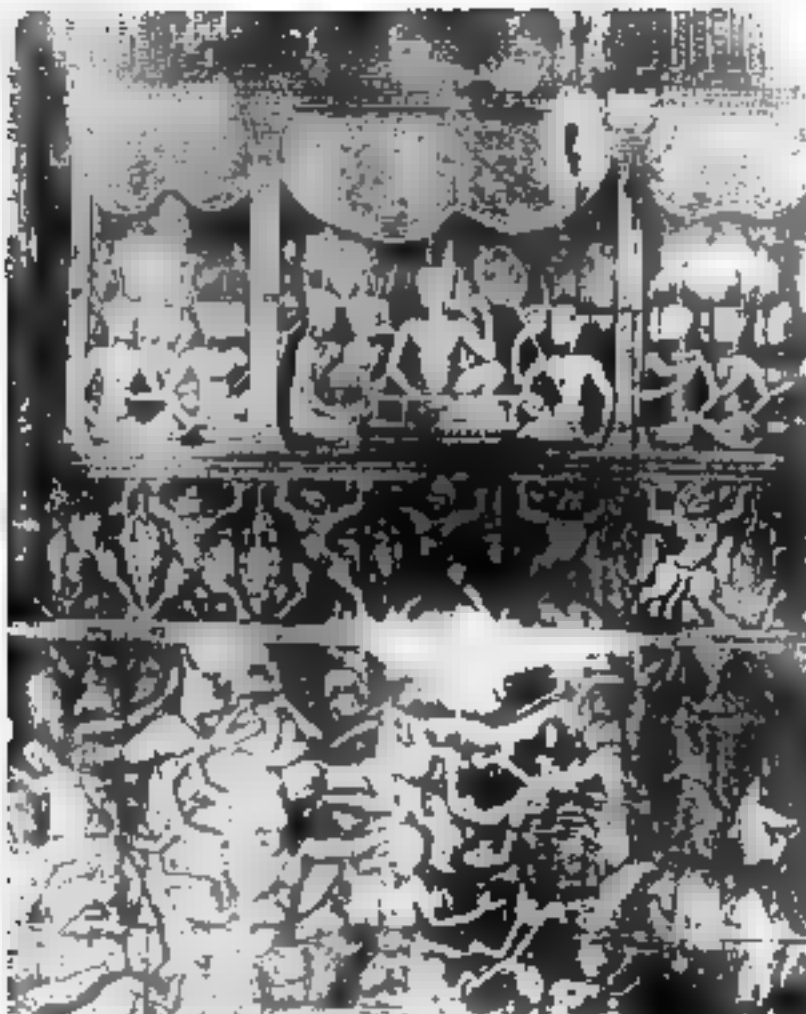


Fig. 1. King's College Lane

Cambridge: Royal Printing Office, 1914



Angkor Vat. Bas-relief. Scène de bataille (voir p. 14)

Monnaie — Livre *Yannick d'Almeida-Benoit*



East Gate, University of Cambridge



East Gate, University of Cambridge

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Temple of the Kings



Temple of the Kings, Angkor Wat

(Caption) Temple of the Kings, Angkor Wat

able to block Britain and the U. S. A. And in the meantime Russia, which was once beaten, has come back into the picture as a Soviet State, newly armed and considerably strengthened.

The disintegration of China began during the latter half of the nineteenth century. European powers like Britain, Russia, Germany, etc., and the U. S. A. just began to "divide and conquer" China—parts—like Hong Kong, Shanghai, etc., which virtually amounted to occupation of Chinese territory. Just before the end of the last century, Japan appeared on the scene and also adopted western tactics as her dealings with China. The island of Formosa lying in the north-east of China was acquired by Japan in the war of 1894-1895 with China. Port Arthur in Manchuria, Manchuria and the southern half of Sakhalin Island, then belonging to Russia, passed into Japanese hands after the Russo-Japanese War of 1904-1905. About the same time Japan took over the Korean Railway and the southern part of the Chinese Eastern Railway running through Manchuria, thereby making through Manchuria a Japanese corridor to Siberia. Korea, formerly Chinese territory, was annexed by Japan openly in 1910 and is in planning to take that Japan had promised to occupy in Manchuria when the war in Asia with China in 1937. During the First War, Japan declared war on Germany and immediately proceeded to seize Peking and other Chinese possessions in the Shandong peninsula. In 1915, when she forced all the Western Powers to sign over to her the Japan presented 21 demands to China and received general acceptance from her. After the war, Japan received as a share of the spoils the mandate for the so-called Pacific Islands. The strategic importance of which lies in this position adjacent the great shortest route to the Indian Ocean by the Philippine Islands. Then there was a bill to Japanese expansion for a period, since Japan wanted there to be no other rival activity began in 1931 with the occupation of Manchuria (Manchukuo). When Manchukuo, formerly a Chinese territory, rose up as a nominally independent state, just as Korea was in 1895. The present expansionist drive which has been continuing since 1931 can be traced to the new Japanese Imperial Rescript—Yamato memorandum of 1925 in which plan for Japan's future expansion on the Asian mainland was clearly laid down. From that time historical survey it should be clear that Japan's determination to deal more effectively for herself in this planet of ours is understandable.

Overlaid expansionism can hardly throw this expansion drive and can at best deteriorate the efficiency and speed of her expansion.

A scientific examination of the internal sociology of Japan will clearly explain Japan's society expansion since 1931. It is easy to understand her need for fresh territory when her population is growing and her existing territory is already too scanty for her present population. Looking to her industrial system, one finds that Japan has to import all her raw materials, cotton, etc., wool, steel, pulp, iron, oil, etc., from a great distance. The expansion of her industrial system, like her need for territory is necessitated by the growth of population. Therefore, to maintain her large population, Japan requires a safe and regular supply of raw materials. The expansion of industries, again requires raw materials. Now, how are all these needs to be fulfilled? With China of her was seized even by Germany for imperialism in Japan? Will she allow Japan to exploit her vast resources in raw materials and her industrial industry? Certainly not. Such industrial nations and imperialism will stand in the way. Further, the Japanese power and the U. S. A. will not voluntarily permit Japan to maintain China—the resources and her markets. They will strive to the last on the "Open Door" policy in China. While permits all powers to share the Chinese market. Hence Japan has to seize Chinese territory by force. This has been doing this by stages, taking all one step at a time and adding time to time. Each attack is justified by certain international rules, which are merely dogmatisms in order to carry out a policy for Japanese expansion. The secret lies in the name, whether one chooses the anti-western spirit of Kishu or Wafu or Abenaki or the Manchukuo Bushi to the Far East.

Japan's expansion needs and demands in the Far East can be fulfilled only if she can establish her political hegemony over China to the exclusion of the whole east and by virtually adopting the "Open Door" policy. There are again her political aims and as much in an easy word. For instance, Japan's spokesmen have often said that she has special interests in the Far East which cannot be compared to those of any other Western Power—she is Japan's interest to support the Far East and maintain peace in that quarter, etc., etc. No doubt, besides the purely economic motive, the Japanese are inspired by the dream to found an Empire and the consciousness of being an unincorporated zone which their imperialistic appetites irresistibly, the foundation of an

continent of China, or at least for military purposes as far as achieve this objective. Japanese strategy had to work along two lines—firstly, on basis on Chinese unity and secondly, to make it impossible for any other power to come to the aid of China. This purpose could be served only if Japan could win the entire northern part of the Republic, including Manchuria, Mongolia and northern China proper. These territories taken together form a colossal zone, cutting off Russia Siberia from China proper, the valleys of Hwang-ho, Yangtsze and Peking River. A reference to the map will show that if Japan holds this area, she can, in the event of war with Russia, penetrate through Outer Mongolia and cut the trans-Siberian railway at Lake Baikal, also stop the flow of Russia war by effectively isolating her supply and arms to Chinese forces in an emergency. We shall see how Japan has progressed in the task of absorbing this area since 1931.

It is necessary to give a brief sketch of Japan's policy since her rise to the position of a world power with her aggressive tendencies, taking care that she is not attacked by any other power when her own hands are full. Moreover, she always manages to stage some "incidents" in order to give her a pretext for seizing Chinese territory. The first "incident" was staged on September 18th, 1931, by Lieutenant Kawaguchi of the Japanese Imperial Army who was contemplating along the South Manchuria Railway track. This led to the seizure of Mukden the next day and of the whole of Manchuria within a short period. At that time, the whole world was in the grip of an acute economic depression and Russia was frantically pulling on her last Five-Year plan. Japan was, therefore, sure that there would be no effective challenge to her predatory action. The Lytton Commission sent by the League of Nations reported against Japan and followed that the League Assembly condemned the Japanese seizure of Manchuria. The League suggested the League and refused to. This was followed by the sale of the Chinese Eastern Railway to Manchukuo by the Soviet Union in 1933 and in 1941 the Pseudo-Manchukuo Waterways Agreement was adopted. Through Manchukuo was not given the full recognition by the other powers was obtained as the recognition from some of them.

Manchukuo is a large territory with plenty of land for colonisation, though the climate is such that it is rich in several raw materials including coal. Moreover, it is extremely fertile as a jumping-off ground for Japan on the

event of war with Soviet Russia. Many people therefore think it would take Japan years to develop Manchukuo and in the meanwhile, there would be peace in the Far East. But they were mistaken. Both on economic and on strategic points, Manchukuo cannot stand for itself. Only a part of the raw materials needed by Japan can be found there and the Manchukuo railway is not long enough for Japan. Moreover, strategically Manchukuo is extremely weak, there being hostile territory on all sides. Consequently, to secure her economic needs and to insure the safety of the new state, Japan has to maintain her aggressive frontier.

In 1932 another "incident" was staged at Peking and the Shanghai War between China and Japan started. The upshot of it was that China was forced to denounce a number of her treaties and submit to a few other Japanese conditions. The strategic importance of Shanghai was not so clear in 1932, but the reason was 1937: her location is so high.

By 1934 the consolidation of Manchukuo under the puppet Emperor, the Yi, was complete and Japan was ready for a further expansion of her empire. Following this plan in North China against the interests of Manchukuo. The Japanese troops seized Jehol and a slice of Chosen and marched up to the gates of Peking once more (February). Manchukuo is little the Chinese had to find at the inevitable and the number also of their territory increased by Japan. The war ended with the Tientsin treaty in 1935.

The year 1934 was comparatively uneventful but inevitable broke out again in 1935. As always happens with Japan, a few acts of aggression was preceded by preliminary squabbles and a series of understandings in foreign policy. On January 28th, 1935, Hirota delivered an address announcing a policy of non-aggression and the adoption of a "good neighbour" policy with a view to settling a comprehensive treaty with China. This time, the slogan adopted by the Japanese was an autonomous North China (like an autonomous Manchukuo) and the Central Government of Nanking (new capital of China) was told not to interfere with Japanese activities and negotiations in North China. But Nanking would not directly oblige Japan and the people of North China did not want to walk into the Japanese trap as blindly as the Manchukuo had done in 1931. The result was that the Japanese plans did not succeed. Nevertheless, when the conflict was finally liquidated, it was found that China had virtually lost another portion of her territory. In 1935, Jehol and a part of Chahar had been absorbed

by Manchukuo. Now, a disembodied soul was stranded in Hsiping (twenty miles east of Tientsin), 22 miles east of Peking, called the Red River autonomous area. [A sliver of this area was a Chinese province, Yen Lu-hung, and the territory was partly Japanese dominated.] Later on, large-scale smuggling went on within this area, presumably with Japanese complicity, with a view to enabling the Chinese Government. Further, the remaining part of Hsiping (which comprises Peking and Tientsin) and a portion of Chekiang were subsumed into a separate administrative unit under the Right-Charles Political Council, headed by General Song Chao Yuan, the strongest shadow outside Kuomintang. This Council, while afraid to oppose Japan openly, did not serve its commission with Haneking.

In February, 1936, there was a military revolt in Peking and, for a time, the Japanese Government had its hands full at home. Nevertheless, it was not altogether inactive. With a view to strengthening her position internationally, Japan entered into a Pact with Germany—the German-Japanese-Austrian-Czechoslovak Pact. Towards the end of the year, in November, there was a new line of thinking among Japanese. From the Peking Peace Railway, but the kind of Japanese domination of Japan were held at bay in the person of Huaiyang by General Fu Tze I, with the aid of Haneking's troops.

It could be said to say nothing of history that since 1931, Japan has been growing increasingly assertive not only in the Far East, but in world affairs in general. If she had not felt strong in the international sphere, she would never have ventured on aggression against China. We have already referred to her withdrawal from the League of Nations after the withdrawal of Manchuria. Prior to this she had severed the Anglo-Japanese Alliance in 1923, probably because the fact that she was prevented enough to do without it. In the Washington Naval Treaty, Japan had agreed to the ratio 5:5:3 in the matter of warships etc. as between Britain, U. S. A. and Japan. When this treaty expired in 1936, Japan insisted on parity and since this was not agreed to by the other powers at the London Conference, she subsequently walked out of it. When Britain entered by treaty about an economic understanding with Japan in the matter of raw materials, Japan refused to discuss any market except one where they were directly concerned, viz. the home and the London Conference in 1934 between the two would break up. From all these facts it can be said that when 1937 dawned Japan was

boldly and unconsciously prepared for a major effort in the Far East.

But meanwhile even the most well-informed on the scene. Between March and July 1937 Japan kept the whole world in the belief that she was passing through an economic crisis and was therefore unable to launch on any military aggression against China. Articles appeared in several American journals to show that while the rest of the world was enjoying an economic recovery, in Japan it was the reverse. Owing to the recovery, the price of all raw materials had gone up considerably. Japan had to buy these at a high price and on the one part of production had gone up—making it virtually impossible for her to compete in the world-market successfully. (This statement is disproved by the remarkably low prices of Japanese exports in 1936 as the present time.) American capitalists took pains to argue this because of old economic ideas. Japan had decided to go down with China and was therefore offering her the hand of friendship. It was feared abroad just prior to the above events, against this idea came up of leaders of the stock market and moderate politicians were giving the upper hand to Japan. It was argued that Japanese militarism was simply a cloak to hide the real intention to order to kill her enemies in a war of security Japan chose the particular moment for attacking China for economic reasons. Neither the U. S. A. nor Britain nor Russia are yet ready to challenge Japan in war. All of them are growing feebly and are going on warlike and even in these years later, the United States Japan way to China. It was thought a war of "war in war" for Japan and the world. Her carefully prepared for the attack by a group of expert talk and moderate action. And this everybody felt mortified that Japan was thinking in terms of peace, the lastest her attack. Just ending on April 24th 1937, the Washington Journal of New York, The Nation, said: "The perspective of peace in the Far East are grim as at any time since 1931." While on June 25th, the same journal remarked that there was a bill by Japan's response against China. But this did the writer leave them that it was equally a bill before the world.

Apart from Japan's general preparation for another move, certain factors precipitated the present crisis in the Far East. The Boer war and the kidnapping of Marshal Chang Kai-shek in December 1936, prepared the ground for a "United Front" policy in China. There seems to be little doubt now that before China was attacked by her captives, an understanding had



Map 1



Map 17



Map V



Map 73



Map 12



Map 13

to seize Inner Mongolia (the Eastern part of Manchuria) and North China and thereby form a strategic corridor from Peking to Hainan, separating Russian Siberia and Outer Mongolia from China proper. To attain this territory is of paramount Japanese objective. Were she successful in this effort, her next endeavor would be to build a strategic railway through this newly acquired territory from East to West. If she is able to accomplish her policies there, she may then look of moving into Outer Mongolia. What would then happen, is to discuss as possible. At present, Inner Mongolia is a Russian sphere of influence and the Soviet Government has declared very plainly that any action on the part of Japan which this territory would be considered by a vague fact.

But Japan has not given up all hope of securing the Mongolia under her suzerainty since there is future. Hence, Japanese agents often talk of "Mongolism" as a worthy passport ideal for all the Mongols. This plan, if it ever materializes, will be a counterpart of Japanese plan. It will give the Mongols their own state, with the Chinese as friends and neighbors of course, but in reality under Japanese control. There are approximately five million Mongols in the Far East. One million live in the Japanese province of Manchuria. A million live in Inner Mongolia—a territory left to Japan as the Russian signed the treaty signed, another million live in Outer Mongolia, while almost a million are scattered in Manchuria, Chinese Turkestan, Tibet and Soviet Russia (Inner Mongolia). The nation of the Inner Mongol State of "Mongolism" has already come into existence with a Mongolian National Council. Among the Mongol leaders who are under Japanese influence are Li Shenshan and Prince Dai.

But while an "autonomous" Mongolism may be a future project for Japan, an immediate North China is her immediate objective.

Since the acquisition of Manchuria Japanese influence in North China was steadily growing and this would have led her to hope that without a major conflict, another portion state would be set up in the near future recognizing the two provinces of North China. But the absorption of China province within Kwantung zone in the recent past, followed by the projected annexation of Inner China with the Chinese Government in December last year (the Russian Japanese treaty to the ground), a strong and united China was no longer existing before the world's eyes and that China would not give up her northern provinces without a fight. Since January, 1937, Kwantung

seems to assert its influence over North China while the combined with the Japanese—continued marching through East China. His duty in order the expansion of the new Japanese-Russia alliance, established by Japan without Chinese consent. In Northern China there was a small-scale rebellion at Manchukuo and Manchurian troops against Japanese domination. Anti-Japanese incidents were also continuing with increasing frequency and not seized by strong suppression in Japan's demands. The more all, there was the report of an understanding between Nanking and the Chinese Government which would bring into the field against Japan, the 100,000 equipped soldiers belonging to the latter.

On July 2nd, 1937 the Japanese Ambassador, Shigena Kamezo, started negotiations with Nanking Japan turned her sails and pursued the relinquishment of Japanese policies toward North China, provided Nanking would recognize Manchukuo as free and independent—complete sovereignty with Japan. Nothing is reported to have rejected this proposal and the negotiations have still left of Japanese negotiations. No further news was noted that a new China had said this agreement which would mean complete the full equality over the northern provinces. Therefore, Japan would attack July 7th as a "war day" was signed at 2:00 o'clock, about 10 million men of Japanese troops when Japanese troops entered in existence, rushed into with units of the Chinese Tientsin-Kiaow Army stationed in that area.

Leading in this incident equally, there was to be no doubt that the Japanese were in the wrong. Though the Great Protocol of 1902 granted them to station troops in the Peking Legation quarter and at certain points in the Peking-Tientsin railway, they were their troops outside the specified areas and obstructed military was maintained communications with the sea—the purpose for which the protocol was designed. However, even after the clash, the Japanese Government made the following demands:—

(1) Withdrawal of the Twenty-Ninth Army from the points that were at Peking.

(2) Withdrawal of the Chinese troops from the capital.

(3) Abandonment of all anti-Japanese activities in North China; and

(4) Enforcement of measures against Communism.

It is reported that the Sino-Chinese Protocol Council submitted to these demands on July 13th and the terms of the settlement

were published in Tokyo, on July 22nd. The expectation on the Chinese side was that both the Chinese and Japanese fighting forces would withdraw from the area and it is extremely probable that Nanking would have immediately declared the above withdrawal. But when the Japanese troops did not leave the area, the expectation of the Chinese and the fact that the Chinese troops refused to withdraw. On July 22nd, the Japanese military commander issued an ultimatum that the Chinese troops must withdraw by noon, July 23rd. The latter refused to budge and the Japanese ultimatum proceeded to force them by force. Thus the war started.

Though Marshal Chiang, the Nationalist leader, is not ready for a war, he has stood up to Japan and is not likely that he will give in without a fight.

Japan is preparing for a long fight and the Japanese that has already taken large steps for the campaign. It is reported that she will spend up to \$1,750,000,000 in order to carry on the war all the way to January, 1938.

The latest developments in the Far Eastern War is the extension of the fight to the Shanghai area. On the 21st Japan's first "warship" took place at the Shanghai anchorage and Shanghai. The Japanese naval officers were shot dead while attempting to seize the anchorage. Therefore, Japanese naval forces had decided action to enforce the standing rule that Japanese demand, demand, demand, demand, that all Chinese troops should be withdrawn to a distance not less than 20 miles from Shanghai and that all residents possessed arms. The area should be immediately demilitarized. The Chinese response to the demand was a statement to the Shanghai area of the Nationalist from Nanking in order to send the local troops. The Japanese regarded this as a flagrant breach of the 1932 Agreement—but the Chinese reacted by saying that the Japanese themselves by putting troops in Chinese territory and provocatively bringing a large fleet to the area, had abandoned China from any obligation to observe the terms of that Agreement.

Thus the war is going on along two fronts—Peking and Shanghai. A most point to be remembered is as to which party desired the extension of the war to the Shanghai front. In all probability the Japanese.

The Japanese, being blocked on land, so they turn their Shanghai troops moved into Hopei province, toward the sea. The possibility of armies which Marshal Chiang threw round Peking (under Japanese occupation)

based on a well-prepared line of forts, was a bold and important strategic move. The left flank of the Government Army is at Newkow, the eastern port, where the Peking-Paulow railway cuts through the hills. The center of the sea-land depends on Paulow, 100 miles south of Peking on the Hankow Railway. The right flank remains closed to within 80 miles of Tientsin, also under Japanese occupation. (Peking TV: The task of having this semi-circle—the "Hankow" line—is a fatalistic one. Hence, the Japanese from a strategic point of view to concentrate Chinese resistance by attacking Shanghai.

As China has a large, it is the Nationalist and commercial center of the country of the Yangtze. Japan is attacking this heart in order to disorganize the land-transportation facilities, commercial and financial center of China and a center to liquidating the economic basis of the Chinese Government, demoralizing national feeling and intensifying the Chinese war-weariness. Shanghai is centrally at the focus of the Japanese navy and as attack on this port means not only that in the port area you are losing the war to a naval campaign but the effectiveness of the attack will depend on the extent of the destruction of such kind of the material campaign starting from the war.

The war will go on for some time. Japan will try to persuade the world of China in order to surround the world. China must stand or fall. Therefore, by the war in Shanghai—was not a military strategy but a political. With China being so active in the world—both in the East and the West for support of armaments and the like to provide the to the fighting in Shanghai is not too far from—China may, perhaps, keep going sufficiently long to be able to withstand the world and economic stability of Japan. As against this pessimism is the fact that the Japanese Navy is maintaining a blockade of the Chinese ports and further, that there is a war going on among the Japanese people and there does not seem to be any difference between the aims of the military and the civilians in the Imperial Empire.

China has appealed once again to the League of Nations, as she did in 1931. But what is the value of this world League in such an emergency? World opinion is, of course, on the side of China—but world opinion is not of such value when pitted against Japanese. The outlook for China is gloomy indeed. The another view that time is on China's side is not correct any longer. Today, China is fighting against time. God grant that she may succeed.

to occupation, educational possibilities, etc., in different prison provisions in their establishments. Further, a "social diagnosis" is made by collecting reports on these from city, town and village officers, police stations, schools, and organizations devoted to their professions in order that they may be suitably classified for treatment.

PROGRESSIVE TREATMENT

A treatment on the progressive system is accorded to convicts who form the bulk of the inmates of prisons. This treatment aims at leading them to reform and their education is graded in proportion to their capacities and abilities, thereby gradually bringing them to the conditions of ordinary social life. The restriction of the independence of prisoners not merely extends the scope of the personal liberty of convicts, but serves to substitute a sense of responsibility on their part and strengthen their will for self-reformation. In short, the chief purpose is not to make "good convicts," but to turn them into "good citizens." The treatment is systematic and not applied to persons who are sentenced to imprisonment for less than a month, aged and deranged persons, and those of marked mental or physical feebleness. Any prisoner sentenced for the first time is kept in solitary confinement for a certain period of time and a close watch is made of him. In the book of the prison he is classified according to character, physical and mental condition, number of offences, age, nature of crime, term of sentence, home, race and thought.

THE FOUR CLASSES

The stages of the progressive treatment are: (1) those under surveillance; (2) those in course of reformation and training; (3) those in process of improvement; and (4) those who have developed a sense of responsibility. After being subjected to a study of character, convicts are received into the first class to begin with. Those who are awarded this treatment are given good marks according to the terms of improvement and promotion to higher class is given only when a sufficient number of marks have been earned by diligence, good conduct, and growth of the sense of responsibility and of the will for self-improvement. Those belonging to the first and second classes are kept in confinement in the third class, while those belonging to the third class are kept in confinement in the second or the first class, but in solitary confinement at night, those belonging to the fourth class are allowed in a special room.

DISCIPLINE IN PRISON

Governing of prisoners may mean absolute in each workshop to select men from among them to keep the workshop in good order and look after other necessary matters. The elected ones must be regular, trustworthy and belong to the third class. Prisoners belonging to the third class serve prison, and a weekly entry on the work of cleaning and sweeping of prison grounds and keeping them in order. Except in cases of special need prisoners belonging to the fourth class do not undergo physical exercises or have their cells opened, and, further, are permitted to talk with one another as long as it does not interfere with the maintenance of discipline. They are also permitted to elect two representatives, who are nominated by the governor of the prison, accepted from among several candidates elected by prisoners belonging to the fourth class.

PRISONERS IN PRISON

Prisoners of the fourth class may be permitted to take a walk within a place designated for that purpose in the prison grounds at least of seven or eight minutes, take a walk as a group, or hold athletic meetings on days free from labor. They give a pledge in the governor, holding themselves responsible for the personal maintenance of those of their own class for the growth of their mind and keeping them in order and the maintenance of order among themselves. In case of any one of them violating the pledge, the pledged treatment will be suspended for a part or all of them. Any one of those belonging to the first class who earns more than 1500 yen labor may be permitted to get his own capable of the monthly total in buying postage stamps and in other ways that are deemed necessary; any one of those belonging to the second class less than one-fourth of the monthly total; any one of those belonging to the third class less than one-third of the monthly total, and any one of those belonging to the fourth class less than one-half of the monthly total. While those of the first class are not permitted to change the kind of labor they engage in, those of the second class and up are permitted to do so. Those who have received such a high privilege and belong to the third class are charged with the task of cleaning individual work and those who are similarly qualified in the fourth class are given the task of sweeping and sweeping it. Those of the third class who have particularly superior skill and high efficiency are permitted to work for their own profit in time other than working

hours, but that time is limited to two hours per day.

Mental Experiments

Prisoners belonging to the first and fourth classes are chiefly given intellectual and religious instruction. As to those belonging to the second and third classes receive the same instruction as before, but being to attain knowledge on the facts and according to the playing of prearranged games is permitted to those belonging to the second and third classes. The time for the enjoyment of this at night is fixed at nine o'clock for those belonging to the second class, which may be extended to two times and four times for those belonging to the third class for the same purpose. The prisoners may permit members of the third and fourth classes to read moral, religious, scientific, the number of them being limited to one for three fourth members of the fourth class are permitted to read books of science, history, and the present situation of Japan from Japan and may also receive suitable newspapers and magazines from it. Those of the third class and the fourth may be permitted to play athletic games, the number of them for each class being limited to read a month for those of the third, and twice the time of the fourth class. While those belonging to the first class are permitted to interview or visit visitors only to their relatives and those who are conversed with their relatives, those belonging to the second and third classes are permitted to interview or visit visitors to those who are not interfere with their moral instruction, household relations. The number of letters of interviews and of visiting letters is given to prisoners to address to them.

Provisional drinks and other articles for the maintenance of the health of prisoners are uniform and do not differ according to class. Those belonging to the first class are given white garments are furnished to provide their cells with flowers of perfume and are not interfere with other family articles for domestic use.

Non-payment of Prisoners

In case any prisoner violates the prison regulations, the treatment on the progressive system may be suspended for up to a period of 3 months, but, in case it is recognized that there are certain circumstances which have to be taken into consideration before the suspension or in case the prisoner shows signs of sincere penitence, the enforcement of the sentence of suspension may be postponed for a fixed period of time. If

to further violates the prison regulations during this period, the sentence of suspension may be extended, but, because the said period without any further violation, it will not be carried out. Further, in case a prisoner shows marked signs of penitence after the sentence has been delivered, this will be taken into consideration and the sentence repeated in full or in part. In case a prisoner, who has been punished with suspension of the treatment, again violates the prison regulations, he may be transferred to a lower class according to the circumstances of the case. When a prisoner who has been punished with such degradation shows marked signs of penitence he will be restored to his former category without extending his sentence.

When any purpose of the fourth class have arrived condition of his terms of imprisonment and the prison governor considers him fit for permanent release, his name should be reported on to the Minister of Justice. Even one who belongs to lower classes and who has marked condition of his terms and shows notable signs of penitence and is considered to be fully adapted to social life may be specially graded provisional release, subject to the approval of the Minister for provisional treatment on the progressive system.

Prison Industries

Industrial work in prisons is conducted on three systems, viz., the public account system, the "shop-in-shop" system, and the contract system. Under the public account system, a prison itself purchases materials, provides tools with the necessary machinery, implements and tools and makes prisoners manufacture or repair articles or carry on labour under the direction of prison officials, and with the products, under the "shop-in-shop" system, the chief materials are supplied by the outside buyers and prisoners under instructions of capital articles under the direction of industrial work experts and awarded industrial work experts on the prison side, and, when the articles are either manufactured or repaired, the wages of the workers and the cost of materials in the manufacturing or repair are calculated and the prices of the articles fixed by the standard of current prices. The workers are then delivered to the buyers on payment of the account. Under the contract system, capitalists have to supply not only materials, machinery, implements and tools, but also experts for the direction of work, a person only offering the labour of prisoners and receiving their wages in exchange. In the contract system now existing in Japan, the

prison authorities undertake the supply of provisions, viz., to prisoners as well as their supervisors and selection of work and clothing like the lunatic system that was in vogue in South American countries at one time or another.

Among the above-mentioned three different systems, the public account system does not permit any third party other than the prison officials to direct prisoners in the performance of their work as in the case of the military system, and moreover, supplies the prison authorities the select and impose on prisoners such kinds of work as are suited for their mental improvement and vocational education. In other words, it is considered to be the most desirable for the enforcement of psychological treatment and its application is greatly encouraged.

At the present day, the prison practically enforces the "least harm system," namely, a policy of manipulative articles issued by the Government officers and public organisations and are taking pains to avoid competition with private enterprises as much as possible.

TRAINING FOR OCCUPATION

In imposing work on prisoners the most suitable kinds of work are given them and only by making this indispensable health necessary. Items of impracticable, solitary, organisations in free life, and various means of livelihood, but also by systematically examining their individual characteristics and occupations. Individual work in prisons is the most valuable means of giving moral instruction to prisoners; in particular, so that there is certain kind of work in the way of education in the best way to prevent their again perpetrating crimes. From 1925, therefore, houses for the training of prisoners for occupations have been erected in different prisons throughout the country and there prisoners have been trained for occupational activities special skills, such as those of carpenters, joiners, furniture-makers, shoemakers, painters, bookbinders, millworkers, painters, and the shoemakers, etc. The term of training is 6 months, during which fundamental theories and practices are taught.

AMUSE REVENUE

Working hours are from 12 to 12 hours a day and after according to season. It is permitted to give educational or moral instruction to prisoners or allow them to take exercise within their hours. A class of music—15 minutes in the morning and 25 minutes in the afternoon—is given them. All the income from the work of prisoners goes into the national treasury, irrespective of whether it comes from work or

from wages. A prisoner who has worked may receive a reward as a favour. This gratuity ranges from ¥ 0.20 to ¥ 0.50 per month and the same are fixed according to conduct, character, kind of work, and the results of the work done. Any one who does particularly superior work is given an additional reward not exceeding ¥ 10.00 a month or more, and the money is awarded to support his father, mother, wife, child or to other necessary articles, one-third of the amount may be given also while on probation, and to make it is particularly necessary to do so for the sake of a prisoner, the entire reward may be handed over to him, irrespective of his support and the way of spending it. In case, a prisoner has been injured or has fallen sick while at work, and has died as a consequence of his labour while in any way work, he may be awarded a pecuniary reward according to the circumstances of the case. This reward is fixed within the limit of from ¥ 50 to ¥ 100 according to the details of the case.

THE HILL

Prisoners are given moral instruction at once on national holidays, in the first two days of January and 31st December, or on Sundays. The latter instruction is also given to prisoners individually in case it is deemed necessary. It is chiefly given by chaplains appointed from among priests of the Shingon sect. Adult prisoners who are uneducated and have under age receive an elementary school education. The latter are also given military training, which gives very satisfactory results in the way of moral instruction. Prisoners are permitted to read books and look at maps and pictures, and it is important to the good order of the prison, but writings concerning current topics are forbidden. As however, it is painful to have them acquainted with changes in the condition of society, but they should feel behind the times, a specially edited newspaper *Hein Uchi* is issued and distributed among them.

PROSECUTION AND PRISON OFFICE

As an industrial prisoner:

Towards the conclusion, may I dare to make the following few suggestions for the systematic consideration of Indian prison administration and the prison.

Some Needs.—(1) No uneducated persons should be employed to prisoners even as a worker and within the next five years all the present uneducated prison staff should be either educated or replaced by educated men.

(2) Prisoners, being idle, they spend whole training in a special course as to how

Most of the troubles often meeting in these jails take place in prisons, because the prisoners are crowded and ill-treated.

"Shortage of food, oil and cigarettes" are the universal complaints in our prisons everywhere (there may be even rare exceptions, where the jailer belongs to a noble family).

The prisoners can only be expected to help a little, when they are properly fed. The only remedy lies rather in appointing public-spirited special officers of high character or giving over the entire management, including supply of provisions, to committees of humane prisoners elected by the prisoners themselves, but this may not be possible in some prisons.

Appointments of special officers be limited to persons belonging to good families (I don't mean the families of professional jail officials or title-holders or honorary commissioners that may be the official designation of "good family"). And a special reward must be made for the purpose. Such good men do us a great service. The jail department should be given the opportunity to join the service and they should be given decent salaries.

(9) Release of proven repentant criminals should be realized as a maximum of 100 and the savings utilized in giving provisions to the poor jail.

(10) Special rewards for good and hard should be conferred on those who have shown a record in such such bribery, and who help prisoners in bringing good salaries.

(11) Treatment of Prisoners.—Classification system, such as carried in Japan, should be introduced to induce prisoners to be of good behaviour to secure promotion to higher grades and early release.

Education.—Every prison should be provided with proper facilities for educating prisoners. Two hours a day should be devoted by splitting them, Chinese, and teaching some elementary arithmetic, and moral education should be an essential feature.

Labor assigned to prisoners should not be based on vindictive motives and every prisoner should be assigned the task for which he is fit.

Putting people to oil grinding and heavy flour grinding should be discouraged, as it is nothing but inhuman. There are many other 40 cottage industries which can be profitably taught to prisoners who will become self-supporting. The prisoners generally take interest in labor, if they are handled with tact and love.

Rewards and Penance.—Energetic prisoners who carry out their duties faithfully and show some industrial skill should be rewarded with cash and special favors, such as the right of

special interview, extra letters and some fruits. Every prisoner should be paid some monthly allowance for labor. The allowance stopped as necessary measure in some years, should be started with some increment.

Smoking should be turned in prison, as it is the basic cause of several funds and riots in prisons on many occasions. It is dangerous to mention details of how crimes of 1908 prisoners (even among political) are committed by sticks with imagination of a smoke and then quarrels come over "pots," and there is an endless and ugly party strife giving handle to jail officials to divide and rule.

Physical Exercise should be made compulsory for every prisoner for at least 15 minutes every morning. Two weak prisoners may be exempted if their health does not permit their taking exercise.

Music Composition should be laid over or over a month and prisoners should be encouraged to develop this art. I have known some very good musicians—words and even poets in prison. Mental and healthy songs, and books should be provided to them and the use of musical instruments forbidden.

Making Good Citizens.—Special notes be taken to make prisoners law-abiding citizens by recreation, education and work. Instead of working money in underground, printing, jewelry, etc., and Chinese who are well paid for every thing, we should reward law-abiding or more law-abiding by reward for every prison to improve on the present the best of good moral special every (law, songs, etc., should be written by prisoners, especially among prisoners).

Training Scheme.—A training school for good prisoners should be opened in every province and for the selected young men should be encouraged to take up this job after 6 months training.

Solitary Cells.—The life of solitary cells should be made humane by increasing ventilation, light, reducing hours of confinement and allowing to spend night for relaxation if possible (if the prisoner really feels that he was at fault). Undisciplined should not be the guiding factor in keeping prisoners in solitary cells for months as in other days against the rules. (I personally know the life of a solitary cell, since it gave me opportunities to quiet study, disciplined time-table, increase in weight and enough opportunities for concentration of mind.)

I have a great regard for these prison officials who are doing their best to keep the prisoners in becoming good citizens and I appeal to such officials to consider my suggestions and adopt them with necessary modifications they think fit.

They are charged with inducing the luxury of superlatives. But when you understand it

KISAN SARHAY AND GOVERNMENT

By P. V. N. O. RANGA, B.A., (Hons.), M.A.

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"The present condition in India and the very demands of the situation are leading to the recognition of the importance of labour. It seems to me inevitable that peasant organisations will grow up."—*Parade Journalist*. (Editorial: quoted from his statement in the press, on 24-3-35, concerning the withdrawal from the Congress by the President and Working Committee.)

There were a democratic Governmental approach to the rural community and place itself nearest to the peasant, the greatest in the world it makes of the various financial and other voluntary organisations of labour. It is agreed by all political parties that since modern industrial and civilised life has become as common as in most greater mass activity and homogeneity, it is most essential that the machinery of state is brought into as great an intimate contact with the people as possible through their voluntary and economic organisations in order to prevent pervasiveness of its machinery and bureaucratization of its working. It is with this view that in England active and energetic steps have come to be taken, especially since the Armistice, to put the Board of Trade, the Department of Agriculture, Labour, Education, and Housing in close touch with the various Trade Unions, the Agricultural Organisation Society and its branches, the Farmers' Unions, the Workers' Educational Association and other institutions interested in education etc. Similar steps are being taken by President Ministers to push through public reconstruction programmes and the various industrial and labour codes are worked out in close co-operation with the industrial, labour and business community. All over the world Governments have all along taken care to recognise the corporate policy of industrial, commercial interests and in dealing upon their orders concerning their interests in close collaboration with those representing those interests.

It is when we come to the Kisan Sabha movement that we are surprised and surprised. Interviews of workers and peasants that we find that Governments not only very ready either to welcome their organisations or to encourage the growth of corporate life and interests among them or to recognise their organisations.

Trade Unions have taken part in most of the movements in the early years of the

country and has received great impetus and recognition from the state during the last war on most of the countries. In fact during the war which it was so vehemently opposed to by the employers and the State, all other activities have ceased to recognise the utility and need for recognizing the existing trade unions and also for encouraging their growth, because they have found that it is easier to deal with organized labour, and the relations between employers and employees accordingly adjusted up, and economic industrial peace and in fact, respecting the rules and laws due to workers, if there were a strong trade union in every trade and industry. Even on one own country the Government of India has through it fit to pass the Trade Union Act of 1920 to regulate and facilitate the working of trade unions. The Labour Code and the Industrial Commission have recommended that active steps be taken to encourage the development of trade unions in India. Ever since 1923, Governments have submitted to the International Labour Conference only those to represent labour in their recommendations by the Trade Union Congress and later by the National Federation of Labour. It has also nominated Mr. N. M. Joshi a member of the Central Legislative Assembly, although he has occasionally submitted his independent to speak and vote on the subject of a real spokesman of labour rights. The various Provincial Governments also have nominated some people as M. L. A. to speak for labour. Labour was represented at the Round Table Conference and the Joint Parliamentary Committee, and the new Government of India Act has provided for special representation for labour to all the Legislatures of the land.

It is at the same time true that on the Government has shown only sheepishly regard to labour when compared to the industrial concerns and merchants. For instance the Finance Minister of Government of India

- (7) Sugar B.-Land Committee.
- (8) Fisheries.
- (9) District and Provincial Economic Councils, or Development Committees.
- (10) Cottage Industries Committee; and
- (11) Local Railway Advisory Committee.

For the development of future rural extension there ought to be a District as well as District Advisory or Consultative Committees at present to handle the work of the following departments and help the Government in doing greater service and rendering greater assistance to the people: (1) Irrigation, (2) Forest, (3) Pests, (4) Agriculture, (5) Cottage Industries, (6) Land Revenue, (7) Education, (8) Local Self-Government, (9) Veterinary and Cattle-Breeding, (10) Fisheries.

There is going to be a radical change between the kind of relations that the Government had till now with the peasantry and the country that our ministers will have from now on. The difference exists not only in the existing conditions in their respective capacity limited of meeting a few of them, but also in reaching the really poor and more ignorant of them in preference in handling a few not contented of them. Not only have our Ministers in remote Khas Bahals but also in accessible the really poor Khas to replace them Bahals, and to assist them through their Bahals. They have to do all this in their own interests, otherwise they will have to voluntarily undertake the peasant's work, and give as much satisfaction to them as possible. If the V. W. D. forces and the public departments are to be true of a business when they are at present, and avoid being the cause of the growing and considerable dissatisfaction of the masses, then the ministers have to consider every officer of them and under other departments with a democratic Khas self-interest to guide and control him and stress upon him to his higher officer, and also to the higher Khas Bahals.

Moreover, the Khas Bahals are to be their Khas, who turn the majority of the voters and who yet are not to be regarded as voters, to lead the masses and organize the Khas so as to make their organization, or even add as much as possible, all that they may try to do through the Development and Social Service, not only to do the thing of the peasant's problem and own board down as they are by their limited and remote land-revenue and the miserable and miserable services, similar to the Act. But even these inadequate resources can be made to go a very long way in strengthening the Khas ex-

isting and moral in the co-operation of the peasants and workers can be obtained. Such co-operation is possible only through the Khas Bahals. Hence my plan that Khas movement must be encouraged, Khas Bahals organized and Khas cooperative co-operation organized.

The needs of the Khas are too great their suffering too unbearable and their struggle too unresolvable and they are to win half-way, with mutual advantage for all and with the safety of having an anti-act force, only V. W. D. Khas Bahals are required and given as much consideration and respect as the Government of Congress.

As contrasted with the policy of the Khas Bahals by the Government, the policy of Congress, English, American, French and Dutch Governments stands in great contrast. These Governments have all along recognized some of farmers, and while they have the same possible conditions, not a full is granted, as has not been previously discussed by a (not) passing of Government's measures and those of peasants. Every new measure must of the Khas showing the progress is started after giving peasants the fullest possible opportunity to influence Government through the Khas Bahals and themselves.

The Irish Government of the Imperial regime and the way in organizing the Agricultural Department, Ireland, started and guided by the late Sir Horace Plunket, and in doing it in the Khas's policy to develop co-operative movement, and to carry on agricultural development work. The Khas and Imperial Government of the great leaders (1911-1914), which in every other respect was thoroughly successful. A similar policy has come to be followed by the Government of Great Britain in regard to the Farmers Union which are made responsible to carry on development work. Yet it is the Government to find the Khas's Union voluntarily representing the Khas and programmes of the party in power.

In France, the State has taken the initiative in fostering and stimulating the growth of Agricultural Syndicates which are to discharge the functions of the Khas Bahals, protect the Khas, and work of co-operative and agricultural development work. A number of laws regarding their co-operative credit activities specify their functional responsibilities and include their propaganda work.

In all the Western democratic schemes representation is provided for peasant organizations on all the important and relevant committees and councils of state, as far as

consequence had been made at least in some of these respects against the possibility of those important dissensions and the Senate would have been indeed, the U. S. A. has given a

new form to the Roman system of by adding to the executive department and dealing with the Senate before and so differently as with all other systems.

SEPARATION OF EXECUTIVE FROM JUDICIAL FUNCTIONS

THE HON. NATHAN CLAYTON, MAY, 1870

On the 26th of August last Mr. Sumner's famous Bay Chamberlain speaking on a subject such as the "Ideal Legislature" recently raised the question of separating judicial from executive duties in our dynasty. He observed that the subject had long been before us and should not be given a new impetus by the new Government. He said that the subject was not a public subject. It was objected to it as being an early date, but the principle of separating the functions of the executive and the judiciary is the same in all cases and the same in all cases. It is a principle of government of the people.

Unfortunately, however, the same principle is not observed in the case of the Senate, which requires a double majority and demands a supermajority in the Senate. The Marylandian Senator, Mr. Clayton, is the driving force in the separation of the two functions and controlling factor. He rather tends to the belief of separating the functions of such separation. He said in support of a separation the principle which, he thought, should be in the mind of the people and America. He gave it out that it was only in the United States of America that such separation of functions was ever introduced and worked in practice. But even in this country, he observed, the separation of powers was never having been so complete as in the United States of America and should be so.

The question Mr. Sumner raised concerned in regard to the relations which are subject between the executive and the judiciary in the U. S. A. It, however, not possible at all this speech appears to have conveyed a wrong impression to his audience about the position of the judiciary in the U. S. A. In that country the principle of the separation of powers was extended far beyond the point of a political system which should be at the basis of the political organization of

all civilized states. It is a principle of the separation of powers for a clear separation of legislative, executive and judicial functions from each other. It is not that although in theory the executive and the legislative duties are still in separate hands and are supposed to be separated independently of each other, actually such independence between the two branches has not become the rule. Not only so, but the independence is not absolute and the legislative power. But, although the doctrine of the separation of powers may have been modified to this extent in practice in the U. S. A., otherwise in each country is that country.

The executive and the legislative may have in practice some close connection each other but the judiciary will stand alone in complete independence. It is not in any case dependent upon the executive. The federal judges are appointed as usual by the President with the consent of the Senate. But this right of appointment on the part of the executive does not extend to the lower courts. The federal judges are appointed upon the President. These judges are, under the constitution, appointed on a permanent basis and hold their office during good behavior. They cannot be removed from the bench except by impeachment. During a permanent tenure of office in the judges do, they are not required to resign the office and responsibility of the executive in trying the cases before them. They have their judgments only after consulting the heads of the executive and the judiciary and the director of their own executive. They may be removed by their own moral principles and conscience. But even so they be supported of nothing in the U. S. A. More for inspiration.

Recently, at least, an attempt was made

1. J. F. Sumner—*Constitutional Principles*, 1870, Vol. I, p. 38.

2. Article IV, Sec. 1 of the Constitution.

3. Article IV, Sec. 1 of the Constitution.

1. See the Report of the Committee on the Judiciary, House of Representatives, 1870.

up a scheme for carrying out such a system of a cost which was by no means negligible. It was estimated that the non-reporting expenditure would be, for giving effect to the reform, Rs. 1,33,000 and the recurring expenditure would be Rs. 4,48,000 a year.

After the submission of such a report by the Finance Committee, it could not be supposed that there was still any doubt as to the wisdom of separating on this point. It is also to be noted on this occasion that in order to secure of India also the requisite care in for criminalization and that also similar Committees were appointed for finding schemes and submitting the expenditure for giving effect to these schemes. In the Punjab, the Committee, which was presided over by Mr. Justice Macdonald, estimated that the necessary cost would be Rs. 1,00,000, and the annual recurring charge would be Rs. 3,31,900. In Bihar and Orissa the Committee was presided over by Justice Mr. G. K. Sanyal. It was on the suggestion that he was giving on the subject the capital expenditure of Rs. 1,00,000 would be necessary and the recurring annual cost would be Rs. 1,90,000. These would increase the report given in every part of India was not only in favour of separation of the two functions but was definite with regard to the comparatively small expense at which the reform could be carried out.

It may, of course, be pointed out by some persons that the reform is not really so great as it is given out to be. They may observe that interference of justice on account of genuine interference would be slight in many cases today. But it should be known that interference by the executive head of the district in criminal trials was better very often in former times. It has become less so today than it used to be in the 18th century. Since the late Mr. Macdonald's sketch collected in 1896 a number of such cases of open interference and even more so a definite proof of the evil which arose out of the combination of two incongruous functions. The executive has become more careful with regard to the way that it may interfere in criminal trials. But simply because the interference of the executive is not open and public, it need not be assumed that criminal justice is administered in an impartial manner and is as independent as elsewhere. The new form of separation does not rest upon the likelihood of open executive interference in criminal trials. It rests upon the fact that human nature being what it is, the magistrates serving under executive officers and themselves being interested in the executive administration cannot by

the criminal cases as impartially and independently as they may be expected to do.

A more description of the magisterial system in our provinces may bring out into clear relief the mischief that is being done every day in the name of justice. Leave criminal justice to administered by the Magistrates of different classes. Some of them may not have any experience during at the time they discharge judicial functions and by criminal cases. Some other Magistrates however may combine usually in their city both both executive and judicial functions and powers. The sub-divisions' Officers, especially, have simultaneously in various both cases. They have to maintain the peace of the area under their charge and take civil orders in the appointment and prosecution of alleged criminals. They have also to try, in many instances, those minor cases which if the more fundamental, under whose supervision and control more persons are taken into custody, are expected to sit in judgment upon them. It may be easily imagined that kind of justice is but a poor as such justice. It is not only strictly in the name of these Magistrates who have civil functions and in perform this judicial justice justice is expected. In the words of the able Magistrate who, in 1896, collected an official paper in your case in which the executive is interested. The Magistrate may not be expected, for the best being, to execute justice. But they are not excellent executive officers and have to work under the supervision and control of the District Magistrate who is the chief executive officer of the district. The District Magistrate is responsible for the maintenance of the peace and tranquillity in the district under his charge. He is directly interested therefore in the apprehension and prosecution of persons who are alleged to have disturbed the peace. Now-a-days he himself may not usually sit in judgment upon these persons. But the Magistrate who try these cases are his immediate subordinates. The prosecution and other official prospects of these subordinate depend largely upon his attitude towards their work. If he takes an unfavourable view, their future becomes dimmed. It is not therefore surprising that the Magistrate while presiding over their courts do not merely look at the facts of the case and the provisions of the law. They do so, in deciding the judgment, cannot escape their own interests and sympathies. They cannot avoid the sympathy of the chief executive.

The judge is the real master of the separation. He has to determine the area of the executive and is not forced to be as

variance with the law, his sole duty is to rectify them outright. But the judge can give no impartial verdict only if he is not himself interested in the decision of the case, and is not under the influence and control of his executive. To make the judiciary in any sense subservient to the executive is therefore, as Professor Ladd observes, "to make responsible

the performance of the most urgent function which the government has. Every day the performance of this urgent function is being made subservient to the interests of India and against the existing arrangement is replaced by a more reasonable system the better.

L. A. COWLEY, of Poole, p. 268

BRITISH VESTED INTERESTS IN INDIA AND THE NEW CONSTITUTION

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THE new Constitution of India has not unambiguously demonstrated that India exists, still more anxious to wait for the benefit of the Indians, and that an impartial interest in this country will be provided to ensure even security for the essential British Service and commercial interests and direct trade to India. The numerous provisions in the Constitution Act, which are intended to provide any possible discrimination against British vested interests reveal the true character of the new system, and merit a careful perusal. There may be regarded without exaggeration as an early lesson to the future legislators to India, imposed exclusively for the benefit of British trade.

The principle for the introduction of the provisions against discrimination were easily available, but they are neither adequate, nor convincing. Firstly, it was agreed that the Federal Government which resulted from the recommendations of the Joint Committee in the year of 1929 had not succeeded in securing the double as well as complete equality of the rights and duties of the two parties to it. The various groups and officials of the Commission have been still a matter of controversy, and so it was considered necessary to define and clarify the local relations between India and Britain, and place them on a satisfactory footing as far as possible. Secondly, it has been pointed out that the Federal Government itself would have after the introduction of the new Act, and so it was essential to put specific provisions to this operation in the British Bill so that there might not be any controversy in regard to

the future relations of India in fiscal and commercial matters with the United Kingdom. Thirdly, the members of the Joint Committee Report refer to the atmosphere of misunderstanding both in India and England. They mention rather vaguely:

"However, it is not desirable to leave any doubt, that one of the most important points in India which have caused suspicion and doubt in the United Kingdom."

It is difficult to understand how an indefinite suggestion like this could form the justification for the foregoing provisions incorporated in the Act for the British vested interests. Lastly, the authorities pleaded that the public services had reason to expect that their existing rights might not become obsolete in the new regime. Hence these might be safeguarded by Article 10 to secure their cooperation and settlement.

The authorities appear to have been further convinced that the Indian Legislatures, unless adequately protected, would surely cut down the establishment of the public services, impose prohibitive tariffs on British goods, and pass discriminatory measures against European traders and residents in India with the object, not of improving the economic condition of the country, but of causing or injuring the Europeans. This old apprehension is unduly exaggerated needs no tactics. It may be pointed out that the Indian 'Delegation' to the Second Indian Commission gave assurance that there was no desire in India to use the Commission for the purpose of exploring either British or British trade. For example, in the Second Round Table Conference in 1931,

a resolution was passed to the effect that there should be no discrimination between the rights of the British Mestizable Community, from whomsoever trading to India, and the rights of Indian-born subjects. The British-Indian Delegation, in their joint memorandum, announced their agreement with this principle. But, the advocates of the British commercial interests claimed a fair field for themselves in India, and warned the Government that concessions had been made which were bound to arouse surprise and dislike. Evidently, the assurances of the Indian Delegation had no effect, and the resolution though it professes to measure public opinion in England by making suitable provisions in the Act.

The provisions relating to discrimination and the public services are to be found in various chapters of the Act, and when they are judged as a whole it is difficult to visualize their equalizing effect. Let us now consider and regroup the relevant portions under convenient heads.

2. RIGHT OF ENTRY, TRAVEL, AND RESIDENCE

Section 115 provides that British subjects domiciled in the United Kingdom shall not be subjected in any restriction regarding the right of entry into British India, and shall be exempt from any law that imposes any restriction by reference to place of birth, race, descent, language, religion, domicile, residence, or duration of residence, any disability, disability, or condition in regard to travel, residence, the acquisition, holding, or disposal of property, the holding of public office, or the carrying on of any occupation. It is, however, provided that undesirable persons may be excluded by the Governor-General or the Governor in his discretion.

2. TRADE AND COMMERCE

Under section 116, a company incorporated by or under the laws of the United Kingdom, and the members of the governing body of any such company and the holders of its shares etc., and its officers, agents, and servants shall be deemed to comply with any law imposing in regard to companies any requirements or conditions relating to the place of incorporation, the country in which its capital is expressed, the place of birth, race, descent, language, religion, domicile, and residence of the members or servants of a company. It need be so far as any total or partial incorporation from, or preferential treatment or exemption of business is desired, a company incorporated in the United

Kingdom and carrying on business in India will be entitled to the same equality with Indian companies. Section 117 declares a British company incorporated in India in all the stated privileges. It may be noted that there is to be reciprocity between India and the United Kingdom to some extent in these matters. For example, if a United Kingdom law imposes restrictions upon Indian subjects, or Indian companies, any exemption enjoyed in India by British subjects or Companies in similar matters would seem to have effect. Such reciprocity, however, will prove useful, because it would be impossible for Indian companies to trade in England and compete with the English companies. Under section 118, companies incorporated in the United Kingdom shall be eligible for any grant, bounty or subsidy for the encouragement of any trade or industry to the same extent as companies incorporated in India will be eligible. Under section 19, the Governor-General has the special responsibility to protect persons who would enjoy goods of the United Kingdom imported into India to discriminatory or penal treatment and to take to the extent of necessity within the powers which the provisions of Chapter III of Part V of the Act are designed to secure in relation to regulations 1) is necessary to note that the White Paper did anticipate the responsibility to prevent penal treatment of British goods. This was accordingly added at the instance of the Joint Committee.

3. PRACTICE OF PROFESSIONS

Sub-section 1(A) of Chapter 11 provides that British subjects domiciled in the United Kingdom shall be entitled to carry on any profession, subject, however, to the condition of reciprocity between India and the United Kingdom in the matter. Under Section 119, no law or ordinance which purports to be preferred or to be based upon qualifications to be required for any purpose in British India or to impose by reference to any such qualifications any disability, or restriction in regard to the practicing of any profession, the carrying on of any occupation or business shall be introduced without previous sanction of the Governor-General or the Governor in his discretion. Section 120 provides that a British subject domiciled in the United Kingdom, who is entitled to be registered in the United Kingdom as a qualified medical practitioner, shall not be excluded from practicing medicine, surgery, or midwifery in British India on any ground other

than the ground that the diploma held by him does not furnish a sufficient guarantee of his possession of the requisite knowledge and skill. Aggravated parties may appeal to the Privy Council for their decision as to whether the diploma in question does or does not furnish a sufficient guarantee of the possession of the requisite knowledge and skill.

4. TARIFFS

Under Section 112 no law shall be valid which imposes any duties or taxes by way of discriminating against British subjects domiciled in the United Kingdom, or against companies incorporated in the United Kingdom. A law shall be deemed to be discriminatory, if it would subject the subjects of another British Dominion to a tax or duty which they would be liable to discharge in India.

5. DISCRIMINATION AGAINST

Under Section 113, no law registered in the United Kingdom shall be subject to or under any law to any extent which is discriminatory in favour of those registered in British India. This Section is applicable to almost all.

6. PUBLIC SERVICE

Security of tenure and independence of salary, pension, and allowances are provided by the Act to the services under Sections 12, 22, 23D, 23E, 23F, and 23G, while Sections 272 and 273 guarantee a full indemnity for past acts and protection against future proceedings and suits. Under Section 245, the right of independence against orders affecting conditions of service is secured. Under Section 246, the supreme authority in the matter of control and maintenance of the key services of the country is vested in the Secretary of State.

From the above analysis it will be apparent that promotional steps have been taken to prevent all kinds of discrimination. Let a mere prohibition of discrimination sound too restrictive, the Governor-General and the Governors in their respective spheres have been entrusted with a special responsibility for the prevention of discrimination and have been

suggested to interfere in all cases of proposed discrimination and, if necessary, either to reject the action of the Ministers or to use their special powers. Through the Executive Council, the Government has indicated that it is not practicable to define discriminatory legislation in a constitutional document. The Federal Structure Committee in the Fourth Report which was adopted by the Second Round Table Conference, also "are unable to doubt that an experienced parliamentary draftsman would be able to draw an adequate and workable formula, which it would not be beyond the capabilities of a Court of Law to interpret and make effective." Even such the specific provisions drafted by the parliamentary draftsman should prove inadequate, the Joint Committee recommended that the Governor-General and the Governors should carefully use their discretion in giving or withholding their assent to laws which might be discriminatory in fact though not in form. This is why the language of Sections provides that if the Governor-General or the Governor feels any doubt whether a bill is not discriminatory or not, he is to reserve it for the consideration of His Majesty's Privy Council. The Joint Committee frankly admits in their Report that this provision is necessary in view of "the scope which necessary might find for interfering with the action of the Government of the kind which affecting its action" (Section 245). No emergency is provided in the statement.

There still has been explained above it would be clear that the statutory provisions against administrative and legislative discrimination will constitute a theory problem for the future legislation and legislation. It will hardly be denied that the economic interests of the country will demand ultimately measures which may prove prejudicial to British vested interests. That the interests of the United Kingdom and India cannot always and in every matter harmonize needs no explanation. It is therefore difficult to understand how the Indian authorities will continue to avoid the almost inevitable conflict of national interests, which is bound to arise sooner or later under a Constitution which has been manifestly designed not in the interests of India but of the British vested interests.



MY FIRST VISIT TO ENGLAND

By HEM CHANDRA PAL

I

In September, 1866, I left for England with a scholarship granted by the British and Foreign Christian Association to mission workers of the Brahmo Samaj for helping them to take a two years' course at the New Manchester College in Oxford. This College has been established originally at Manchester on account of the Unitarian Ministry. John Ruskin, it was transferred to Oxford to be in closer touch with the life of that old British University. Though it was not recognized by the University as a university could attend the lectures of the University and generally share the intellectual and moral air of this ancient seat of learning. The University of Oxford was attached to the Church of England. Nonconformists had no rightful place in it. But the Nonconformist Theological Seminary, the Mansfield College, that learned Nonconformist Seminary, was like the Calcutta College, located in Oxford and for the same reason. The Manchester New College and the Mansfield College they came to be, in an informal way, associated with the intellectual and moral life of Oxford.

In 1864 Fanny Stoddard Barker had come to England. He was warmly received with friendly greetings by the English Unitarians and Theists. From the days of John Ruskin, the Brahmo Samaj had received the fraternal sympathy of British and American Unitarians. When Dr. Chander Sen died in the mission work in England, the warmer relations between the Brahmo Samaj in India and the Unitarians in England were revived and strengthened. The visit of Stoddard Barker, however, led to fresh developments in the relations of the Brahmo Samaj with the Unitarians of England. Dr. J. T. Stoddard was deputed by the British and Foreign Christian Association of England to come on a missionary visit to India and study the Brahmo Samaj movement here with a view specially to find out if there was any opening for the establishment of regular and co-operation between the Brahmo Samaj and the Unitarian movement. Dr. Stoddard spent about a year in India. On his return, the British and Foreign Christian Association deputed another Unitarian Minister, the Rev. Mr. Fletcher Williams, to follow up the work

initiated by Dr. Stoddard. He was followed by the Rev. Mr. Harwood. These visits led the British and Foreign Christian Association to offer a scholarship of the value of £100 a year to workers and missionaries of the Brahmo Samaj who would desire to take a course in the Manchester New College at Oxford. A committee of elected representatives of the three sections of the Brahmo Samaj was set up for the election of these scholars. The first was the hon. Bhai Pramad Lal Sen, a nephew of Keshab Chander Sen, who, though not then ordained as a missionary of the New Dispensation, had consecrated his life to the ministrations of that Samaj. This was, I think, in 1866. In 1867 the choice of the Brahmo Samaj Committee fell on a friend, who was not able to accept the scholarship and go to England. So in 1868 there were two vacancies. To one of them I was appointed, the other was given to Miss Helen Chander Barker, who, having taken the B.A. degree in the Calcutta University, had joined the British Academy of Handel, Strakos and Sons. The Unitarian Association undertook to pay only for the expenses of their scholars in England but they would have to find money for their passage and outfit. After I was named I made a somewhat circuitous route to collect this money. During the tour I, for the first time by my own hand, made the acquaintance of some English officials. When I went to Bally to receive of this scholarship was, my English papers were attended by Captain Herbert, the Deputy Commissioner of Bally. Captain Herbert and other officials of the place took very kindly to me and welcomed a small party towards my passage fund. From Baidia I went to Balling. The library Catalogue was at that time the Chief Commissioner of Assam. I had known him in Calcutta, when he was Chief Secretary of the Government of Bengal for Henry, though a member of the Indian Civil Service and, therefore, a "bureaucrat," was, however, a very genial man. As soon as I arrived at Bally I wrote to him something like this saying that I did not want in view of our old acquaintance that he should learn of my presence in his capital from the public notice of my lecture. Mr. Henry immediately replied that he would be glad to see me at the

Government House the same afternoon at 2. My visit to the Chief Commissioner attracted the attention of his official carriage. His Private Secretary coming up to the Government House when the train was cleared with me commenced to run up and down the veranda watching what this party was who had been received by his chief without his knowledge.

On Wednesday, the 11th of September, I left for Europe by the R. M. E. in only by the mail boat P. S. Egypt on the following Saturday the 21st. From day starting at Nagpur I found myself impelled to send a telegram to Pappa Bappa Krishna Gokarni, who was then living at Poona. I felt sorry that I had not asked his blessing on this enterprise of mine. Having seen the wire I forgot all about it. On going into my cabin, when the steamer was already on the high seas, I saw a telegram on my wash-stand. The night of it happened the morning I thought that this telegram must have been from my home and perhaps to call me back for some serious illness in my family. With trembling fingers I was open the cover and found it was a telegram from Pappa Bappa Krishna Gokarni, who in reply to my wire from Nagpur wrote: "God bless you." He passed away when I was in England. On my return, however, I learnt that when my telegram was taken to him he was so weakly ill, almost at feverish delirium, and then during the terms of the reply to me my telegram, however, caused some little distress among his three disciples, and they accompanied to bid him say good-bye to England. Pappa Krishna asked what was it that was troubling them. They told him would it be possible for me to observe the regulations regarding food and drink of the discipline of his order. Pappa Krishna replied, "Devi Bhai has been freed from those regulations." This showed him my Guru indeed upon the discipline of his disciples as most strict and they were not absolutely binding upon every one regardless of his mental state and outer conditions of life.

Leaving the boat at Newcastle I travelled overland and crossed the English Channel from Calais to Dover. Mr. Herbert Drey called by the same boat with me from Dover and we both travelled by the same train from Newcastle to London. He was then studying at Oxford and was returning to the University after spending the summer vacation with his people in Italy. He travelled second class and the second saloon was crowded by Anglo-Indians, mostly sailors in the mercantile office to Calcutta and Bombay. During the first part of our journey from Bombay to Dover these

Anglo-Indians laid themselves about from me, but after we entered the Blue Canal they commenced to show mild by the time we crossed the Mediterranean and arrived at Marseille this whole feeling completely disappeared. This led me to give a new name to the Mediterranean; I described it as the Desert of Letters. Englishmen and Europeans coming out to India forgot the native quality of their character as soon as they entered the Blue Canal and found themselves in Asiatic waters. Suddenly Anglo-Indians, as soon as they crossed the Blue Canal and entered the Mediterranean, all their usual polite dropped from them as the yellow leaves in autumn.

Leaving at Marseille, travelling through France I was struck by the difference between our social ideas and ideas of Europe. The kind of food was in everything that I ate; there was an exotic reputation, but the whole food by the railway was thoroughly civilized. Even the spectacles of which we take absolutely no care, seemed to have been lovingly selected so that every thing of the sort would have the eyes of the men looking on it and passing it with his red glasses. The whole country-side was a sort of beauty created by man. Arriving at Paris the next morning I could not imagine to have come for breakfast at the railway station, but going to my table I bought a pair of shoes of which I had never seen or tasted before. I paid 10 francs for it and it was sufficient breakfast for me. Another experience of my travel from Marseille to Calais was the absolute want of drinking water. There was a lot of water coming from a tap in the lavatory of the railway carriage, but it was not drinking water. Therefore, I abstained, do not drink water. Dishes of light wine could be found in all the hotels or roadside restaurants across. This was the only drink available on the train, but I had never in all my life tasted wine. I could not know the content of the country. All that I did to quench my thirst was to suck oranges and grapes. But these did not satisfy my native thirst for water, and I passed a rather painful time until I crossed the Channel and found myself in English soil.

It was already dark—in October the lighting up in London is generally between 3 and 4 o'clock I got down from the train at Charing Cross. I had been advised by the Secretary of the Theosophical Association that if I arrived in London on any week-day, some one from the office would meet me. If it was a Sunday I was asked to take a cab and drive to Anderson's Hotel on the Strand. A room had been secured for me there, and I should get everything that

I wanted. Addison's was a devil, though not very scary now. No one looking ahead within me when I first saw "The Rights of London" as I had read of its English books describing the true state of people from the provinces to those that city. The most interesting, however, I had a few experience. I was an early else, but early in England is not when we all early here. I was a little after six, and feeling very full: I wanted the fire in my room to be lighted, and I sang for the maid to shut up my room. I sang and sang, and sang, almost intolerably for some time. But nobody answered my bell. This occurred for me only. I took it as deliberate insolence, and acted against it. It was done to my sorrow. At about 8 o'clock the maid came to my room, and I asked her how was it that though I had been ringing my bell for more than an hour, nobody answered to it. She said, the mistress was just up before half past seven. This was my first experience of the way of servants in English hotels and houses.

Besides the officials of the Christian Association, I had two old English friends in London, whose acquaintance I had made in India. One was Mr. W. H. Caine, the well-known temperance worker and Liberal politician: the other was his Secretary, Mr. Charles My Caine, was sent by Mr. Caine to my hotel, asked to render such help as I might require in the matter of sight-seeing and the like. Mr. Caine, I think, was not in London at that time. I stayed in London for two or three days before going to Oxford.

The Manchester College was not at that time a residential college. Students sat in five outside in several apartments in houses in the town. John Pym, the late Bishop, who had just finished his course in the Manchester College, recommended me to his secretary, Mrs. Campbell. Her husband was a tailor, and they added to their income by taking in one or two students of the University. Mrs. Campbell was a very devout woman, reasonable in her charges, and not at all of the type of English housewife. The Principal of the College was the Rev. Dr. Drummond. Dr. Drummond was a very quiet personality. He was really a scholarly divine, regarded even in University circles in Oxford as an authority in New Testament theology. He represented the old and orthodox school of Unitarianism. He did not at all believe in the dogma of Impeachment. To him Christ was not God, but he was the most perfect man; none superior to him, neither moving his standards but meeting the purpose. The standard made Christianity the best, the

lightest and the most spiritual of existing world-religions. His assurance for Christ led to Dr. Drummond's Unitarianism a somewhat narrow outlook, but at the same time it contributed to his character and personality a depth and earnestness which was not found in the vast majority of the members of his denomination. There was, no doubt, a trace of medievalism in the Drummonds, but while it deepened his faith, it did not derive from his loyalty to the fundamental of his denomination and church. Dr. Drummond was a man of very few words and a steady composure in the way of his popularity with his students.

Dr. Rufus Carpenter, the Vice-Principal, was a very different type of man, far more natural in his words and outlook than the Principal. Dr. Carpenter was a product of Miss Carpenter, who had come to India. I think some time ago, as Secretary of the National Indian Association, London, which was established for the promotion of social reform, particularly Hindu education, among Indians and the liberation of Indian women from the bondage of caste and custom. Raja Ram-mohan Roy, doing his own in London, became very friendly with the Carpenters, and Miss Carpenter had written a book on "The Last Days of Raja Ram-mohan Roy," which was in the early part of the last century practically the only available work of the Raja's life and mission. Dr. Carpenter was Professor of Old Testament History and Religion and Comparative Theology. His business was, however, not confined to these studies. He was a somewhat powerful speaker, and had high literary tastes and gifts. He loved to bring his own catch his students and invited them to his home every week and there on Sunday afternoon, where they had tea and there was music. The Professor of Pathology was Dr. Upton. I think he was the eldest of the professors in the Manchester Divinity College when I went there. Dr. Upton also was a very good person, simple and unassuming. His was the first of the old school. Dr. Upton lived only a short time in the old house which had been the residence of Cardinal Newman at one time. It was a very old house and I could not see it without the memories of that learned and worthy person come up into my mind, particularly in the interior room, "Lord Ruddy Light, Lord Ruddy Light" with all the well-known students who had the word "Lord Ruddy Light" on their lips. Dr. Upton also used to invite the students of the Manchester College to his home. He used to have good discussions with them on questions pertaining to the special subject of his lecture. I

did not, however, attend his lecture. After his friendly talk with me he himself told me that there was no need for me to attend his lecture. Dr. Upton was, I think, a fellow student of our friend, Dr. FRANCIS EDWARD RAY. Both of them had read their philosophy under Dr. MURDOCK. The experience of my life in Oxford has always come to my mind whenever I have thought of Dr. Upton. Dr. Upton had a retired English dwelling in his neighborhood. He shall be famous in the record. He had been a District Judge near Calcutta. When I went to Oxford some of my numerous friends in Calcutta who had known me as a temperance worker wrote to their friends in London and Oxford about me. The gentlemen also pointed me out in these letters. One day he came to me and in my lodgings, I was not then in. On my return I found my lodgings in very high spirits because a husband had asked me to and had left his wife for me. His particularly asked me to pay a return visit to him. Before doing so I wrote, however, acknowledging his kindly call, and telling him that when next I went to his village I would drop in. The next day was Saturday afternoon. I went, I think, about three hours with him. His wife's brother-in-law of his old friends in Bengal. His wife and children had gone out at that time. When they returned after 4, and he had to go to town in the afternoon, he was to go to his village and asked me where I was going. I told him that I would look up Dr. Upton before going to my lodgings. At this he seemed to be greatly relieved and reassured. "Will Dr. Upton give you a cup of tea?" I said. "Certainly. He never allows me to go back home without it." That was my first and last visit to the British homecoming from India.

I was in Manchester College only for a year or more exactly, only for one winter from October, 1898 to June, 1900. During this time I spent some of my week-end evenings from different Dallasian papers. The Rev. Mr. TAYLOR, who was Minister in charge of the Unitarian chapel in Calcutta, was at that time a student in the Manchester Free College, taking a course of philosophy and theology with a view to better equip himself for his work. During the Christmas recess of 1899 he arrived me to his pupil. Report of my earlier and previous was published in the official organ of the British and Foreign Unitarian Association, and this created a great opening for my preaching and lecturing in the Unitarian centres all over England and Scotland. I was paid a guinea and sometimes also my actual costs here from and to Oxford to add to the

fee. Though this financial help was not acceptable, remembering that I had to provide for my family in Calcutta by my contributions to the poor in India and my earnings in England, the income and intimate knowledge of the British home and the inner circles of English society which I had through my preachings at the Unitarian group were exceedingly valuable. I discovered during my English visit that we can never really know and understand any people by reading the newspapers or stories of their life. I had a far acquaintance with English society, but I could not imagine the inner soul themselves in their works before I had been brought into close contact with English life. The picture that I saw, the light and shade. There was both good and evil in English life and reality in their own, but while I was not there in the dark side of English civilization, perhaps, I honestly ignore the bright side of it.

The very first thing that impressed me at Oxford was the inner view of the education and culture of the general run of middle-classmen and gentlemen of that famous British University. I did not know at random a class, student, teacher and a similar complex scene. It furnished far material, in Calcutta, and the old days with which I was familiar. The whole would not at all suffice to comprehend the temper, particularly so far as their general character went. For one thing I found out that we in Calcutta knew the English people more intimately than did the ordinary Oxford student. But take those two sets up again after 10 years, and we shall find a very wide difference between them, the English gentleman might be intellectually hoodwinked and shallow about the Indian. The reason of it is the difference in the surroundings of the two sets in their life. The fact made a very deep impression upon me, leading to a new strength and firmness to my life-long struggle to social justice and spiritual freedom.

Mr. W. C. Cairns also promoted many public engagements for me during my stay in Oxford in connection with the propaganda of the British Temperance Association. I had first met Mr. Cairns in Calcutta during the Congress in 1891 at a temperance demonstration in Wellington Square, where I was invited to speak. Mr. Cairns had started a special association for the promotion of temperance in India. The Anglo-Indian Temperance Association. Mr. Cairns met me at the house of my old friend, Balu Chakrabarti, Baranpore, in Baranpore, East India. Balu had got up a small function in the Baranpore Workingmen's Institute, which

was housed in a special hall built by Southwell Bazaar in the neighbourhood of his dwelling house. After the public lecture we had tea with Mr. and Mrs. Bouverie. I remember it particularly because of Mr. Cairns' good-billings for our audience, which he took liberally. It was here that Mr. Cairns invited me to work for his Association in Bengal as a paid worker. I refused his kindly offer telling him that the moment I accepted any payment for my work the moral appeal of it would be lost, and my people would share me with the paid agents or lecturers of the Christian missions in the country. We had known one of these gentlemen, who used to ask us whenever we met, how was my staff. A few years later one of my friends told him, but he no longer answered after his usual. My friend asked how was it that he did not repeat his old enquiry. He replied, "Don't you know I have resigned from that work?" I could not offend, I told Mr. Cairns to be identified with the paid workers of our Christian missions. I had my mission work to do in connection with the Bazaar Bazaar movement. The moment I accepted my salary from him, I would lower myself to the salaried of my people. But I agreed to make compensation as a part of my Bazaar mission work. Later on, I suggested that so I had to depend for my necessary expenses on invitations from the colonial Bazaar Bazaar, who paid all my travelling expenses, I could do temporary work with them on such invitations from the American. I agreed to pay my usual travelling expenses. Mr. Cairns agreed to do so, and offered to make a fixed monthly contribution towards my travelling expenses in the amount. Of course, it was clearly understood that my temporary engagements would be a part of my general Bazaar propaganda. Mr. Cairns had taken so kindly to me that he even wrote to the Abolition, the official organ of the Anglo-Indian Temperance Association, London, that he would like some day to invite me to England for a private tour in the fields line after the success of the British Temperance Association. When, however, I went of myself to England, he offered to utilize me during the time in my capacity for temperance work. During Christmas 1899 and Easter 1900 I went about with Mr. Cairns to various temperance gatherings in England, Wales, and Scotland. Mr. Cairns not only paid my travelling and hotel expenses but also a decent fee for every meeting that I attended. He paid three out of his own pocket, but he had a way of his own in those matters. Whatever he went for temperance work, he charged his expenses to the local organization.

After presenting the bill he also paid a cheque covering the amount of it to the treasury of the organization concerned. He did the same thing in my case also. I asked him why did he do this. The reply was characteristically not only of Mr. Cairns personally but of the Indian mind of the days to which he belonged. He said, "If I don't charge anything for my services they are not rewarded, and my contributions towards the expenses of the organization are not acknowledged; but here my cheque goes into the account of the organization, and is recorded and acknowledged."

I have added already in my first visit to Calcutta that I was the guest of one of the leading members of Mr. Travers' congregation, Mr. Marshall. Mr. and Mrs. Marshall's was one of the most valuable friendships that I made during my first English visit. Mr. Marshall even, I think, of French stock. He was employed, if I remember aright, in the local bank Mrs. Marshall was a highly accomplished lady. She had theological knowledge, and was acquainted of a number. The style of thought of the leaders of the British Bazaar naturally appealed to her, and this was the principal bond of our friendship.

Another Calcutta congregation in which I was invited all and of importance of the prolonged visits of the Bazaar was that of New Church on the Tyne. It was a rather bigger congregation than that of Calcutta. Mrs. also I made intimate friends with Mr. Ogden and his family. Mr. Ogden was a leading member of the New Church Calcutta church, and whenever I was invited to preach there Mr. and Mrs. Ogden offered the hospitality. Their home became almost like a home to me. Mr. Ogden had a young daughter, about the age of my eldest daughter, whom I had left at home and this added to the affection which I felt for this family. Mr. Ogden was almost like a father to me, and when in the summer of 1899 my college was founded and I had a number of engagements in the North, in Cardiff and Bristol in the Lake District, and other neighbouring places. Mr. and Mrs. Ogden asked me instead of coming to see me between London and these places to make sure from my permanent quarters until I had finished all my engagements in the neighbouring districts.

The annual meeting of the British and Foreign Christian Association was held at the beginning of the summer term in our college. This is the annual festival of the British Christian community like the Magdalen or the anniversary of our own Bazaar Bazaar. There were various functions during this week

in London; one of these was a public dinner in Bazaar Hall. It was at this dinner that I first saw Sir Rishi Das, who was pointed out to me as a prominent member of the English Bar, and a supporter of the Christian movement. He subsequently came to be the Lord Chief Justice of England and came not far away to me from Bombay as the Viceroy and Governor-General of India. Of course I had my part in the functions of this anniversary, as a very student I could possibly have done. If I had gone to England as a representative of the Brahmo Samaj in India it might have been different, as I found next year, when I crossed over to the States. There is a student in the Manchester New College; I could not expect to be treated as a spokesman of the Brahmo Samaj. Now that I did not stay in, but I had to be right in the end. In fact, it is doubtful whether in accepting the generous help of the British and Foreign Christian Association towards the preparation of our men for the Bishopric Ministry, the Brahmo Samaj has not rendered satisfaction of the legitimate self-respect. Of course, I know that we have many things to learn from our British friends of the Liberal religious group, but we must not be forget that we have as much, if not more, to give out of the spiritual treasures of our race and culture to the advanced religious thought of the other nations of the world. In accepting the generous offer of the Christian Association of pecuniary help to our work we have, whether consciously or unconsciously, very seriously lost, I feel, our right to keep them also in the recognition of the ideal of the Modern Liberal Religion. This fact was very strongly brought home to me during the anniversary work of the British and Foreign Christian Association.

There are two Christian congregations in Birmingham, and it was invited to one of these many times, because at that time it had no regular minister. This chapel was, I think, a workingman's chapel. The other chapel belonged to the wealthier and more aristocratic section of the community. I was invited to this latter congregation, I think, only once. I became very friendly with the body of one of the leaders of the latter congregation, modest, kindly, comparatively poor people. I say comparatively, because they would not be really counted as poor in our society. There was a small but fairly well-appointed house with a back flower-garden; the interior in broad was adorned with flower-pots, and the sitting or reception room had a piano. The master of the house was an engine-driver. This was my first experience of the home of a British

working man and it made a profound impression upon me by the general culture and refinement of the comparatively better-off sections of the British working classes, bringing it home to me that the British workingman lives not by bread alone. One incident in connection with my visit to the Christian congregation in Birmingham may be recorded. I was presiding over the Bazaar Festival of this congregation one Sunday morning. The church was decorated with green and flowers. Shows of the wheat and barley and fresh vegetables and the fruits of the season were kept up upon a table. The congregation also, particularly young boys and girls, came in their gala dress. The whole scene presented a scene of nature. It was really a joy and festive gathering. I took the service and preached the sermon, the subject of which I do not remember. A local preacher had been, I understood afterwards, going about the Birmingham chapels, and giving his sermons through a local paper. The impression of my service was somewhat singular. One phrase of his was stuck to my memory throughout all these years. After giving a brief summary of my sermon he said: "When the Minister had finished his subject, he sat down like a gentleman without a word of personal."

As I have said, I was invited once to the pulpit of the other Christian chapel in Birmingham, situated in the aristocratic quarter of the town. The morning service was twice nearly attended. I had never found such a poor audience in any chapel where I had been accustomed to preach. The audience was poor, and the whole service was uninspiring. On my return from the chapel my host welcomed me with the remark that the attendance was poor, but I had "quality" in the congregation, and he assured me that I would have quantity in the evening. This remark revealed the essential of the higher classes of even British Christians. These liberal religious men notwithstanding they had not been able to tell to escape the general attitude of the wealthier classes of their society towards the poorer classes. These impressions brought home to me the very wide difference in regard to the attitude towards man we saw between India and England. The majority of the British people is still deep. They have an instinct, it is true. But the class feeling among them is really even worse, from the transcendental point of view, than our caste feeling. In fact, until recently we had really no caste feeling. Caste did not or could not destroy the inherent ideals of Humanity or man as one of our modern culture. People accepted the distinction of caste without question or

officials. The essential elements are three: (1) that the formulation of policy is dependent ultimately upon the Bureau or departments, (2) that the carrying of policy is entrusted to the same class of officials as are responsible for its formulation, and (3) that pertaining the whole system of government there is an attitude of mind, which is exceedingly democratic, irrepressible and fearless, an attitude of mind which, in short, may be called benevolence. In the Indian government, as it has been conducted during the last century, all these three elements have been compatible with a marked degree of harm. Particularly the benevolence which has characterized so deeply in the administration of the country that, even though the new Government of India Act of the year 1919 has, at least to a certain extent, made the responsibility of public departments upon the will of a popular majority, yet it seems to be a matter of some doubt before the Indian government will get really democratic.

Looking then to the question of the formulation of policy, before 1919, when the Executive Councils, both of the Government-General as well as the Provincial Governors, were closed to Indian public men altogether, they would naturally be monopolized by the members of the Indian personal service. Moreover, indeed, certain Englishmen, mostly lawyers and business men, were brought from England to help the government of the country, but they were almost always halfhearted and devoid of imagination, more or less completely on their own departments. They considered themselves rather less with the general policy of the government, but even when they did they were almost guided by the opinions of the Service officials, or they feared that policies dictated or badly watched over. As an illustration may be used in regard to road the railways. There will undoubtedly be some after 1919, although the membership of the Executive Councils has theoretically opened to Indian public men, yet the position of the Service men is still not well very predominant. The Service are rather interested. Considering as well of our consideration a large number of temporary appointments, which have practically always been filled by the members of the departments, especially members of the Indian Civil Service, and of the permanent appointments to the Viceroy's Executive Council, the members of the Service have claimed at least 60 per cent. The number of Indian public men who have held permanent appointments, is only 11, that is 20 to 25 per cent of the total number, and perhaps one would be justified in saying

that no one of them has been in charge of any of the 'key' departments. The Home Department, for instance, has all along been a preserve of the Civil Service. One might also mention that at least two out of three chosen Indian public men, have had to resign their office, for some conspicuous reason or other, before the completion of their term.

But beside the regular appointments of so many Service men to the membership of the Executive Council, the Service have had another source of influence in the determination of policy. Although by the Government of India Act, 1919, the members of the various departments were made definitely subordinate to the members in charge of those departments, who were supposed to be working like a cabinet under the leadership of the Governor-General or the Governor, as the case might be, yet the right of private personal advice by the secretary to the head of the government, as distinct from the head of the department was retained so as to aid the main decision. Was this the Secretary, as a member of council, gave his advice to the Governor-General or the Governor over the head of the member in charge of his department, and as he also appeared before the Governor-General or the Governor was the real holder of policy, the secretary's point of view was practically have had decisive influence in the determination of policy in many cases. At the creation of the ministerial point of view.

Surely, in the face of these facts, it cannot but be admitted that the Service in India have had a very real influence in the formulation and determination of policy.

But not only have the Service formulated the policy. They have also been charged with the carrying of the policy. An administrative system, the Service in India have had a good large and more comprehensive scope of functions than any administrative system anywhere else in the world, with perhaps the possible exception of France. Even in France, however, the spirit in which these functions are performed is different from that of the administrative system in India. The French prefect, who is the nearest analogy to the Indian district officer, is appointed and as therefore responsible by the popularly constituted government, and therefore, however large his powers, in the exercise of them he is necessarily guided by a spirit of consideration and by a sense of public duty and public opinion. For there are no such conditions as the action of the Indian administration. The Indian Civil Service is recruited by the Secretary of State, on the basis

of a certain well-defined content, and although in theory he is disimmurable by him, in practice he is really indismurable. The responsibility of the Indian Civil Service to the popularly constituted Indian Government is especially meagre and even non-existent. The Secretary of State, in whom the Indian Civil Service is judicially responsible, has no responsibility at all on the Indian subject; he is subject only to the control of the British Parliament. In what words this means that the administrative services of India are controlled by and are, therefore, the agents of, from the Indian point of view, an irresponsible foreign authority. No wonder then that the attitude of the Indian administration is unbecomingly and irresponsibly.

The Indian administrative services carry on not only the administrative and executive functions of government, which in India mean the all-India rule of a piece of territory rather than the administration of any particular subject or matter, but some of their members also hold judicial posts. At least one-third of the judges of all Indian High Courts are members of the Indian Civil Service; a large majority of the District and Sessions Judges are also Civil Servants, who have at one time or other been associated with the administrative functions of government, and before them there is a whole class of clerical and subordinate magistrates, who combine criminal judicial functions along with their ordinary administrative and executive duties. This combination of executive and judicial functions gives rise to a deplorable misreading of justice. For this, there are two reasons. Since the Indian Civil Service is recruited on a very general course of qualifications, which does not require any technical knowledge of law as such, and since those officers who ultimately are given judicial charge are not necessarily required to pass through a course of useful judicial training, therefore they often fail to develop what is called a judicial mind. Not more than this, misreading of justice springs from their irresponsible attitude, which the members of the administrative services often tend to exhibit. As a class, the Indian bureaucrats consider the law above the law, and therefore are often guilty of the inclination to set upon their personal convenience, whenever the law may stand.

That this attitude of the Indian Services in the real will be clear from an examination of two cases that came on for decision before the Punjab High Court quite recently. Both such cases are reported in the *Punjab Law Reports*, Lahore series, and in volumes IX of the

year 1931, and the other in volume XV of the year 1934. The cases are extremely important, because they show the bureaucratic attitude of mind in action.

The first case arose out of certain incidents in the Lahore Conspiracy Case, which are being used by a special court of three Commissioners. A few of the accused in this case had named approvers; i.e. as approvers they were detained in the Lahore Jail, to the custody of the Superintendent of Police, C.I.D. The case arose was taken by the rest of the accused, who themselves find no application to the Commissioners that, as a matter of law, the approvers should be kept in judicial lock-up rather than in police custody. The Commissioners justify the action of the government on the ground of 'balance of convenience.' A judicial appeal was accordingly made to the High Court, which dismissed on the 18th of April, 1937, that the law on the subject did not permit of the government (who had been put on it by the Commissioners), and that approvers be confined there and always be kept in judicial custody and be so kept in police custody. The judgment of the High Court was duly promulgated in the Commissioners, who issued orders for the transfer of the approvers to jail immediately.

But it seems that the Government did not comply with the directions of the High Court, but to them through the Commissioners for after some days the accused made another application, asking the High Court in reform, condition to be granted, as the Commissioners had accepted their imprisonment in the matter. Before the Commissioners the attitude of the Public Prosecutor, who was conducting the case on behalf of the Government, was very 'various.' On receiving the application of the accused that the approvers were still in police custody, the Commissioners asked the Public Prosecutor to explain to them as to where the approvers were. In reply, the Public Prosecutor asked for an adjournment of the case for two days in order to give his time to obtain instructions from his boss, the Government. The adjournment was accordingly granted, but when the next of Commissioners met again on the 24th of April, instead of supplying the

1. *Punjab L. R.* Lahore series, Vol. IX, page 577.

2. The appeal was heard in the first instance by a Judge sitting alone, Justice Bhatt, who in view of the importance of the matter framed, took as well as the Bench, 1937, regarding the case to a Division Bench for decision. The Judges of the Division Bench, Justice Bhatt and Justice Bhatt, delivered a unanimous judgment on the 24th April, 1937. See page 584-585. 3. *P. L. R.* Lahore series, Vol. XII.

although attempts are being made, at the present time, to rehabilitate the mode of writing as well as the teaching apparatus. Pupils are often required to commit certain dry facts to memory. The learning of facts seems but prove inevitably dull and boring, if it is pushed for its own sake. The normal child and children are thus subjected to may be of some help to them in securing "legal memory" in the matter of information, at the later stage of their education. But, in the earlier stage, accuracy had better be attained by repetition and inference, as otherwise the subject-matter is likely to be rendered exceedingly disagreeable and disagreeable. Besides, very few school children can be afforded the opportunity of travelling widely on the face of the earth. So their knowledge of the very world they are inhabiting is bound to remain incomplete, if they are unable to see certain things for themselves. They fail to grasp and imagine many things, unless those are seen with their own eyes. The stories of great explorers and travellers of the world may well be dramatized and represented on the screen, so as to let children have a vivid idea of life in those strange and remote lands. In this way, the facts and scenes of different countries—the physical characteristics of the principal rivers of mankind—known from the stories of interesting people in far-off lands, their mode of living, their occupations and the various of travelling, like and unlike, manners and customs, sports, pastimes and traditions—the various means of transport in different countries, the present-day activities of the national children in other distant countries of the world—the chief physical features of the earth and various popular natural phenomena—all these can be shown and shown to school children. The imagination can thus be made interesting and agreeable. Very often something is found in the newspapers in schools, with the result that children's memory is unconsciously strengthened. The descriptions of various geographical terms, such as mountains, hills, valleys, hills, lakes, rivers, islands, forests, plains and so on, are better by having without really understanding what those things are actually like. Neither can every child be expected to have a first-hand knowledge of the things that are taught in the classroom. No amount of drawing or clay-modelling will help to vivify the things as the student pictures up.

History seems to be a boghead of childhood, as it is seldom and taught in schools. Ordinarily the subject is treated as a mere catalogue of facts to be memorized by children. It gains interest in interest, it taught by

means of suitable stories. Historical plays by standard authors may well be selected and adapted for this purpose. The interesting stories and anecdotes of notable figures in history—the tales of great warriors and conquerors at the world—the memorable events of history, the great battles fought, the glorious victories won and the crushing defeats sustained—the rise and fall of nations, their pomp and splendour in times of peace and prosperity, their war and victory in times of wars and hardships, their hard and bitter struggles for freedom, power, and supremacy, the cruelty of their tactics and cruelties—arts and crafts, weapons and the weapons of war as well as the various modes of fighting, the pageantry of the dances and costumes in vogue in different countries in different ages, may be presented to children as a panorama of moving pictures.

Children's natural love of stories and pictures can then be appealed to. In this way their historical imaginations may be stirred from their very childhood, and they may be secured in the habit of rich and vivid writing. The history of earthly glory and fame—the achievements of the great, illustrious individuals and love of human life involved in war—the tragedy and passion underlying the lives of famous individuals—their character and the nobility of their character, as well as their human weaknesses—their follies and faults and their remarkable deeds of bravery and nobility and self-sacrifice—all these can be brought forth to children through suitable films.

In the history of the world is still in the making, current events should form an important part of the curriculum in the present-day schools. Education should, by no means, be made entirely synonymous with schooling, divorced from the practical world in which the people live, move and have their being. Efforts should be made to broaden their social outlook and general outlook on life. They should have a wide horizon of what is happening in the different parts of the vast world, they are living in. Their knowledge should not, therefore, be confined entirely to the information contained in the few prescribed text books. Facts of the current events, generally circulated through the newspapers, may be conveyed to children in a much more effective and impressive manner, by means of the cinema, which can thus be such a delightful source of general information. Through this, children can be acquainted with all the modern inventions, as well as the great events that are taking place all over the world at the present moment.

Many important facts, relating to animal and vegetable life, such as sowing and harvesting, the rotation of crops, the flowers, fruits and vegetables of different seasons, the life-history of the interesting insects at different seasons and the like, may be taught on the cinema, which can thus be a valuable means of teaching nature-study to town-bred children, whereas as they have been from kinder nature.

A good deal of health propaganda can be carried on through the cinema. The importance of the hygienic ways of living and the need of developing certain healthy habits, which make for the well-being of a nation can be impressed on the minds of both the young and the old, through cinema shows.

The cinema can also be the medium of moral instruction. In ancient days, the later preferences, which were very popular among all sections of people in Bengal, used to serve this purpose. Preaching seldom got on. If the object of the preacher was too evident, any amount of sermonizing will, perhaps, fail to achieve what the cinema can do in the way of fostering and developing certain virtuous virtues. What is more on the cinema screen, leading strikes on the minds of children and adults. The cinema can thus act as leading on certain ideals and standards of morality and stimulating thinking in the right line. In this way the ultimate triumph of truth over falsehood, of virtue over vice, of the good over the evil, the beauty of truth, purity and goodness and the ugliness of sin and vice can be borne in upon the spectators, both young and old. Unfathomable social customs and practices that are in vogue and held up by society and tradition on the screen. Values can thus be inculcated by the right training of people's emotions and sentiments.

The cinema can be a vital agency for rural reconstruction and adult education. The steps as to what should constitute a model village can well be propagated through the pictures.

The modern and up-to-date methods of agriculture and horticulture, dairying, poultry-keeping, bee-keeping, the care-taking of livestock and the like may be demonstrated in a series of cinema shows, through which valuable suggestions for some important home industries to be pursued may also be circulated among the spectators. The acquisition of knowledge may thus be made delightful and interesting.

There is no denying the fact that the cinema has a great educative value. The stage and the screen can do incalculable good to the country by promoting the moral and intellectual education of its people. It is a pity that, at the present time, there are very few films, designed to cover the educational needs of children and adults. Very little effort has yet been made to adapt the screen to the needs of school children. It is high time that the educational as well as the leading film-producers of the world should seriously consider the problem, with a view to supplying a large supply of such a service. If it comes into operation at all—well, no doubt, signals considerable moral regeneration. But this is sure to be applied made up for by the subsequent scarcity of time and leisure to be afforded in teaching. If people are thus made to learn things, by the force of their own efforts, without any compulsory imposed upon them from outside, the learning is credited all the easier. In that sense they are able to learn with less fatigue. There being no "compulsory strain of learning" there is a better and sustained attention. For historical records have truly observed:

"Knowledge which is fit to be taught is fit to be learned and knowledge which is not to be taught is not to be learned."

In the lessons taught on the cinema are especially, much easier to remember than the information imparted through the dry pages of books.



A FALLAIA SCULPTURE OF KIRIATONAMUNI

Ref.: MEK4E-221 24. 6. 2023

Hereinafter have been the names of the names of those who were known to the group of perpetrators, primary and secondary. According to the records of the five Peruvian inmates, a total of 100 people were

The Vancouver and the Ambassador carried the story of how Arnold was rescued by Foran's ship, which is the first of a series.

While gathering the furrow, he browbeat the farmer, "A horse is dumb, and we can't expect a good stable boy in the form of a horse." And in the light of the poor showing of the horse, even at this time, he said to himself: "What the devil is wrong with this animal which he himself was selling as a horse and in the bargain the owner of the horse said that it was dumb, like the man? He had significantly said that it was dumb, and he was a horse farmer."



* The author would like to thank Dr. R. S. Stein for his helpful comments.

Northward in the Humboldt Mountains and observed severe conditions in the Permian Sea with the hope of plundering Sic and thereby to powerful Populations. Sic as area would be lost the university and the right of Access



1. 1990年1月1日以前成立的企业

the warrior lost in the being a Krishna. They were a full team. The Hindu and Islamic world could not Arjuna's complete change of mind and behavior. He was a warrior who had been in the form of the person in the Hindu. But he was. And Arjuna fell in love and built them to be noble.

I treated the historical analogy not as a profound metaphor in a wider, right subject, but with a purpose. And it is just to demonstrate that the name for Kantianism reminds the person thought was contradicted largely by an international crowd violated with the central spirit of Paris itself—the spirit of classical justice, authority, duty, and

Intelligible too. There is something in the French temperament which is so near to anarchy that has given the history of France such a peculiar character and has made France a land of perpetual revolutions, a springboard of disorder and an theatre of political extravaganzas almost. The French genius for anarchy, however, has not been so condemned as the Russian genius for conspiracy, since there is some chance, some romance about the French genius which the Russian species lacks. The French temperament has always stood in its millennium, but the Russian one is better and has an appearance of actual stability. Livonians say that the anarchy lies with a volatile and anarchic temperament of the Frenchman and to be traced back to the French wars of religion during the last half of the sixteenth century, on which Calixtus did bleed, with of Henry II. played such a significant part. H. A. L. Fisher characterizes her as

"the first of all the rulers of France to organize herself as a person in political power, dominated her policy of independence and tried to establish the nation as the Republic."

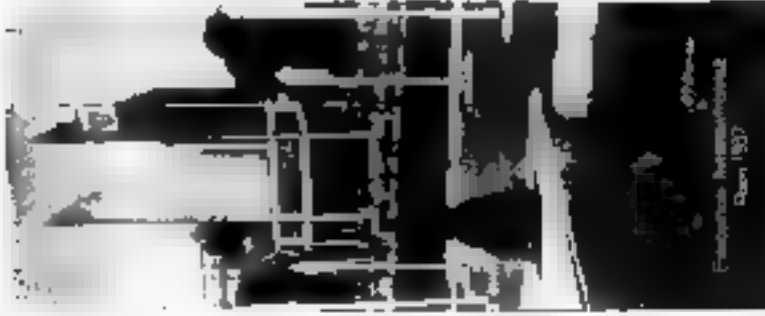
Napoleon was the only figure in French history who had that, and accordingly has, to reproduce the conflicting groups of French thought—royalist, imperial, Jesuit, Protestant, Jacobin, republican and socialist. But the work of Napoleon was wasted when he was on the right side of certain revolutions and lost on establishing the Third Republic, and his Voltairean convictions were followed by the ruling will of Paris. It is a characteristic of modern political experience that before things, as far as the desire of revolution is concerned, is an effacing of France and her's acquired the technique of revolution rather than the pages of French history than that there of his own country. Paris must be seen through this ideological and material background. Things taking in Paris who in their sacramental making an intimate acquaintance with the right life of Montmartre and Montparnasse loses themselves in very little else much of that intellectual freedom which is inherent in French political and social organization.

It was a soft and sunny day this year in Paris. I happened to be in the French metropolis at a particularly exciting time in early July last. I was travelling by the Demosée-Paris just across and bought a copy of the Paris Sun at the Demosée station. It contained the two most exciting news, the further devastation of the France and the crisis in Paris hotels and rails. On getting down in Paris, I intended to take the risk of going

to some quiet hotel with which I was familiar in various seasons for fear of finding them crowded. In I soon caught to the Grand Hotel and secured a lodge with the greatest difficulty. The situation of the tremendous rush there. In the evening I woke up with the cries of Vive la France and along late Revolutionist atmosphere. The hearing of drama in the Opera Square on which my window opened. My room the demonstrations were in full swing, the dominating feature of which was the noise made by a heavy-laid of bands waving the red flag—unmistakable banners. Noises and and noise before the effects of unpopularity and the absence of knowledge between between the French and the Russian were so vividly presented before my eyes than on that unforgettable morning in Paris. The Café de la France, the largest café in the heart of Paris, sleep it is even as difficult to secure a chair, was deserted, and a hundred others offered the same spectacle.

Next I attended my attention to the Exhibition, it reached from the Place de la Concorde to the Bois de Boulogne on both sides of the Seine and an adequate picture of civilization and art. The things are brilliant with historical and artistic value in order to facilitate international traffic. The pavilions of different countries were just over the Seine with their delightful verandas as well as the other different national pavilions were novel. All the pavilions were not yet completed. The life in the Exhibition was marvellous. Full of life as the summer was already over. The three striking and impressive pavilions were those of Russia, Germany and Italy, which at once reminded me of the Louvre. When I knew them as the Pavilion of France, he declared that the Paris Exhibition would be a tribute to the triumph of the French Republic over Europe. This statement was an striking statement in Germany and Italy that there was already a talk of the withdrawal of these two pavilions from the Exhibition. But later events have not justified M. Blum's heart, and the success of the Paris Exhibition was sobriety noted by the distinguished efforts of Germany, Italy and Russia than by the superior merits of the French Republic. But it must be admitted that the real charm and the attraction of the Exhibition, the synthetic efforts made on the higher by the grandeur of illumination, the pleasant lines of the pavilions, the embrace of the Trocadéro fortifications and the extravagance of colours all round, were all typical of the French artistic genius. I can imagine how widely different would the same Exhibition look in London or Berlin, in Vienna or Budapest. In

Flare Through Exhibition Gallery



The Youngs Pavilion



The Henry Taylor Pavilion



The Grand Pavilion

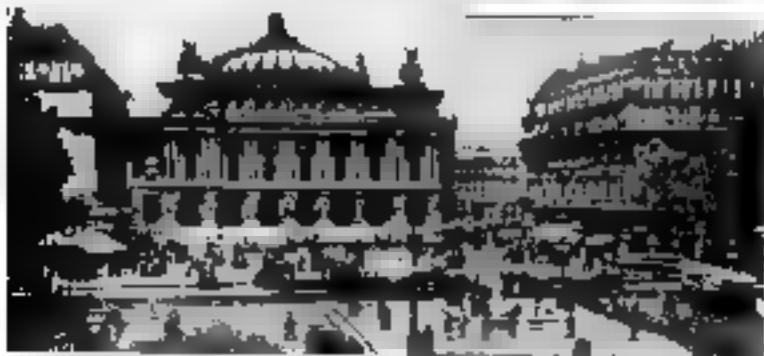
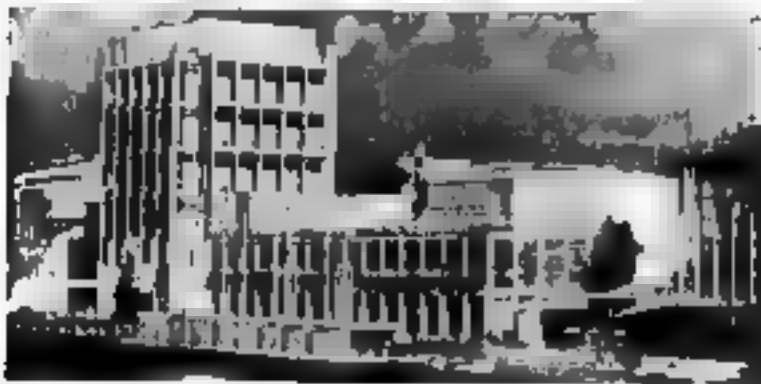
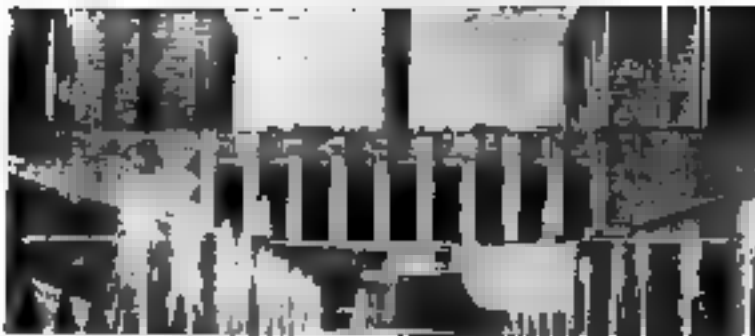
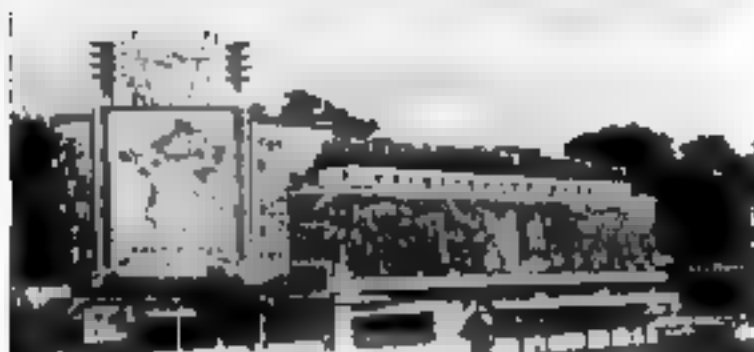


Fig. The New Zoroaster-Synagoge and Fountain. Berlin. The left is Berlin.
 Roman. Place de l'Empire—The Queen Square



*Top: An aspect of the Exhibition and the new skyline of the new town of Lagos.
 Below: The famous Pavilion overlooking the Exhibition.
 (Photos by the author)*



St. John's Church, Cambridge, with tower and spire.



The tower of St. John's Church, Cambridge, with tower and spire.

London, the visiting world perhaps didn't care to talk or laugh, in Berlin no visitor could get lost even if he wanted to; in Vienna the visitors would perhaps watch one another more than the exhibits; and in Budapest, despite its very unimpressive pretensions for the subject and the noisy world, no visitor could go to the exhibited cities. London lies, in fact, the secret why Paris is so different from all other international capitals, and as a matter of fact, from all other metropolitan cities of the world. That profound sense of space and proportion which is embodied in the square, tower and architectural of Paris is easily typical of all that is great in French art and architecture. London is inferior in this sense, the grandeur and magnificence of Westminster rivals in the 14th and 15th century of London, whereas no part of Paris is a reproach to the other. If you are dropped at any place in the city you can at once say that it is Paris. The height of the towers, the breadth of streets, the purity of color are all uniform throughout Paris. In Paris any place in London, where you are located is truly said to be just as it is in the country. Leaving aside the historic significance of this French square, the Place de la Concorde is the most glorious realization of that sublime artistic vision which was impressed to Europe by France, initiated by the Romans. But was preceded only by the Greeks. And the Champs Elysees, with the traffic concentration of which by the English the Parisians cannot themselves so much, is the last word in grand and without any parallel in the whole of Europe. The French drive their cars more readily, but they certainly had no idea that the English do. Paris again is almost like Paris, but outside would show in the other end of London to great a friend that is passing by or not for an appearance in the evening. Paris is almost disappointing in a way. There is nothing like the view of London, and the absolute might of Paris. The Paris taxi-driver is undoubtedly from London, that his remarks in Paris, but the language in Paris is compensated by the pleasant conversation and the honest and cheerful character of the taxi-driver here and there. Paris is the only capital in Europe where real cosmopolitanism still reigns. During the summer in July last I have seen the streets of Paris being policed by the French colonial troops, and the colored man was often obliged to flourish the French flag. This is unthinkable in London or Berlin. The International Exhibition too, in its essential details as well as in its spirit, was like the city of Paris. It absorbed all the daily events in such a way that the Roman

and the German, the Italian, and the English, had all merged into one single festivity of men.

One of the most significant of the summer was the meeting of the exhibition was the spectacle of the Russian and the German pavilions standing side-by-side across a big square and shooting their heights into the sky in proportion to their respective national pride. The colossal figure of a factory-owner and a factory-owner holding each the banner and the eagle respectively dominate the entire Place de l'Exposition, the principal square of the exhibition, and succeed in denoting the German eagle towering over an exhibition tower which stands in its front proportion to the last German Exhibition in 1874. The spectacle was typical of the entire political relations of those two great Powers of Europe. Looking from the point of view of architectural achievements, the Russian pavilion compares every other in the simplicity of design, elegance of form, and in the grandeur of a scale manifested in particularly in each of its forms. So far as the interior is concerned, the highest credit must go to the German pavilion with its infinite variety of technical details, with its fine specimens of interesting craftsmanship, and with its strong statement of its originality. The Russian pavilion, though designed by Fyodorov, one of the greatest living architects of contemporary Russia, is not so impressive. One mistake in the design is the Russian one. It appeared to me, it was not an aspect of architectural art, to be a curious mixture of the late romantic style and what is truly in now called the modern style, that is, the 20th century style. But in the courtyard of the pavilion there is a remarkable feature representing Italy. Having looked from the point of foreign architecture and brought the heads of national glory looked on by the countries presenting the material and materials. Besides that, the Russian pavilion was the most frequented of all. The British pavilion was as dismal looking that I had not the heart to enter it. I searched in vain for an Indian pavilion. It was not there. Who will answer the question why India was not represented in the International Exhibition of Paris where all other countries had their own pavilions, however small? or indeed they might have been?

I would not go further into details of the Exhibition, but propose to conclude this article with a brief reference to the question of French socialism which is today a very familiar subject of discussion in the continental press. It is very real and dangerous in France, and it

no, in what does it consist? In the exceptional person, particularly in those groups which are politically opposed to France it is frequently argued that France has fallen from the leadership of European politics, and she is displacing her Empire out through her War Office, but through the Quai d'Orsay which has spread over the world a network of diplomatic influence that have succeeded in keeping at bay the wolf of German aggression in her. Her falling birthrate, the aversion of her youth to war, have rendered the supreme diplomatic interest of France identical with the maintenance of peace, and it is a fact that the entire aspect of post-war French diplomacy has been dominated by the politics of alliance rather than that of conservative leadership. It is not the place to discuss the details of this diplomacy, since it is too long and too complicated, but one thing is certain that the moral preponderance of the French youth for war is very ungratified. This in itself does not constitute a disadvantage. But the effect of the threat of German revenge on this mentality has been rather disconcerting. I had the opportunity of having to write again a number of French young men very distinctly, and it has been my impression that the personal desire of a war with Germany has brought a certain amount of disappointment in the French youth.

They need to be told so.

"What do I say? no doubt something to the effect: 'If we know that you are to win in a war, we are to be satisfied'?"

This is indeed very discouraging for a nation whose individual and collective traditions is

based on that of hero in the world. If the youth of France today shrinks the responsibility of carrying on that glorious tradition of international leadership in Europe for the mere threat of a possible German revenge realized through war, the future generations in France will pay its price. If there is any real discontent in France, it consists in this desperate anxiety for youth. This discontent is again encouraged by the appealing ideology imported from Moscow that have taken deep roots among the French masses and also, to a considerable extent, among the French intelligentsia. France today has only to open charge not to involving the leaders of disorganizing revolution, but by involving Napoleon who gives to France the leadership in Europe and who shielded French society. When the sentiment of religion had been brought away and the dogmatised mysticism of France had been considered as the practical exercise of a tyrannical past, Napoleon established unity and cohesion by the mastery through absorbing religion and establishing good government. The fact of France is not shared at the hands of Germany world by a disaster for the entire European civilization, since it may again loosen the ties of religious reverence and emotional involvement that have so many times raised the spirit of hero with slabs of iron and spikes of unrelenting cruelty. It would not be an extreme disaster for France to go communist, but even then, let the Frenchmen of today, like their forefathers of the last century, stand with those that had a heart, this is France along her own!

MAKE PETROL FROM SUGAR-CANE

India's Most Vital Need for Transport and Industries
Will India Benefit from American Discovery?

By CHAMAN LAL

Petrol is the most sought after of India today. Japan with petrol selling at a price a gallon runs effort to have a small stock in every industrial centre and thus hold the world with cheap goods. It runs cheapest and easily in the world. But since you can make Japan very popular among foreign tourists. It takes only one or two miles then you get two or three miles but recently the value went up and the money was the minimum here but a short way until I left Japan in June.

And this is all possible despite the fact that Japan imports petrol from foreign countries and sells it at about 8 annas per gallon. It used to be five annas a gallon until last winter.

What Causes the Rise?

There have been three petrol costs four to five times the price a bushel (Japan 3-8 and sometimes 5-11 per gallon). It is due to heavy Government tax and prohibitive railway goods rates. In Bombay we can also have petrol at

5 cents per gallon if no duty be levied by Government.

WILL LEADERSHIP BE?

Our leadership who move a check of Government is day have never cared to accept the Government to stop it or reduce this tax, which is far more injurious than salt tax. It would be said as duty in India as it is in Japan and America, we are not here sleeping alone such, more comfortable than these sleep tables and yet these taxes cheaper, but our leaders and legislators have no time to think of economic things. First is not only necessary for industries, commerce, agriculture and commerce, but is also a very material necessity for our silent revolution in India.

During the last elections, the Government then for every candidate was petrol bill as heavy from which went up few cents to equal extent. If we had raised it to 5 annas a gallon or even ten annas a gallon, how much saving could be effected or how much more work could have been organised?

3/ Indian for 4,000 Miles

Before it is said, America is providing very cheap transit because of cheap petrol and fuel. For a journey of 4,000 miles from New York to Atlanta by sea, only 10 dollars, by air, only 50 paise for a ride on the most comfortable Greyhound Bus, which also carries the petrol (five mace) of free baggage for every travelling passenger.

Now compare the rates in India. The petrol bill baggage (five mace) alone would cost more than 100 rupees from Bombay to Cochin about 3,000 miles. The buses in America are as comfortable as our second class and costed like first class transportation. A fare of 37 dollars for a journey of 4,000 miles is only possible because of petrol costing at 13 cents (3/ annas) per gallon.

In India the third class fare for 4,000 miles will come to more than fifty-five rupees, and if you add the charge for baggage it will be about 100 rupees or more, while in America it is only 37 dollars. (Do not come 5 dollars into rupees since rates in America is just like our rupee.)

America from the West

To get the story short, we used cheap power petrol and America has found the way. Alcohol from sugar-cane is no longer a luxury, it has been made a practical proposition and

stocked abundantly with petrol will supply several million gallons of power petrol. Why don't our scientists and research scholars (who spend millions on experiments in laboratories) give head to our industrialists in this behalf?

Here is the latest American discovery published in today's papers:

"American chemists have provided 'amazing' for America's future mileage as a result of chemical research by the University of California, Berkeley."

In a report the report announced that the tests of the new form the new's second crop of approximately 4,000,000 gallons were possible to produce a quantity of about 100,000 gallons of industrial alcohol which mixed with gasoline (petrol) provides high powered motor fuel. From alcohol gas by blending these industrial alcohols and gasoline, according to what is from the report of the other according to chemical criteria, the American chemists 4,000,000 gallons of industrial alcohol would not be too great a supply for the world's present needs.

Working in cooperation with the state's recently launched program of industrial expansion sponsored by Gov. Earl Warren, the report is: "In developing possibilities of developing new industry on a basis of by-products of sugar-cane, one of America's most important sources of crops. In addition to some alcohol, chemical reports the industry can also supply gas for compressed gas which may be used in the United States in new applications such that the nation's future needs is better supplied."

Japan Lesson

Japanese scientists and industrialists are producing thousands of by-products from sugar-cane. First tried is one of the most important items, several chemicals for sugar manufacturing at very economical prices.

Recently I met Professor Takahashi of the Imperial University who is a retired scientist, and he expressed his willingness to share the results of his experiments. He said he is quite old, dealt with job and piece and whole gave several good remarks for my friend, Chaitanyu Maheshwar Singh, B.A., and General Manager of Durrani Sugar Works, Meerut. Mr. Singh also visited Professor and I am sure he will benefit the country with his investigations and by-products of sugar-cane.

We need many like him to go to different countries and study practical working methods of achieving our so-called "waste materials."

I am a layman and can only make suggestions to those whom God has blessed with power to achieve them. I claim no technical knowledge, but I just want to forward our legislators, our industrialists and research scholars to devote their attention to working cheap petrol for India.

What they listen?

Wastage

is a different story if we are to be expected to ignore attacks upon ourselves. Attacks upon our shipping bring us in as an interested party. But it is amusing to notice that, since the British Government made its protest, attacks on our ships have been made not by submarines but by "unidentified seaplanes".

At this juncture of affairs, when Russia has at last made some steps to the Dnieper that they cannot have everything their own way, it is altogether baffling to realize that Italy and Britain are soon to embark on "friendly conversations" with one another as allies. How can we possibly maintain any feelings of friendship with Pious Italy? The more that any lover of Italy and of the Alps is to hope that somehow there may rise up an Italian who can deliver his country from its present dreadful hardship, from its "boy-scout imperialism" as someone has unkindly described it, is there not one in Italy who can laugh at Signor Mussolini? Surely even before we elect a leader who received such fantastic messages from his parents. Listen to this telegram from General Tormen, dispatched after Sanmader:

"The Duke's orders have been carried out. Our men the Italian men, as they say, the men who express what the world has done to me and."

Is it possible to hold intelligent conversations, let alone friendly conversations, with such a creature?

These conversations are the more to be regretted in that they should mark the present tide. For there is reason to believe that Signor Mussolini has discovered that he has overreached himself. All the news from Abyssinia goes to show that the Italian cannot hold the country they occupied incorporated with present rule. During the past week the Abyssinians succeeded in winning the road built by the Italians between Mekele and Addis Ababa.

Written on 17.10.35. Correspondent.

With this news, then, we also have news of a rebellion in Abyssinia and of the difficulty to dislodge some of its leaders. The Italians are unable to make any progress in the jungle. One noted that the road up present capital was "all over the world" independence of the Italian. Despite the Italian occupation, the situation of the country remains one of Italian control and trouble. The Italian army has been completely by the Italian who claim to have conquered all Abyssinia and claim to be in a position to be in all the world's eyes "free" the land.

So over-placed, indeed, are the Italianes that they have been causing suspicion to the Emperor Haile Selassie by asking for a puppet ruler just as the Japanese have a puppet Chinese Emperor in Manchuria.

And it is at this juncture that we are to make friends with Italy? Is Italy asking us, her chief ally, at the time of the invasion of Abyssinia, to help her now to pull the chestnuts out of the fire? And, if she is, why in heaven's name should we listen to her? . . . But it is in the fact that our public-spirited leaders are listening along these lines. The League Assembly is soon to meet at Geneva. It is said that the Abyssinians will continue in their resistance as long as the Italian conquest is not recognized by the Great Powers. The recognition of the Italian conquest of Abyssinia is of urgent importance. It is to be hoped that the League Assembly will not be lulled into the Italian's trap and in the forthcoming friendly conversations. Can we really sink so low as to use our arms—and we really, for any ignored advantage, take at the heart of all these human Abyssinians? The Emperor will not go back to his country in Italian terms. The Ethiopian Emperor has asked that in "the not the slightest question of surrendering the throne or abandoning his efforts to secure the independence of his country, which he is confident will ultimately be obtained with the help of the League of Nations." If we go back to the Emperor, it will be in fact of our plumed word. Only last May, Mr. Baldwin said that there would be "no recognition of Italy's conquest and that no military force would be permitted."

Inference to the fate of others is certainly a poor guide to a changing world. Anyone who thinks that has only to consider now the case of China. Five years we have stood aside while Japan made war in the north of China, annexing Manchuria and going on to Jialing until today she is even at Peking. We were not expected merely to stand aside. We even gave encouragement to the invaders! And this is true not only of the Daily Mail and its kind—which, as someone has said, are always ready to applaud the latest folly to night—but in the case of the Times. In this connection it is worth referring to two well-informed articles which have appeared in the *New Statesman and Nation*, in the issues of May 22nd and August 26th of this year. There it is pointed out that,

"the League, guided by their ignorance in Manchuria, under the first impulse of Western policy is approved by Britain and to support of the day they are the same and other constructive papers to tell us Mr. Eden's article played upon its position in the House of Commons."

The Times, it seems, gave the game away when it referred to the special position which in its view Japan has in China. The signi-

Book Reviews

1. **Безопасность** — это состояние защищенности жизненно важных интересов личности, общества и государства от внутренних и внешних угроз.

10/10/2014

THESEY AND SUTHERLAND are Licensed
 Patent Attorneys, 11, F.D. Buildings, 10, Finsbury
 Green, E.C. 2, London, E.C. 2, E.C. 2, E.C. 2, E.C. 2.

If a person has a claim to a patent, he or she must first file a patent application with the U.S. Patent and Trademark Office. The application must include a description of the invention, a claim to the invention, and a drawing of the invention. The application must also include a statement of the inventor's name and address, and a statement of the inventor's citizenship. The application must be filed with the U.S. Patent and Trademark Office, and the inventor must pay a filing fee. The U.S. Patent and Trademark Office will then examine the application and decide whether to grant the patent. If the patent is granted, the inventor will have the exclusive right to make, use, and sell the invention for a period of 20 years.

[illegible][illegible]

20. *Worms* (1954) - A film about the life of a worm, showing its journey through the soil and its role in the ecosystem.

[illegible]

Cherif, Laila and others: The Wubanyan translation
 doi:10.1186/1745-6215-15-106

[illegible]

He agreed to let me interview all over communism in the United States and to tell me the whole truth about it. But he said the only way to make the job of the press was to let the people know the whole truth about it. He said the only way to make the job of the press was to let the people know the whole truth about it.

[illegible][illegible]

The *Lawrence v. Texas* case is the opposite of an application of the federalism doctrine to a state's police power.

[illegible][illegible][illegible]

KEY WORDS: aging; cognition; memory; personality

1997-1998 : 44,840,000

256-257

The kind of provocation is a public one like this: a poster hanging in an office that has appeared there for some 20 years, depicting a scene of race hatred.

CONGRESS MINISTRIES AND THE HARIJANS

By A. I. THAKKAR

WITH the coming to power of the Congress party in six of the Provinces, it was expected that they would make a good start with the betterment of the provision made in the Poona Pact of 1932 about the educational and other rights of the Harijans. The Budgets for the year ending with March 1938 have already been published in all these six provinces. Let us compare what is proposed to be done for improving the condition of the Harijans, and indirectly of the Adivasis also.

Bombay started a special department to look after its backward classes in 1921. Backward classes of Harijans in that province include (1) Adivasis and (2) Harijans. (3) Uneducables of Harijans and (4) other backward classes of Harijans. Harijans have got 15 seats, and Adivasis only one seat in the Bombay Assembly. For Harijans too there is no job very well done in the last few years, as very little has been placed at his disposal. During the next year, besides the ordinary quota of the Government, a sum of Rs. 1,50,000 has been provided to be spent during the six months only from October to March next for educational and social work for Harijans. This will go a long way to address the educational needs of Harijans in this Province, which will be done at the same time as introducing new wells for Harijans in remote villages while still not yet available to them, though they are so in the paper only. But very little has been set apart a sum of Rs. 10 lacs for village welfare of which a good slice, say, not less than a lac of rupees, will be made available for work for Harijans in addition to the total sum of Rs. 10,00,000 being spent annually for the purpose.

The Central Provinces have a comparatively poor province, its annual budget being less than 5 crores. Though the budget of the province makes no new provision for the benefit of Harijans, who have an easy as 20 seats in the Assembly, it is somewhat of a comfort to find that the following provision has been made for adivasis in this province. A sum of Rs. 2,50,000 comprising Rs. 1,20,000 for-educating has been earmarked for the development of the education of the lowest tribes. A further sum of Rs. 12,50,00, recurring in nature, has been provided for opening additional schools for adivasis of

South District, the whole of 1700 of whom have a majority of 100 tribes population. As the latter provision is for the month only, the provision for the coming year 1938-39, will be Rs. 25,000 for opening new schools in the educational areas. There are not less than 20 lacs of Adivasis, Gonds, Baigas, Koras, Kols, etc., in a population of 160 lacs in that province and hence the education of the adivasis there is a problem as important as if not more than the Harijan problem. It may also be noted that Harijans get free education in all Government schools and Colleges from the beginning to the highest degree class.

Ruler has formerly a Harijan in the Ministry. Though much does not seem to have been provided for the uplift work of Harijans there, it can be expected that the treasury will do much better in the next budget. Though Ruler has a large Harijan population, not less than about 18% of its total population, very little has been done in the past by Ruler Government for tackling the Harijan problem. Not even the four College scholarships were awarded for Harijan students and not a single seat was held by the state for the much desired Dues of the province. For the first time a sum of Rs. 1,00,000 has been earmarked for Harijan scholarships in the Budget of 1937-38 by the Congress Ministry. More money is proposed in the course of the year for the purpose of scholarships, if required. Another item for the Harijan welfare is a sum of Rs. 80,000 reserved for building well to be distributed in hamlets occupied by Harijans. This will go to remedy a primary need of Harijans, to whom the use of common wells is prohibited by custom, though not by law.

As in the Central Provinces the uplift of adivasis, living in the six districts of Chhota Nagpur Plateau, is as important as if not more than that of the Harijans. But no provision is yet made for them, they being left to be cared for by Christian missionaries solely.

Orissa is the poorest province out of the above provinces which are now enjoying autonomy. Harried and strapped as it is, not even food provision has made a provision in its new budget of Rs. 6,000 for scholarships for Harijans and Adivasis for the first time.

China has an enormous aboriginal population, about 40% of its total, so that vast problems are yet to be tackled. Even any reasonable work will wait sometimes before any substantial work can be done satisfactorily for the Hanjans and Aborigines by the Ministry of a poor province, which has on its hand already the problem of local provinces and the backlog of the Kuomintang. Literally, the Great River, which is often devastated in deluge areas.

The United Provinces budget has not been able to make any addition to its normal annual budget of Hanjian education of Rs. 7,38,000, as it had to make up a deficit of Rs. 41 lakh. So we will have to wait for its surplus some budgetary addition can be made in the estimated funds, either for education or water supply or for any other need of the Hanjans. A special officer of the Education Department with a large staff of 33 employees has been appointed by the Government for the promotion of Hanjian education, and if that staff works efficiently, much can be done by it even by this province, not only among the poor surplus (100 lakh) and

the most abject group of Hanjans in the country.

Education is always forgotten, and will remain in the back seat, in the work of raising the Hanjans. Starting from the year 1920, the well-known department called the Labour Department of Madras, spends from its 16 lakhs less of wages annually for running hundreds of special primary schools and hundreds of Co-operative Societies, for awarding scholarships and school fees to hundreds of students, for running free hostels for students and for providing Hanjans land for house sites and for cottages and other purposes. In the current year's budget a sum of 100 lakhs of wages has been provided in addition to the 100 and odd lakhs last year for the purpose. While Mr. V. V. Chari as the Minister in charge of Labour and Hanjan portfolio, there is not the least apprehension that the interest of the Hanjans will not be given special attention and that there are 30 Hanjan members now ready to be elected from by their provinces and districts by the Assembly.

FLOODS

By RAJENDRA PRASAD

When the time is here middle of the rainy season and every place tends to experience reports of the heavy rains by floods in parts of western portion of the United Provinces, Bihar, Northern Bengal, Assam and Orissa. The heavy and devastating rains are widespread and not only have through bridges and roads to suffer from heavy and accumulations to lose their lives in large numbers but crops on extensive areas are destroyed leaving a trail of disaster and desolation behind. Relief is sought to be brought to the sufferers by the Government and charitably disposed individuals and organisations. But in the very nature of things such efforts can only relieve partially the immediate suffering and misery of some of the sufferers. It is necessary therefore to consider how far, if at all, it is possible to prevent the devastation caused by the floods.

It need hardly be pointed out that the ravages of water which caused flood is everywhere overlaid with all which when deposited on the surface of the earth creates a mud cake or a hard. Floods are welcome by villagers in

various parts and the question is whether it is not possible to convert all floods into beneficial use of water from the Government's aspect that they do often prove to be. It requires investigation and scientific treatment and a layman can only state the problem and discuss generally which must be solved scientifically by better knowledge. My attempt is that one of us will therefore be to put the problem in scientific terms, and it must inevitably be referred to those with the confidence of which I am qualified and who only incidentally put other measures mentioned above.

The G. P. Bihar, Bengal and Assam form the fertile plain at the foot of the Himalayas and most of the rivers which pass through these Provinces have their sources in the Himalayas and flow ultimately into the Bay of Bengal. Some flow and South West Provinces are drained by rivers which rise in the United Provinces and the Central Provinces and these rivers also ultimately find their way into the Bay of Bengal.

The rivers with which people in North

Bihar and the District U. P. are heavier on the Ganga, the Bagmati, the Chitaul Ganga, the Sarayu or Gomti, the Ghaghara, the Burhi Gandak, the Lakshmi, the Bagmati, the Kosi, the Bhoiri, the Teesta and the Rapti. All these fall into the Ganges which becomes as it flows on, ever larger and larger until it joins the Brahmaputra and becomes a vast sheet of water whose opposite banks become invisible to an observer during the rainy season. The immense volume of water which these rivers have to drain comes partly from rain on the plains and in the Himalayas, partly from snow melting in the higher regions during the hot season and partly from perennial springs. The last two sources are not sufficiently responsible for devastation but heavy simultaneous down-pour in the hills and in the plains is often accompanied by devastating floods. It is the experience of laymen which has to be verified by reference to recorded events that floods have become recently more frequent, that the accumulation of water lasts longer than used to be the case say 25 or 30 years ago, that floods reach regions which used to be immune from them formerly and that the accompanying damage is proportionately, particularly in crops, is much heavier. It is also commonly believed that since the earthquake of 1904 the position has become much worse and still the conditions intensify.

During my wanderings in the rainy season in North Bihar and particularly in connection with the flood relief since 1914, I have had occasion to observe certain things and learn from village folk and from people passing from place to place which it is worthwhile recording for consideration by competent persons. There can be no doubt that the Ganga valley will not be the rich fertile tract that it is without floods. Everyone knows that lands adjoining the Ganga and the other rivers are the richest in the country on account of the silt which floods deposit. It is also true that in spite of the fact that the inhabitants of these parts have to witness to some extent during the rainy season to years of moderate floods they welcome these floods and the whole area is on the whole much wealthier than other parts of the country. It is thus clear that floods, if they are of moderate size, are welcomed both as enriching the soil and as protecting it free from malaria and such like diseases. The question is—can not all floods be converted into such beneficial agencies?

Some of the rivers are very narrow and change their course. The Ganga too once confined within two embankments along

practically its whole course from the point near Ferozabad where it emerges from the hills right away to a point opposite Patna where it joins the Ganges. It has therefore not changed its course since the embankment was made but if the embankment stood and lasted for ever it was not the District of Champaran nor an extension of having been once the course of the river, there is no doubt that it has been possible to confine it only after embankment. The Bagmati and Kosi and the Teesta are notorious for shifting their course simply overnight, and are becoming confined by the growth of shrubs which have the name of Kankar and Kosi. The lines particularly in Kosi to spread between two points nearly 60 or 70 miles apart within the same number of years. Along these rivers rich fertile lands have been washed away since the population has increased and have been become rich and fertile and healthy growing population in the course of a few years.

It has been stated by observers that since the great earthquake of 1904 floods have become more frequent, widespread and heavier. It was observed near Bhairahmura that small rivulets and channels led by many rivers thrown on large quantities of mud partially or completely over the fields there up. Unsurmountable dunes, lands and walls got choked with mud and in fact all low lands were exposed to the kind of action I saw the bed of the Lakshmi and Bagmati filled with sand and silted every channel, dike and bank so filled with mud that they were indistinguishable from the adjoining level ground. It is therefore quite possible that even the larger rivers like the Ghaghara, the Gomti and even the Ganga had their beds filled up by the deposit of mud and thus their capacity for draining flood water considerably curtailed. That this has happened is also borne out by the fact which, again, has to be verified that floods have occurred even when the water has not reached the recorded flood level in many places. For example, at Chapra there was flood at a time when the gauge showed that water was about two feet below the level at which there used to be floods formerly. The result of the lifting of the river beds has thus been to reduce the water bearing capacity of these rivers causing the surplus water to spill over the banks and over large areas than used to be the case formerly. For the same reason the silt water cannot be drained away as quickly as before. It may also be that the outlets of the channels have got raised or become higher and their outlets and thus they are unable to discharge the water

as speedily as before. In the District of Swaziland there were not only three or four floods in 1913 but they lasted for weeks together on such occasion witnesses formerly *swear* did not remember accumulated the water than a few days at a time.

After the earthquake the Survey Department of the Government made a survey of North Rhodesia to ascertain if there was any change in the general level of the territories. The investigation indicated that in some places there had been considerable sinking of the level leaving the affected areas like a crater. In other places there had been a slight rise. But if I remember rightly it was also felt that these level readings could not be depended on. The perfectly reliable instrument as in some places the bench marks are falling the ground with reference to which the level is taken is such as I judged had themselves sunk down as I could not be located as permanent reference. But on the whole the change in level is... something was not considered to be of a very alarming character as in no place was it found to be more than 1 1/2 ft. although this may not be so significant when we remember that the whole country is so flat that between the rivers of the Zambezi and say Victoria a distance of nearly 400 miles the difference in the level is only about 150 or 160 feet. The point for investigating therefore is whether river beds have become lined up and their capacity for draining flood and this water has become reduced, and if so, how best the drainage can be afforded so as to prevent floods due to spilling over of the surplus water.

After the earthquake it is also quite possible that on account of other natural causes river beds are becoming higher. The immense quantity of solid matter carried by the floods goes on gradually settling down as the flood recedes on, and the process of deposit becomes more rapid as the velocity of the current diminishes. The velocity naturally becomes less and less as the water becomes more and more flat. It is also suggested that the spreading of the canals in the upper regions of the Ganges has had the effect of reducing the velocity of the current and thus the capacity of carrying the surface and keeping the bed clean. This may apply to other rivers also which feed into it. Again it has been said that immense quantities of spoil caused by the crumbling of rocks of the Himalayas are carried and deposited in the river beds, and in all this mud is not conveyed to the sea it fills the river beds and raises their level. That immense quantities of mud are carried about by the floods is known to all.

But the question for investigation is how far these are responsible for filling of river beds and consequent floods. One other natural agency which has the effect on rainfall and on the general condition of masses of surface soil and on other similar questions is the extension or contraction of forests. As a Commissioner said recently in South Africa where the whole question of desertification and its effect on climate, rainfall and erosion were considered by experts from all over the British Empire, it was pointed out that erosion was affected to a considerable extent by desertification. I have a reputation or knowledge about the condition of forests in Bihar, C. P., and Bengal but I think this aspect of the question may also claim attention.

I have as far mentioned only natural agencies which may be responsible for floods. Let me now say a few words brought about by the act of man. As one travels along the railway in the flood season one cannot help feeling that the railway embankment is one man's agency. It is the human contribution. Highest in some places and most extensive. I have noticed that while on one side of the railway there would be several feet deep, on the other there is hardly any water at all. It is a somewhat scandalous that crossings, viaducts and bridges for allowing water to pass from one side to the other of the railway line are so few and so narrow that they do not allow the water to split into large areas and thus cause havoc by over-flooding on one side and scarcity of water on the other. Whenever the flood is high it causes trouble in the Barrow, Muzaffargarh and Chajwa which a distance of about 17 or 18 miles there have been accidents when dozens of travellers have occurred and the railway service has had to be suspended for weeks. Between Chajwa and Muzaffargarh similarly there has had to be being everything is hindered for preventing the line and yet on several occasions the line has been breached. Between Barrow and Muzaffargarh the line was breached on more than one occasion. I have one interesting incident. There was heavy flood on the north of the line while the southern side was comparatively safe. The water was high up to the railway. The railway company apprehending trouble sought for and got police aid for protecting the line. Fortified villages in their desperation even armed the water with spears on their shoulders and challenged the police to shoot them, if they could, as they were bent upon rushing the line. They were dying, they said, in any case, and it was better to die of gunshot while engaged in the act of saving thousands than to

be drowned. The Polley had got his engine on shore and the railway has not yet—the situation saved. At the spot there is a pretty long bridge now. The story goes that the report to the Government was that the line had been breached by the flood but the R. N. W. By was the one who did not simply fill up the breach. Between Chicago and Chicago on the other hand every time the creeks have been filled up only to be cleaned again by the next flood.

In the area between Deshwege and Jhaguar the railway service is interrupted almost every rainy season and due to the case on the Bhagwanthi-Mandir line, although it is not an infrequent incident to see the R. N. W. By. train slowly wading through water along this line to the equipment of the passengers and accompanied by a considerable risk to their lives. The area near about Mandir on the Bhagwanthi line is also that along the route line between Mandir and Panthapuri presents the appearance of one vast sheet of water or best still of the river with hardly any intervening in the railway equipment. In Chhapra railway communication is interrupted now and then between Mandir and Mandir on account of floods and the Deshwege-Mandir line is also exposed to similar interruptions. Sometimes there is a large house by helping to increase the danger. We know how the prominent village of Sitalpuri in the District of Baran has to suffer frequently on account of the Deshwege Bridge on the Nagri which has the effect of diverting a portion of the river water to run in a direction striking directly against that village.

The best large embankments are the District and Local Board Roads. There are no less important than railway embankments for maintaining communication. But there is no such thing as the fact that they have formed effective obstruction to the spread of flood water over large areas. The level of these roads has gone on constantly rising and like railways they are not blessed with too many side roads and openings to allow water to pass from one side to the other. They are accordingly very often suffer from the fury of floods and are not so by them only to be filled up again.

Then there are embankments made for protection against floods. Some of these have been made by Government and even long distances. The people supposed to derive benefit from them have to pay a separate tax for their construction and maintenance. Others have been sent by private individuals to protect their own property. These naturally have no system and

as when the source of much quarrel ending in the fight between rival groups of people. There also have the effect of characterizing a few spread of water over large areas and its own destruction. It should be noted that if a stream of water spreads over a large area its velocity will be correspondingly small, and thus also only the area of a deep flood is confined to a small area away from the source of a good crop of evenly distributed over a large area. And the problem of floods can be solved only if this question can be brought about.

The problems which arise for consideration, therefore, are:—

(a) Is it not that these beds and other channels of drainage are getting reduced to their capacity and are unable to carry as much water and as quickly as they used to do before?

(b) If so, to what extent is this reduction in their capacity due (i) to natural causes which have been in operation for a long time, such as the transfer of sand from the hilly regions and (ii) to sudden natural causes, such as the earthquakes?

(c) Has there been a disturbance in the general level of North Bihar on account of the subsidence or by the operation of other causes, thus rendering areas liable to floods which have hitherto been immune from them?

(d) Has there been deterioration on a small scale in some of the questions of floods and water?

(e) To what extent are railway embankments responsible for the obstruction to the flow and spread of rain and flood water over large areas and thus causing accumulation of water and floods in certain areas?

(f) To what extent are District Board and Local Board roads responsible for similar trouble?

(g) What is the effect of embankments, public and private?

A study of problems will naturally require data on which to form conclusions. I doubt if records have been maintained and data are available for very valid and accurate reference to be drawn or future programme to be evolved. I understand that within the last few years a special division of the Public Works Department in Bihar has been engaged in studying the problem. Its experience and collection of materials will be very helpful but it has been in existence for such a short time that I doubt if it has furnished enough material. While our people suffer immensely every year it is no use watching any large place unless we are certain of their efforts humanly and scientifically speaking. In America they study the

problem in India and then adopt measures. In India, too, there are rivers in Bihar and the Punjab where similar problems are created. It is necessary to have a river control authority in those parts also for the investigation of the problem. As the problems affecting the U. P. Bihar, Orissa, Assam and Bengal are almost a lot of inquiries may be sent to them and the cost met out of contributions made by the Government concerned. If, however, the cost is considered prohibitive, the serious measures may be required to undertake the investigation of the problems affecting these provinces at their cost. It is doubtful, however, if they will be able to give the necessary time and attention to problems of other provinces and the best thing would be to start the thing even in a small way in those provinces which have one river system to deal with. It may be a pretty long time before definite results are available. Even so it is better to place a safe net around remedy than there is to wait on a place steadily which may leave us at the end in a worse position than we were in at the beginning. The personnel to be employed in this work must necessarily be largely local, familiar with conditions prevailing in those parts and the best source would be to train our own engineers in flood protection work. But we should not hesitate to take help from outside, if necessary, and be cautious of prestige should be allowed to stand in our way.

Along with the remedy of floods the problem of irrigation has also to be studied and solved. North Bihar fortunately does not suffer from much irrigation as though Bihar has the problem of irrigation is not altogether negligible even in North Bihar. May not the thousands of wells which exist in Bihar and other so much better in its mud water be stored and let off as carefully as possible and then studied for irrigation? To go beyond the convenience of limited machinery engineering by Bihar is to such a way as to give on cheap electrical energy all the year round and cheap water to particular crops?

Waterlogging is a fruitful source of malaria. Many swilling lands have become disastrous to crops of malaria in the Districts of Muzaffarpur, Darbhanga, North Bhojpur and North Bhagalpur it has been noticed that chronic malaria has covered large areas. Two years

ago the area near about Munger was attacked severely. Last year it was the turn of Madhubani District. This year Mauverama has become most rampant and Madhubani have for years been very quiet. Patna and some of Champaran have long been notorious. It is curious that what happened in the Barwan Division of Bengal some fifty years ago is going to be repeated in parts of Bihar. The story of the river channels which used to be flooded and then supply not only salt to the channels but also to wash away the material from got choked up by natural causes or by act of man and the area became waterlogged and consequently malarial. The result has been that a crop fertile and earning well has become devastated. Shall we allow that to happen in Bihar also, when science can perhaps prevent it?

The problem is vast. It requires detailed and patient investigation. When a remedy is found that may require big investments. That may not be within our resources. But we have to approach the whole thing with hope and determination. There is no reason to suppose that it is incapable of solution. If it may prove to be beyond remedy, the well efforts may be at least considerably mitigated. The well and the use of drains of people is involved and nothing that is humanly possible should be left undone. The Governments of the Provinces concerned should get these heads together and evolve a common plan and line of action. The first step must necessarily be a joint conference of experts and others interested in the question to prepare an outline of the problem as to investigation and action an agency to study it. When the problem has been investigated joint efforts should be made to adopt the remedial suggestions. The Government of India also have not neglected such a vital problem and should be made to take interest in it by the local Governments concerned. When the problem is under investigation measures of a temporary nature for relief of sufferers should be adopted. It proposes to establish each at least start work on the tremendous problem they will have covered with all the present and forthcoming generations.

Prabhu Chandra,
16th September 1937.



INDIAN FREEDOM FRONT

By RADHAKRISHNAN LOKIA

A constant theme of Indian publicists is that the country is as strong as ever before and that the Indian people have entered the stage of final resistance against British imperialism. It might be true, a truth though it should be remembered that strong states have a prophetic quality and are very often foreshadowed through republican and resistance. Assuming that the optimistic assessments of the country's strength is a wish and not a fact, it is a strong wish and is being isolated upon and completely rejected.

To estimate if the Indian freedom movement is growing stronger and invulnerable, it is necessary to examine its leaders and its ideology. It increasingly tends to become a struggle within the fold of either participation in the freedom movement and the desire for freedom is acquiring first place in their emotional values, the propagandists' wish of a country as the final stage of self-respect is already growing into a fact.

More than the European free-lance, the nationalists of India are religiously committed between 80 and 90 millions. This wide diffusion in the various localities is the result of calculations based on the social and religious conditions from which the untouchables arise. These disabilities relate to schooling and the use of wells and public institutions in common with other Hindu castes and they account for the exclusion of untouchables from the Hindu temples of god and even their lands may be peopled by the untouchables as to worship a god with Chatur does not permit the untouchables to go near the shrines and the marriage ceremonies which he may be born and it does give a religious sanction to the high-caste landlord's tyranny upon the untouchable tenant or labourer. Even as now regard was given of disabilities in the river, one's estimate of the total number of untouchables varies. At any rate, they form between 10% and 20% of India's population. This huge mass of men was in the past so thoroughly frightened and conditioned that the participation in the direct action fight of Indian independence was not to be had. Conditions are changed and the next fight will be different.

Immediately after the breakdown of the last civil disobedience movement, nearly two years ago, the conscience of the nation was convulsed by Mahatma Gandhi's frontal attack

on the religious inviolability of the untouchable. The issue of Untouchables recently opened all its aspects of the untouchable and old orthodoxy is presently vanishing. Not where the religious disability of non-access to wells and temples and public institutions and of treatment as God-cursed exterior now is fast disappearing, the economic disability of dirty occupations and extreme poverty still remains. It is true that the economic disability of the untouchable is not exclusively his own and other classes suffer from it but in the past it has assumed critical dimensions. To develop this low economic status of the untouchable, programmes of agrarian reform were both elaborated and they have become part of the freedom movement under the eyes of the Congress and the Congress Socialist Party. This vast mass of one-fifth part of Indian population is today under the leadership of the Congress and the freedom movement and one may legitimately expect it to march shoulder to shoulder with the rest of India in the next active struggle for freedom.

The Indian Untouchables amount for 10 million of India's population. These are governed by Indian caste, except upon the authority of British imperialism, and they very actively cooperate with British India in the matter of oppressive laws and brutal political mismanagement. The Indian caste is characterized by British administrators as being in contrast to the spirit of democratic opinion in British India and they have a predominant place in the scheme of British domination over the country. The Congress has in the past largely been found as a distance from the position of the Indian States and its attitude is still believed to be one of non-interference. There are to doubt Congress conditions which demand democratic rights and liberties for the people of the States but there is a general impression that the Congress dislikes complications with the Princes. This attitude has continued to be so aside of the fact that British imperialism is determined to use the Princes in opposition to the Congress in the contemplated Federation of India, the Congress attitude in regard to them is steadily undergoing a rapid transformation. At the annual session of the Indian State Peoples' Conference, July 1934, the President, Pt. Bhabha Sankarwar and:

"They are now on the verge of an action

children and even parents themselves among us here like their fathers of the past. At present they only sometimes judge between the people of India and those who are at a distance from them.

Anti-racial leaders and the Congress Socialist Party are committed to an entire wiping out of the Indian States and Princes' says.

"The fundamental task remains the Indian State and the end of 1946 the end and beginning of this era began, however in any way in this era had of very, even they the same style and appearance—political, economic, social and cultural—of any other nation."

The people of the Indian States are to finally liberated only if the princely states are abolished, but there is also the immediate problem of working off outstanding claims on the democratic rights of the people. It may be some time before the Congress High Commission the institution of Indian States is work, but it is no longer while the struggle against the normal system of princely India. The Indian struggle for freedom from British domination, in that sense, will be more broad-based and, though it cannot be definitely said that the millions of Indian States are brought under Congress influence, the embrace of the Congress has begun reaching them.

The Muslim League occupies a little over one-fifth of Indian population. They have taken their share in the fight for freedom, both in the non-cooperation movement of 1920 and the civil disobedience movements of 1930 and 1932. In the last two movements, at times of national imprisonment for undisciplined methods, the Congress (except just a little less than one-fifth part. And yet it will not be entirely wrong to say that the Muslims have to an extent kept apart from the freedom struggle. As a group, their participation in such national activities as general strikes and mass demonstrations and boycott of British cloth has been thin and grudging, and often enough, they have had themselves to handle even against the Congress. It is too early yet to say what the exact nature of Muslim participation in future freedom actions is likely to be, but a definite and radical improvement in Congress approach to Muslim matters has been effected. Seventeen years ago, together with the general Congress appeal of Gandhi's resistance against the atrocities of Jallawalla Bagh and Bhowliat Art, where whole masses of men were shot down or made to crawl on all fours, the Congress sought to smother the Muslim masses to the British hand, a religious issue and that too related to an area—Mysore—Calcutta. In the last two movements, a specially religious appeal to the Muslim masses

was not made. During recent years, however, the general Congress appeal has acquired a deeper political and economic content and, be as far as it is aimed to express the misery and economic and aspirations of agrarian and working-class masses, it looks Muslimdom in closer relation to the Congress. The only noteworthy Muslim organizations on national scale, the All India Muslim League, functions largely through the support of the landed gentry and traditional Islam and it remains to be seen to what extent its religious drive will be effectively checked by the politico-economic programmes of the Congress. It is indicative that the Government is already nervous and took during the past few months five major actions of conviction, arrest and imprisonment against leading Muslim propagandists of the Congress. It is also worth noting that the Muslim masses are generally believed to respond well to the message of cooperation and solution of national problems.

The entrance of the Congress is wider today than ever before and the opposition is increasingly broad-based. The 30 million Muslims, the 30 to 40 million non-Muslims and the 60 millions of Princely India are more conscious and sympathetic in language, ideas of freedom and systematic behaviour than ever before.

In order to understand if the result for freedom is growing more intense and wide appropriate explanation in the political and programme of the anti-imperialist movement, knowledge of certain basic conditions of the condition of the people and the society surrounding it is needed.

The origin of the anti-imperialist movement in the Indian National Congress and there are other main organizations like the Congress Socialist Party, Trade Union Congress and Peasants Congress. To the right of the National Congress, there is no politics more than that of counter-revolution and ultra-revolutionary stuff of ultra-religious religious and communal superstitions. The Congress has embodied various interests and shades of opinion, though its basis is anti-imperialist.

1. The dividend which the United Kingdom pays back India works up to an average of Rs. 600 million per year.

2. The total value of agricultural product of the country for the pre-independence years has been estimated at Rs. 14 million, while during years of crisis it fell to less as a whole with Rs. 15 million. Over 250 million tons are dependent on agriculture and in the several millions per person work out at Rs. 40 for pre-war and Rs. 22 for post-war years. Out of this more than a quarter is shared out to the home land and the

Of late, the Congress has given increasing attention to the economic aspect of its political problem of freedom and reform. Congress remains supporting "revolutionary changes in the present economic and social structure of society" are only now assuming real significance. President Jawaharlal Nehru wrote in July, 1958:

"Strength of the economy, and of the Congress programme, through them, is not secondary because of an economic objective, but because of the imperative of the people's life."

The Congress Agrarian Programme has already become the focal point for the organisation of vast peasant masses within the Congress fold. This programme sees the dual mission of the agrarian question as the "removal of British imperialist exploitation and a radical change to the antiquated and oppressive land tenure and revenue systems." Complete emancipation of peasants from landlordism and feudalism, liquidation of unremunerable or exploitative share and mortgage tenures on the one side, levy of taxes and progress of peasant agriculture on the other have all been included in the Congress agrarian programme. At the annual Congress, July 1961, the Indian Provisional Congress met to see to it that the agrarian programme of the Congress was more than ever before, the Congress is marching hand in hand with the people for higher wages of labour, better working conditions of national industrial workers, and economic freedom and the removal of foreign monopoly holding dominating the economy. Against it the age old class struggle and the struggle of Hindu-Muslim and religious communities have little chance of survival.

While the task of every element of the Congress towards revolutionary liberation is of great importance, it does not mean that this approach is uniform and equal in all cases.

For example, the task of work in the case of industrial workers on the one hand, and the case of the Indian peasant who is not a Hindu or Muslim is a totally different one. The Indian peasant who is not a Hindu or Muslim is a totally different one. The Indian peasant who is not a Hindu or Muslim is a totally different one.

1. The total yield of land in the Indian state is about 100 million tons and is growing at the rate of 1% per year. The total yield of land in the Indian state is about 100 million tons and is growing at the rate of 1% per year. The total yield of land in the Indian state is about 100 million tons and is growing at the rate of 1% per year.

are no modernising elements within the Congress. Clearly, the Congress has three wings though there have been any well-defined distinctions. What can might call the extreme Right is composed of people who are not worried on first principles and, though they agree periodically break down in opposition to Congress direction they essentially adhere to the traditional concept of attacking the economy's freedom. They appear to be a relic of the weak-minded Indian bourgeoisie and, while of the schemes they reserve with the worker group, they have no direct contact with the masses. The centre is the dominant group in the Congress and, with Gandhi's first principles of freedom with combination, it is essentially torn between reform and revolution with liberal imperialism. The left in the Congress advocates the strategy of non-violent aggression against imperialism and the tactics of peasant's and workers' struggle.

The Congress Left has largely come under the influence of the Congress Socialist Party. Formed in May, 1948, the Party is believed now to be the dominant element of the Congress strength. It has the prominent advocacy of immediate action in the new conditions by non-violence, but as a responsibility of a majority, the Party has followed the strategy of non-violence against imperialism and through the propagation of immediate demands of the peasantry, working class and city poor and their mobilisation into separate class organisations, it has advanced the thesis of day-to-day economic struggle sweeping into the total anti-imperialist offensive. There are to doubt other socialist groups and these have differences with the Congress Socialist Party either in their approach towards the Congress or in the manner in which the independent party of the working class is to be organised. Aside from the creation of the anti-imperialist programme, the Socialist Party and other groups naturally work for the strengthening of socialist forces so that further advances towards the Socialist Republic will be possible.

There is, for the present at least, general agreement that the united front of all anti-imperialist organisations and classes can only be created within the Indian National Congress. This gives a sense of security and discipline all forms of the broad-based and reform freedom movement, disintegrating into internal strife. Indeed, there are bound to be adjustments and approximations in the programme of the Congress and this is the hope of each anti-imperialist section as to adjust the Congress programme as to approximate it nearer its own ideals.

The major question before the country today is that of the new Constitution. British Parliament is the source of its authority and the Congress has opposed to it the sovereignty of the Indian people and the demand for the Constituent Assembly. This Assembly shall have "the power to determine finally the Constitution of the country" and, as such, can meet only when actual power has passed or is passing from the British to the Indian people. In this manner, the Congress takes its stand on the principle of complete national self-determination and is no longer prepared to enter into such negotiations with British imperialists as may curtail or postpone the country's political freedom.

With this attitude towards the new Constitution, the National Congress took part in the elections. It secured absolute majorities in six provinces comprising two-thirds of British India's population. In other provinces the British element predominated and, in view of the communal divisions and relative immobility of Indian elements, the Congress had almost to accept itself with being the British right party. In the six provinces of absolute Congress majorities, two schemes of action lay before the Congress. By refusing to establish either responsibilities to which it alone was entitled, the Congress could have irretrievably forced the breakdown of the new Constitution. Along this path lay, also in action, unending antagonism with British imperialists. The other course available at former Congress sessions and of venturing into the perils of the emergency and other speculative programmes that path clearly showed the desire to cry halt at accepting of false-British relations and, while it might generate strength among the masses by bringing them into, it betrayed a certain lack of faith in their fighting abilities. The Congress chose the second path, though under a condition.

For over three months, there was a temporary breakdown of the Constitution. The Congress insisted that Provincial Governments should give an assurance that they will not use their extraordinary powers and interfere with or set aside the advice of ministers in regard to their constitutional activities. The British Government, both in India and in London, thought that the Congress should violate the constitution. Both the Congress and the Government changed their ground by slow degrees and finally the position was arrived at that, though an assurance in terms of the Congress could not be given, the manner of provincial functioning as envisaged in the new Constitution was the co-operation of the

Governor with his Ministers. Congress cabinets are now functioning in all the six provinces. The process started thereby essentially the victory of the Indian people at the Congress which is now inclined to development with the policy of negotiations and understanding as opposed to that of rupture and is also open to bourgeois schemes. In a recent article, Mahatma Gandhi characterises the present Congress policy as an honest effort to avoid a bloody revolution or mass civil disobedience as a route not hitherto accepted.

The question that naturally arises is: what are we going to have this mass civil disobedience as a route not hitherto attempted? It may be stated on the score that the present Congress policy does not mean acceptance of the constitutional method nor derogation of the demand for the Constituent Assembly. Even the Congress resolution that supports responsibility of cabinet governments, unequivocally states that "the existing relationship between the British Government and the people of India is that of the employer and an employed" and that a main purpose of self-respectance is to secure the new Act. It is obvious that in the final framing of the Congress policy the two extreme streams of abstention and rupture seem to have intermingled, though with greater volume of the first.

When the struggle will finally shift from immobility to rupture—will largely depend on the unity of left forces and their capacity to develop some front and struggle. The necessary immobility of the front movements is, as we have seen, methodically developing. The abolition of the cabinet is so thoroughly planned in activity that any attempt of relief within the imperialist framework will not succeed in relieving them from the revolutionary path. Only one thing is needed. The Left must reconstitute the best of the schools of workers' and peasants' struggles. Not only will that serve to drag the Congress away from its present position but it will also help in giving a new impetus to the nationwide struggle for freedom. A general strike in steel-works and dockyards and as railways and widespread peasant struggles may be made to time with the next mass civil disobedience.

It is so significant that the Congress and the entire freedom movement is now pledged to resist an imperialist war in which Britain is involved. Also and money are of scarce to be raised; what is more important is that such a wave of British imperialism is to be witnessed to secure India's freedom.

continued

1) Tony (1) of the Mustang group at Honolulu calls to the group the best was yesterday (Friday) evening at the Park Hotel for various reasons for Karpis' security. He also speaks of the security of the Karpis group at the Park Hotel, but does not order any action against the group and the latter. The group's security is

IMAGES ON MUSLIM COINS

By BAHADUR SINGH BHINGRI PUBLISHED BY THE AUTHOR

During the recent debate in the Foreign Languages Assembly on the question of the use of Arabic on the emblem of the United Nations, the history of Islam was reviewed by several Muslim members and in reply to them questions were raised as to the origin of Muslim rules of Islam, the strength of which was called "Islamicity" was criticised.

As a result of the debate it is necessary to examine the Islamic emblem and its various features of symbols, symbols, symbols used by the Mohammedan rulers of India and to see whether they are really Islamic or whether they are really symbols of the Mohammedan rulers and their ideas of power and power, symbols and symbols of the Mohammedan rulers and their ideas of power and power.

THE HISTORY OF ISLAM

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1988 **Journal of the American Statistical Association** 83(402): 1047-1054
 Abstract: This article discusses the use of the χ^2 test for independence in the analysis of contingency tables. It is shown that the χ^2 test is a special case of a more general test, the likelihood ratio test, which is more powerful than the χ^2 test. The article also discusses the use of the χ^2 test for goodness of fit and for testing the homogeneity of several populations.

"I do hope Miss Gussie has been well,
the young lady. I married her
and she is now, as I have said, well -
I am very glad to hear of it."

[illegible][illegible]

ELM-7a -

[illegible][illegible]

THE ALL INDIA RADIO

By MORTIMER LAL SAXENA, M.L.A.

A good deal of criticism has appeared in the press about the Government of India's management of the All India Radio. Not only the Indian papers but even the Times of London has come out with two leaders advocating the view that if Broadcasting were to be made successful in India, the present organisation should be scrapped and an organisation on the lines of the British Broadcasting Corporation should be set up to take charge of broadcasting in India. Prof B. N. Saha has also been expressing a similar view for a long time. The Statesman, the Pioneer and the Civil and Military Gazette along with the Indian papers have largely given expression to similar views. The Government of India have not yet acknowledged to take any notice of such criticism, which only gives one of the two things, namely, the criticism is either entirely baseless and deserves no notice, or that the Government has not much to say by way of defence to their disavow. The former view seems to be one of the question, because the criticism has come from quarters which are well informed and responsible, though holding divergent political views. It is not one of those who hold that Broadcasting in India should be placed in the hands of an organisation similar to the B.B.C. For Broadcasting is to play an important part in the future educational, propaganda and in the national development, hence a certain amount of Government control appears to be necessary. Yet I fully appreciate the basis of such criticism and thought it my duty to draw the attention of the Government to them. I put a number of questions regarding the working of the All India Radio department in the Assembly and the answers have convinced me that the criticism levelled against the department have been justified and unless early steps are taken to set the house in order, the department will prove another white elephant fattened at the cost of the poor and overburdened taxpayers. I am sure that some of these questions and answers will be of some interest to the public.

QUESTIONS

Q. 141 Will the Hon. Member be prepared to ask the Secretary of the British Export who had been invited by the Government to study the possibilities of development of broadcasting in India?

ANSWERS

A. 141 The Hon. Member is referring presumably to Mr. E. H. H. as an Advisory Member of the Secretary of Electrical Engineering, a member of the Institute of Radio Engineers and one of the most important of the British Broadcasting Corporation.

Q. 142 How long did he stay in India and how much did he cost the India?

A. 142 He stayed in India from 23rd June to 27th May, 1936. The Government of India paid for his actual expenses, including subsistence allowance, and his remuneration as follows—

Q. 143 Did he submit any report? If so, why has it not been published as yet?

A. 143 Yes. The Government of India considered it unnecessary to publish the report, as it was entirely confined to reports.

Q. 144 What were the reasons for calling for reports from foreign experts?

A. 144 The Government of India wished to take advantage of the very great technical experience of the British Broadcasting Corporation.

Q. 145 Is the present work of the Broadcasting Commission in India? If yes, why was not one of them selected for the job?

A. 145 I am not sure that as to what the Hon. Member means by "equal qualifications". As far as Government are concerned, there was no one in India with the practical knowledge and experience of Broadcasting development which the British had.

Now the answer to part (a) of the question is positively affirmative to British satisfaction, for the Government of India never made any attempt to utilize Indian talents in the line. They brought a British expert to investigate the possibilities of Broadcasting in India, not to serve India but to see with equal qualifications and experience available in India, but because it has been their policy to bring foreign and preferably British experts to investigate questions, no matter whether they relate to education or agriculture, Railways or Radio, Income-tax administration, or, for the matter of that, any other line. It is simply adding much to injury to protect ignorance of the existence of capable capable men. For it is a matter of common knowledge that there are a number of Indians who are quite as good as Mr. E. H. H. and better.

But the question remains, why has not the report of Mr. E. H. H. been published? Is it because the report is considered to be highly technical or because it makes recommendations

regarding the re-employment of the Radio department and for the carrying on of research work on lines that are not acceptable to the Government. If the Director in the future have any reports dealing with these technical subjects and of much less concern to the public than published by the Government? After all the publication of the report would not harm and the Government much and surely this additional expenditure was worthwhile to make the ideas of the "great foreign experts" available to scientists and others interested in broadcasting. And further, it would have given them an opportunity of judging the Government's wisdom in bringing out a British expert at a cost of about Rs. 7,000.

The present staff of the All India Radio—
1. Mr. Fielden, the Controller of Broadcasting.

The Controller of Broadcasting, who is the head of the All India Radio department, does not possess any technical qualifications worth the name. In reply to a specific question in regard to his qualifications the Government Minister only stated that he had been employed with the British Broadcasting Corporation for seven years in various capacities in the programme side; but it appears that he was only concerned with the talks. His salary in England was in the neighbourhood of £200-£250 a year, while in India he has been appointed on a salary of Rs. 2,000 rising to Rs. 2,200 per year. The post was not advertised either in England or in India and Mr. Fielden was appointed, like, as stated by the Government Member, the object of the Government of India was to obtain a man with British Broadcasting Corporation experience. On the other hand it is definitely stated which Government has not categorically denied—that the post held by Mr. Fielden in the B. B. C. was found superfluous. But as Mr. Fielden was undoubtedly appointed, he would not be sent forth and had to be provided for in India, the financial ground for British radio.

2. The Chief Engineer, Mr. Geyder.

Mr. Geyder is in charge of the technical side of the All-India Radio. The following questions were asked about him:

Q. (1) Is it true that Mr. Geyder is Chief Engineer, All-India Radio, possessing no engineering qualifications?

A. (1) It is not true.

Q. (2) With the Hon. Member's permission, may I say that Mr. Geyder has had 15 years' experience in the power engineering and not radio work? What was the last salary he was given and what is his present value?

A. (2) I am sorry I have no detailed information on

these points. Mr. Geyder was employed in the B. B. C. prior to his present appointment and was appointed as the acting superintendent of the Midland Radio, Chief Engineer to the B. B. C. While working in radio engineering is well known. His present pay is Rs. 1,200 to the credit of Rs. 1,200-1,250.

Again the reply of the Hon. Member is vague, he has no information on these points, because Mr. Geyder has no qualifications worth mentioning. He is condemned from a very reliable source that Mr. Geyder has no University or Engineering qualification, he was only a keen amateur, and is only an Associate Member of the Institute of Radio Engineers. It will probably surprise the Government of India to be told that there are two Indians who are full-fledged members of the Institute of Radio Engineers, and have got letters according to the standards of the Government of India) greater technical qualifications than Mr. Geyder, though I do not hereby mean that his qualification (membership of the I. R. E.) is better than our University qualifications. Mr. Geyder was employed on the B. B. C. in 1933, so that his actual experience is very limited.

Salary of Mr. Geyder.

The Hon. Member has not stated what salary Mr. Geyder was drawing in England. He is in India. His experience was only an undergraduate and an amateur. He has given a salary of Rs. 2,200 while Indians like Mr. M. K. Saha and Dr. B. V. Rao, who possess an international reputation in the world of science and are Fellows of the Royal Society, are content with a much smaller salary. This is an example of how money is being wasted on "Foreign Experts".

For Research Department of
All-India Radio.

The Research Department is under the Mr. Gopalan, about whom the following questions were asked:

Q. (1) Is it a fact that the Research Engineer is a "British or Canadian"? If so, what was the reason for his appointment in the post? The Research Engineer is a "British or Canadian"?

A. (1) It is a fact that the Research Engineer is a "British or Canadian". The Research Engineer is a "British or Canadian"?

Q. (2) Was Mr. Geyder's salary in the B. B. C. Rs. 1,200? Was he paid Rs. 1,200 in the B. B. C.?

INDIAN WOMANHOOD

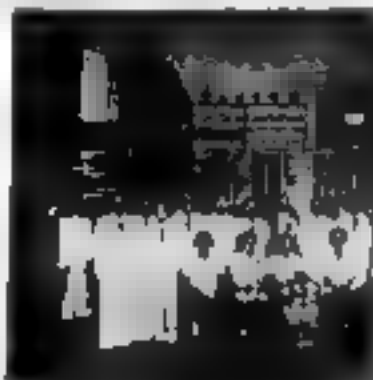
Susan Rasmussen, 26, of 411 N. P. Lincoln recently won the Degree of Honor from the Indian Women's Society.



Portrait of Susan Rasmussen.

ally, Monday, winning the Buckskin for singing and in February she in the first July term began to take the degree from the University. She appeared all through on a private candidate.

The Royal Society in Phoenix-Park, Chicago, gave a reception to the first degree from the first American girl who had won the degree from the University of



on the 10th of the month. They were the first to be given the degree of the first American girl who had won the degree from the University of



Dr. B. C. Day, an eminent physician and ex-Mayor of Chicago, was in the center of the group, surrounded by the members of the Indian Association at 11 George Street, Chicago, where he paid a flying visit. The Indian Association was packed to the very top where he delivered a lecture. This will be published in a subsequent issue of The Indian Review.

Notes

India's Right To Frame Her Constitution

On the 17th of September, 1937, Mr. Bhatnagar moved in the Legislative Assembly at Delhi a resolution recommending the Government-General in Council to convey to the Secretary of State and the British Government the opinion of the House that the Government of India Act, 1935, in the way represented the will of the nation and was wholly unsatisfactory and should be replaced by a constitution framed by the Constituent Assembly elected on the basis of adult franchise.

In moving the resolution Mr. Bhatnagar declared that

he had spent the evening as a leader's representative of the Indian National Congress which consisted largely of joint sessions and spent the evening after the session very busy and which had therefore no longer an immediate opportunity but a reasonably busy one. And incident to the fact that this resolution had been adopted as would most be coming to the Government by decision and he thought had been taken to very clearly, indicating the direction, in the phrase "Constitution, Amendment," and he pointed out that British members of provincial legislatures represented a small body of persons that the members of the Council Legislature. The phrase "Constituent Assembly" stands as a summary representing the view of all of the people who they had contributed the Government in power by election for the last time in the history of the country but not yet been elected and as here as before the British members of the Government Assembly will be returned and transfer of power subject to the passage of the security in peaceful means. The people had not enough of the spirit of it and India Constitution, they were having a discussion of the third party altogether.

Referring to the Government's action to send that

which Mr. Bhatnagar moved in the Legislative Assembly, Mr. Bhatnagar moved to recommend the British Government to convey to the Secretary of State and the British Government the opinion of the House that the Government of India Act, 1935, in the way represented the will of the nation and was wholly unsatisfactory and should be replaced by a constitution framed by the Constituent Assembly elected on the basis of adult franchise.

Pointing to the declaration in the resolution that the Government of India Act did not

represent the will of the nation Mr. Bhatnagar said that

in the way and the unsatisfactoriness of the Government of India Act, 1935, did not make a single recommendation of it by the Government had not agreed the Government of the Congress, Muslim League and other other groups had in the country about 25,000,000, the Government of India, in the way represented the will of the nation and it should be replaced by the Government of India Act.

In moving the resolution to the Act, Mr. Bhatnagar said that

in the way and the unsatisfactoriness of the Government of India Act, 1935, did not make a single recommendation of it by the Government had not agreed the Government of the Congress, Muslim League and other other groups had in the country about 25,000,000, the Government of India, in the way represented the will of the nation and it should be replaced by the Government of India Act.

Mr. Bhatnagar said that the Government of India Act, 1935, did not make a single recommendation of it by the Government had not agreed the Government of the Congress, Muslim League and other other groups had in the country about 25,000,000, the Government of India, in the way represented the will of the nation and it should be replaced by the Government of India Act.

The resolution:

"In all matters relating to the Federation of states and provinces the Government of India Act, 1935, did not make a single recommendation of it by the Government had not agreed the Government of the Congress, Muslim League and other other groups had in the country about 25,000,000, the Government of India, in the way represented the will of the nation and it should be replaced by the Government of India Act."

Mr. Bhatnagar strongly criticized "the emergency of the Government of India Act, 1935, in order to send the British Government the opinion of the House that the Government of India Act, 1935, in the way represented the will of the nation and was wholly unsatisfactory and should be replaced by a constitution framed by the Constituent Assembly elected on the basis of adult franchise."

Continuing, the speaker emphasized that the Government of India Act, 1935, did not make a single recommendation of it by the Government had not agreed the Government of the Congress, Muslim League and other other groups had in the country about 25,000,000, the Government of India, in the way represented the will of the nation and it should be replaced by the Government of India Act.

Mr. Mahabub Khan interrupting says: "Can you say anything further?"

Mr. Sahib: "I will have to abstain" (laughter). Continuing he said that when he saw the speaker he was 4000 feet his first remark was simply an appeal to him.

He did not catch him when the speaker came for lunch.

When Mr. Sarraj resumed his speech there were interruptions from Congress members. Dr. De Bousa, addressing the Chair said that the speech being made should not be interrupted. The Deputy President asked members not to interrupt.

Mr. Sarraj: But he must make a lengthy speech.

Mr. Sarraj said that if the resolution was moved in a spirit of co-operation there only he could interfere at his own pleasure. Truly it may not be the Congress but he would still be a loyal son of the Federation and they would not see the object of the Act without giving it a trial.

Congress has been and will for some time to come be giving it a trial.

Finally, Mr. Sahib suggested for adoption of the Act and was named as the speaker. The speaker said that Mr. Sarraj's suggestion was reasonable.

Mr. L. K. Mahabub Khan, supporting Mr. Sahib's statement said that

if you the Congress want that they should support the Congress Resolution from the very beginning. It was the Congress which was bringing amendments and you for the first time in the history of the Congress. You had been asked to give a trial to the Congress. You had been asked to give a trial to the Congress. You had been asked to give a trial to the Congress. You had been asked to give a trial to the Congress.

Mr. A. H. Khan said that the resolution had been passed and a committee had been formed to examine the resolution and report to the Congress. The resolution was passed and a committee had been formed to examine the resolution and report to the Congress.

So long as the present majority of the Congress is in the majority, the resolution will be passed. The resolution will be passed and a committee will be formed to examine the resolution and report to the Congress.

He said that the resolution was passed and a committee had been formed to examine the resolution and report to the Congress. The resolution was passed and a committee had been formed to examine the resolution and report to the Congress.

It is said that the resolution was passed and a committee had been formed to examine the resolution and report to the Congress. The resolution was passed and a committee had been formed to examine the resolution and report to the Congress.

He said a letter to Mr. Sahib was the first to be sent and a committee had been formed to examine the resolution and report to the Congress. The resolution was passed and a committee had been formed to examine the resolution and report to the Congress.

Various changes like these are more than welcome. Mr. A. K. Fazal Haq made a definite change against the Bihar Congress meeting and was given the he for his pains was considerable fame.

During the session of Bombay, he declared that if a resolution of this kind was to be passed at all it should be with the sanction of Mr. Sahib.

Under the new high school the Congress Assembly will be in the hands of the Congress. The Congress will be in the hands of the Congress. The Congress will be in the hands of the Congress. The Congress will be in the hands of the Congress.

The debate had not concluded when the House rose. On the 15th September was the last official day of the session. The debate will be continued in the Delhi session.

The Bihar Congress Ministry have weekly agreed to the election of representatives of Congress members to the proposed Constituent Assembly by separate constituencies of these members. Both constituencies are at the state of Congress and Congress members. The Congress members of the Constituent Assembly may be only one to be elected, but Congress should not be satisfied in advance to provide such compensation.

Foreign Delegation of Scientists to Joint Session of The Indian Science Congress

On the subject of the foreign delegation of scientists to the Joint Session of the Indian Science Congress, we have received the following statement from Professor Dr. J. H. Muller, General Secretary, Indian Science Congress Association, approved by the Executive Committee of the Indian Science Congress Association, for publication in *The Modern Review*:

"In the editorial notes in the August issue of *The Modern Review* some comments were made regarding the Foreign Scientists invited to attend the Bihar Joint Session, and in the September issue extracts from two letters of an Indian scientist regarding the same matter were published. Since both the comments and the letters were based on incomplete and incorrect information, the Executive Committee request you in fairness to the Indian Science Congress Association to publish the following statement. At the present moment, when the Indian Science Congress Association is busily engaged in making the final arrangements for celebrating the Bihar Joint Session, it is unfortunate that such issues should have been raised.

"From your 'correspondent's' letters got primarily concerned with the fact that the jubilee meeting is to be a joint one with the British Association, it is necessary to state briefly the steps leading up to this arrangement.

"So long ago as January 1931, the Executive Committee decided that the Silver Jubilee of the Indian Science Congress Association should be celebrated by inviting the British Association for the Advancement of Science, in which body it is modelled, to hold its 1932 meeting in India, and an invitation was sent to this effect. The British Association replied that they reserved the invitation with good reason, but pointed out that they had already accepted an invitation to meet at Cambridge in 1932. In place of a meeting of the British Association in India, they reluctantly suggested that they might send a representative party to India during the winter, to meet in conjunction with the Indian Science Congress Association.

"This reply was considered, and it was decided to authorize two members of the Executive Committee, who were shortly proceeding to London, to discuss the matter informally with the British Association and ascertain the feasibility and other requirements. In England the two members met the Secretary and General Secretaries of the British Association, and discussion took place as to whether (a) there should be a full session of the British Association in India in September, 1932, or (b) a selected party representing the British Association should hold a joint meeting with the Indian Science Congress Association in January 1933. It was decided that the second alternative was the more practicable, and this was agreed to by our representatives, subject to confirmation by the Indian Science Congress Association. It was then agreed that the Indian Science Congress should appoint the President and National President for the joint meeting, in view of the fact that the session was primarily the celebration of the Silver Jubilee of the Indian Science Congress in which the British Association was participating. It was also agreed that the Indian Science Congress should be free to invite non-British scientists to attend the Session. It was further agreed that it would be necessary to exert pressure towards the expense of the delegates if it was to be fully representative of all the branches of science.

"Regarding the latter point, it is the custom when the British Association meets outside the United Kingdom for the Government and public bodies of the inviting country to meet the greater part of the expenses of the delegates.

And after some discussion it was agreed that the Indian Science Congress Association should raise sufficient money to cover about half the grant to be paid to a selected number of delegates, the other half being raised by the British Association. (The grant to be provided by the Indian Science Congress Association was subsequently fixed at £1,500, on the basis of about 60 delegates, while it was also decided to invite 15 to 25 national non-British scientists, and to offer each a grant of £100).

"Subsequently, at the meeting of the General Committee of the British Association it was decided to accept the invitation to meet in joint session with the Indian Science Congress Association on the celebration of the Silver Jubilee in the Christmas vacation of 1932-33 and the Council was authorized to enter no correspondence with the Indian Science Congress Association on that point.

"A full report of these preliminary discussions was placed before the Executive Committee, the Council, and the General Committee at their meetings at London in January, 1933. The action that had been taken was approved, and it was unanimously resolved to invite a delegation of scientists from the British Association and elsewhere to meet in joint session with the Indian Science Congress Association in celebration of the Silver Jubilee in January, 1933, and the Executive Committee was authorized to take the necessary steps to the conference, and to report progress to the General Committee at its meeting in Hyderabad in January, 1933.

"Subsequently, on receipt of the Government of India's decision to contribute Rs 20,000 to the Indian Science Congress Association to enable it to invite the British Association, a formal invitation was sent at the end of May, 1933, and it was at once accepted by the British Association.

"Since then the Executive Committee has actively engaged in making arrangements for the joint session, and in drawing up a programme to enable the delegates to visit the more important scientific centres in India within the time at their disposal. A full report of the progress made was placed and circulated to all members of the General Committee in December, 1933, and at the Session of the Congress held at Hyderabad in January, 1934. The report was considered and unanimously approved by the General Committee.

"As regards the election of the delegates, the British Association had previously asked the Indian Science Congress Association to send a list of names wherever it would reach

like to me invited, and five of British and non-British scientists were drawn up with the help of the Sociological Commission, and sent to the British Association. Subsequently the British Association suggested that the invitation to the non-British delegates might be issued directly by the Indian Science Congress Association, and this has been done.

"It will thus be seen from the above statements that from the very beginning it has been our intention to celebrate the Silver Jubilee by making a joint meeting with the British Association, and that at every step the action taken by the Executive Committee has had the full authority and unqualified approval of the General Committee. Such being the case, it is only natural that there will be a preponderance of British over non-British delegates, for the meeting is not an International Congress, but a joint meeting with the British Association. In all matters regarding the arrangements of the meeting, e.g., the appointment of the General President and of his Sectional Presidents, the Indian Science Congress Association has requested acknowledgment, and the British Association has never suggested anything which might look like interference with our internal affairs.

"It will now also be clear that your editorial correspondence states that 'The Indian Science Congress had no special reason to provide all those hotels and there would still doubt that they would not have been provided but for the fact that someone conceived the idea of having a "joint meeting" with the British Association—whereas was established from elsewhere that India should not pay the expenses of the delegates from which non-British scientists or whether host distinguished, would be excluded, with a few exceptions' in this: as a misapprehension.

"Your correspondence states that acknowledgment is put upon the Committee. Distinguished non-British scientists will not be invited to the same extent as the British delegates. This is incorrect, for they are being invited on better terms than the British delegates, in order to ensure their attendance. In addition, of course, a certain number of non-British scientists (LSP) have been invited to come at their own expense; but the same has been done in the case of the British scientists, a number of whom are paying their own expenses. Therefore your correspondence conveys that 'The policy of treating the bulk of non-British scientists invited (indirectly) from the British scientists will be reversed widely when the facts are known by those who

are being asked to subsidize funds' is entirely without foundation.

"Your correspondent also states that scientific congresses never pay the expenses of delegates coming from other countries. This statement is incorrect, for, as we have shown above, it is the custom for the inviting country to contribute towards the expenses of the delegates when the British Association is meeting overseas; and, moreover, several Indian scientists have received invitations to attend international congresses, and have had their expenses paid either wholly or in part by the country organizing the Congress.

"The present financial position of the Congress does not enable it to pay further grants, and as above stated already indicated for, but it has already been decided that, if surplus funds become available, the question of paying grants to additional non-British scientists will be considered.

"In conclusion we would like to emphasize that the scientists, British or non-British, who are coming to the Congress are our honored guests, and all of us who have the interests of the Indian scientists at heart should avoid giving the impression that our invitations are half-hearted. It is easy to criticize the arrangements of a festival when it is over, but there cannot be any other way of working the arrangements than we are making for the celebration of our Silver Jubilee than by raising such false issues based on incorrect information. We used lively points and that when a decision has been taken by a majority, especially, as in this instance, a unanimous decision, ordinary fair play and loyalty to the organization demand that a reasonable attitude should be taken by its members regarding individual points of view.

"It is hoped that the above facts will enable you and the readers of your Journal to judge the position correctly, and will dispel the misunderstandings that are likely to arise if the non-scientists are allowed to go unrestricted."

The statement printed above is confusing and ought to remove all misapprehensions.

The Indian National Congress and Federation

Along with other Indian nationalists members of the Indian National Congress accept and cherish the ideal of a Federated India. But this Federation must be based on democratic principles. No true Indian nationalist can agree to a division of India into two parts—

whose affairs are to be administered according to democratic or progressively democratic methods and the others to be merely ruled opportunistically at the whim will of the ruling princes and of their "captains" or "princes," the Political Agents and Residents. The ideal of a Federalist India which Indian nationalists have to view is that the whole of India is to be governed according to democratic principles and that all Indians living in any part of India are to have the same sort of franchise and fundamental political rights.

As the idea of the Federation of India, embodied in the Government of India Act, is opposed to the Indian nationalists' ideal of Federated India, as that Act totally ignores the people of the Indian States and gives full recognition to the ruling princes' sovereignty, the Indian National Congress has been all along opposed to the British Government's scheme of federation. Pandit Jawaharlal Nehru is both personally and as president of the Indian National Congress opposed to that sort of federation. His opposition is to be the support of all Indian nationalists. He has recently declared in somewhat without hesitancy, that Congress will break its ranks if and before it. From the national and democratic point of view there can be no objection to the declaration of the British-made scheme of federation.

We are sure that, as far as Pandit Jawaharlal Nehru is personally concerned, his opposition of and opposition to the Government Federation plan will endure. But we are not an eye of the immediacy of the Congress attitude. Both Congress and the Pandits were opposed to the British scheme of so-called provincial autonomy and the acceptance of federation by Congressmen. Presumably the Pandits' attitude has not changed, but the Congress as a body, owing to a majority decision, has been working the Government of India Act through Congress resolutions, so far as provincial autonomy is concerned. Federation, on the other part of the Act and the new Constitution, is still to come into force. It is not beyond the range of possibility, or rather, it is within the range of probability, that Congress may decide to work federation also, as it has been working provincial autonomy, for the opportunity that it may offer. But the provincial autonomy path is sure and straight, the nation. Should that opportunity come to pass, Pandit Jawaharlal Nehru would be found to have spoken unreservedly in utter sincerity from the bosom of his heart, but not as a diplomatically discreet politician. Perhaps he is not a "safe" politician and

therefore all the more likable and trustworthy.

Modern Opposition to Federation

George Thompson among Mohammedans holds the Government scheme of federation for the same reasons as other Congressmen. But Mohammedans in general appear to be opposed to it from a commercial point of view, the fear on the British India part of the Congress and the Central Legislature are answered, the British Government and Parliament have been disastrously unjust to the Indians, having given them very much less representation than even their numbers alone would entitle them to, and flagrantly partial to the Moslems. Therefore, Mohammedans in general have been in favour of the British India part of the Government of India Act and Constitution. They would probably have liked the Indian States part of the Constitution, too, and therefore, the Government plan of federation itself, if it had been sold down to the Act, and provided such terms, that of the representation to the Central Legislature to be controlled by the rulers of the Indian States would not be Mohammedan. On that has not been done. And as there are more non-Moslems than Moslems among the Indians, therefore there is just a possibility that, in spite of the Mohammedan prince soldiers of many non-Moslem States and in spite of the pro-Moslem state Indians of the British and Political Agents, the property of Moslems among the nominated States' representatives may not be so commercial with respect.

That again is to be the reason why Moslem League and others of the same way of thinking are opposed to federation.

Whether their respective reasons, Congress and Moslem League will find themselves largely against federation.

We are not and have never passed as political prophets. But it seems to us that Congress will not be able to work federation. As for the Moslem League its opposition can be brought off, if necessary, by Constitutional Methods Nos. 1, 2, 3, 4, . . . Congress can never make a higher bid for Moslem support than Government. When at the Allahabad Unity Conference, it was decided that Mohammedans were to have 22 per cent. of the seats in the Central Legislature. Sir Samuel Hoare declared that they were to have 32 per cent, and the City Economic Council the next day gave. Three Mohammedans also would join the Congress

beliefs of our nation and American convictions would remain true to its essence. Those who would gain it as the expectation of greater advantages than would accrue to them from remaining loyal to the British Government, might be disappointed. Congress can make efforts to be faithful to the traditions of Sundry past Governments as in a position to come out with offers of immediate Reparations. In a battle of such Franco and such Perfection, Congress cannot but score and record well.

Suggestions to Nationalists in Indian States

But we were saying that our gains in this Congress would not be able to reach independence as it has not been able to reach provincial autonomy. Whatever may be the outcome of the working arrangements and strategy of the Congress, we are not in favour of wholesale endorsement of the nationalisms of all the Indian States. Just as Congress has thought it expedient to take advantage of the Constitutional edicts of provincial autonomy in spite of its limitations and defects, nationalists would be guilty of the comparatively progressive future States may consider whether by seeking a deliberate endorsement of such State, the crystallizing for nationalism and democracy may not be strengthened. As there also are no constitutional provisions in the Central Legislature from these States.

Shrinkage of the World and Selfishness and Imitation of Nations

The selfish the character and the character of the selfish world as the world, have witnessed the same during historical times. Nations rise and nations fall in the same or different countries are not so distant from one another as now. Literally understood, the world has not shrunk. But it takes far less time now than before to travel from one part of the world to another by land and water and air. And it takes even less time for private and public through air and sea to travel from one part of the world to another. Therefore, taking these facts into consideration, the world may be said figuratively to have undergone shrinkage.

The peoples of the world, distant and near neighbours, are in a better position now than ever before, to know one another by actual personal contact or by exchange of news and acquisition of knowledge relating to one another. Therefore, it might have been expected that, owing to the shrinkage of the world, there would

be greater fraternity and friendliness among the peoples of the world than in ages past. But to all appearances, nations seem to be more inclined to fight than otherwise. It is not the object of this note to diagnose the causes of this phenomenon. We simply mention it. At the same time it should be noted that in many countries at times have seen the rise of extreme idealism and idealists who have been striving to promote friendliness and mutual and unselfish co-operation among peoples. Beneficial effects are being made to spread and maintain peaceful and anti-war principles. And this is in the good. But it cannot be agreed that the atmosphere has gone on gradually.

Another fact has to be noted. There were times when at least upon calling or other or even prominent person or other belonging to one nation or other was found to feel sympathy in other nations' freedom fight whatever the motive. Those who fought for their own independence in America and who founded the United States of America were helped by leaders of France. But in the twentieth century no foreign nation, no nation and belonging to any foreign nation, has fought for the independence.

Great liberty was freely achieved in 1838 not only by England, France and Russia. The same England, France and Russia has helped Germany to establish her independence.

It may be said Germany of France helped the American party because they were of European descent, and the Chinese were helped by these European nations partly because they (the Chinese) were Europeans and their enemies the Japanese were not; and the Abyssinians were not helped because they were not Europeans.

At present, this is going on between China and Japan. No nation has yet come to the rescue of China. If the interests of any European and non-European nation be directly affected by this war, they side with the Chinese side.

During the Sino-Japanese war, offensive sympathy and pro-interventionism were the hypothetical mottoes given for safety during anything for the Abyssinians. These so-called mottos have been serving their purpose in Siam also. As regards the Sino-Japanese war, the United States of America has practically prohibited the export of all war materials to China. This will not go against Japan, as she has been making careful preparations for the war for some years past. China's preparations have not been an adequate. She will have to suffer.

It appears then that in its fight for freedom, either for keeping it, no nation was

cooperation is that some had been "terrorists" in belief as practice or both but have now seemed to be adhering to the rule of violence. As for the rest, as they had never believed in terrorism, the retaliation on their part was necessary.

Officials everywhere met their benevolence to the jails have previously spoken as if all decisions were actual or potential terrorists. One thing is no wonder for such an assumption. But the question may be asked why then were they placed under restraint for indefinitely long periods. None less than who are in the confidence of the police can give any satisfactory reply. Perhaps the nearest guess is that the police have their eyes on all who have liberty and ask of it as much for it even in non-violent ways, and among them very many of those who are not old or elderly have been violentists.

Bengal Youth's Struggle for Liberty

It has come to be known through official channels to politicians in the Bengal Legislature that in addition to the thousands of students and political prisoners, there are more than twenty-one thousand of Bengal's youth in the imprisoning district under some measure or other. There may be an equal answer to the thousands placed under different measures. And all these thousands bear "terrorists" labels which have been very many times the number of officials in Bengal than there have been. It may be pointed out, therefore, that the vast majority were non-violent and active believers in justice and have been suffering for the offence of having their names. Are the Bengal Ministers aware of this and what answer?

The Andamans As a Penal Settlement

While rural India has been persistently demanding the abolition of the Andamans as a penal settlement, Government show no signs of responding to public opinion. Only some of the prisoners at the Andamans are being repatriated. The largest number of prisoners in the colonies still there belongs to Bengal. The Bengal Government without fail is condemned for refusing for the repatriation of only 25 of them. It has not even said on behalf of the Government of India that, if the Bengal Government had repatriated the repatriation of all Bengal prisoners the Government would have raised no objection: rather the contrary. Why then did not the Bengal Government ask for the repatriation of all of the prisoners? This is the best that they can do.

Questions on Kalari Prisoners

We venture to think that Madhusita Ghosh is right in holding that the police replacees and outposts given to the released Kalari prisoners have been a political mistake. These persons have suffered for the crime of their ways and have expressed their regret for the same and renounced Necessitism, claiming that it is apt to produce an impression that public opinion is not sufficiently sympathetic of political detentions and political offenders. We have not the least desire to sit in judgment on the Kalari ex-prisoners—particularly so, in the person of the right party, we never took the risks which they took in following their wrong and mistaken road. They were the victims of a mistake, no doubt. For that they are entitled to the solace of the sympathy of friends and relatives. But the mantle of sympathy upon the in prison men and women's names, in the public interest, or at least for the full freedom of their future careers. We have nothing but sympathy for their courage, love of liberty, love of freedom and spirit of sacrifice.

Prof. Srinivas Upadhyay in Honour Sanskrit Congress and Calcutta University Institutions

Prof. Upadhyay, the distinguished scholar, a well-known, has devoted on the occasion of his visit to Bengal the last part of his visit to the Congress of the Bengal Sahitya Akademi at the Indian Sanskrit Congress to the last part of his visit to the Congress and to the Congress of the Bengal Sahitya Akademi at the Indian Sanskrit Congress.

It is understood on the occasion that the Bengal Sahitya Akademi, the Congress of Calcutta University and a number of the Bengal Sahitya Akademi are to be held in Calcutta on the occasion of the Bengal Sahitya Akademi at the Indian Sanskrit Congress. Prof. Upadhyay, the Vice-Chancellor of the Bengal Sahitya Akademi, will be the first to be held in Calcutta on the occasion of the Bengal Sahitya Akademi at the Indian Sanskrit Congress. The Bengal Sahitya Akademi will be the first to be held in Calcutta on the occasion of the Bengal Sahitya Akademi at the Indian Sanskrit Congress.

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Prof. Upadhyay's all-round law depicted the last part of the joy of having in their midst for a short time one of the world's greatest scholars, humanitarians and believers in technological progress. Our old readers will remember the dialogue between him and Tagore which we published some years back.



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JAPANESE AGGRESSION IN CHINA

By His Excellency T. K. WELLINGTON KOO,

China's Representative to the Council and First Delegate to the XVIIIth Assembly of the League of Nations, Ambassador to France

Japan's armed invasion of China on land, on the sea and from the air is a stark case of aggression. Whichever incidents there were at the beginning, they were of Japanese initiation in order to pave an aggressive path for their plan of territorial conquest. Even if the incidents had been free from Japanese instigation, they could not justify such a wholesale invasion of the territory of a neighbouring neighbour. Given previous incursions on the part of Japan every incident, however serious it might appear to outsiders, would have been settled amicably and without disturbing the peace between the two countries. For China has from the very beginning proposed and insisted, in the case of the Japanese aggression in Shanghai just as in the case of the Manchurian incident in the North, to settle these questions through the normal diplomatic channel.

It is also a fact on record that even after Japan had captured 20,000 troops and 150 airplanes in the Hooping-Tienan area, China, after failing to persuade Japan to accept a peaceful settlement, had appealed to the Governments of the Powers signatory to the Nine-Power Treaty at Washington and the Governments of the two other Powers having important interests in the Far East, Germany and the Soviet Union, announcing her readiness to settle her differences with Japan by any peaceful means known to international law or treaties. But Japan persisted in her policy of force and plunged forward even more to invade

China, in her attempt to realize her long program of conquest on the Asiatic mainland. Her active conduct in aggression, pure and simple, against the territorial integrity and political independence of China, a member of the League, and a challenge to the League of Nations whose members undertake, under Article 10, "to respect and preserve as against external aggression the territorial integrity and political independence of all members of the League." It also constitutes a violation of the principles of justice which, under Article 11, is a matter of concern to the whole League.

The real intention of Japan is obvious. It is the subjugation and conquest of China as an essential step to the fulfilment of her so-called sacred mission to dominate Asia, the Pacific and eventually the world. It may prove to be more dream on her part but it nevertheless constitutes a real menace to the peace and security of mankind. The responsible leaders of the Japanese Government have repeatedly and publicly declared their desire to "punish China" for lack of "loyalty" and relying upon their mighty war machine to "beat China to her knees." Let me ask what else has China committed to deserve "punishment" from Japan. Is it because she has refused to kneel down on her own initiative and bow the head of Japan? What loyalty does Japan expect from China? Is it that of taking orders from Tokyo and doing its bidding?

The Foreign Ministry of Japan tries to disguise the Japanese wolf in the lamb's coat

by complaining that the Chinese Government makes opposition to Japan and anti-Japanese agitation the basis of its national policy and professing a desire that the Chinese Government should entertain other sentiments. But what other sentiments China should entertain towards Japan are not specified. I wonder if it is not meant that the Chinese Government should cherish nothing but friendship, love and even perhaps gratitude to Japan for her never-ending invasion of China's territory, for her ruthless slaughter of men at the moment of innocent Chinese men, women and children, for her wanton destruction of hundreds of millions of dollars' worth of property, and for her tearing away from the Chinese body politic one province after another by the power of the mighty Japanese arms. Is it by such methods of denigration and apologetics that the Japanese Foreign Minister expects to enlighten "a harmonious co-operation between China and Japan?"

The denigration of responsible Japanese agencies betrays the attitude of a war criminal and the lust for conquest in Japan as clear as the actions of the Japanese army have in China contribute a more flagrant form of international aggression. This attitude and the policy must be denounced because they are in violation of the principles of international law and treaty obligations including, particularly, the Kellogg-Briand Pact of Paris and the Nine-Power Treaty of Washington to which Japan is still a party. Because they are responsible for the fratricide in my country and the suffering of the Chinese people; and because they manifest the poison and morality of this nation.

What should the League of Nations do? I know there are people who are devoted to the ideal of peace but who, before accepting this position, would like to ask what would the League do. While I realize that the experience of the League in the past yields little basis of praise and disappointment on our part, it does not follow that nothing could be done without something should be attempted in the presence of a grave danger such as the safety of a weaker State and the peace of the world.

If the League cannot defend China in the face of might, it can at least point out the wrong-doer in the world. If it cannot stop aggression, it can at least denounce it. If it cannot enforce international law and the principles of the Covenant, it can at least make it known that it has not abandoned them. It is cannot prevent the ruthless slaughter of innocent men, women and children and the

enormous destruction of property by Japan and various method of aerial bombardment, it can at least make clear where its own sentiments are, so as to achieve the universal demand of the united world for its immediate abandonment.

In the moral and juridical fields there is nothing that prevents the League from discharging its obligations under the Covenant. On the contrary, in the interest of its own prestige and of the cause of peace, the safeguarding of which is the raison d'être of its own existence, there is every reason that it should be faced with a grave situation such as this presented in the fact that it should pronounce the unequivocal and the flagrant violations of international law, treaty obligations, and the elementary principles of justice and humanity.

The aggressiveness of the Japanese war against in China has evoked strong protests from the Governments of the principal Powers and called forth the condemnation of the whole civilized world.

It is to be noted that the American Secretary of State, Mr. Cordell Hull, following a warning given by the Commander-in-Chief of the Japanese fleet at Shanghai of the intention of the Japanese Air Force to bomb Nanking, the capital, one of relations, states that "The Government of the United States disapproves of the appalling of its citizens and of all other non-combatants in general, as well as the suggestion that its civil servants and citizens of peace residing in Nanking should evacuate the region in which they continue legally their legitimate occupations," and that "The Government of the United States feels that any general bombardment of an extensive region in which a large civil population resides is inhuman and contrary to legal and humanitarian principles."

The Note of the British Government to the Japanese Government is regard to the attack on the British Ambassador in China by Japanese warplanes, stated that "It is one of the oldest and best established rules of international law that direct and deliberate attacks on non-combatants are absolutely prohibited, whether such attacks take place in which hostilities are taking place." It continues the practice of bombing non-combatants "is illegal as it is inhuman."

According to the Press, on the occasion of the recent bombing of Nanking and Canton by Japanese warplanes, the British Government instructed its Ambassador at Tokyo to express to the Japanese Government "the horror and indignation felt in Great Britain at the deliberate loss of life among the civilian population."

circumstances to aid China should be decided by the League of Nations. We particularly ask that, within the limits of feasibility, the utmost measure of encouragement and assistance be extended to China, the victim of Japanese aggression.

In conclusion, we emphatically agree that the situation in the Far East created by the Japanese attack is such as to give it calls for urgent consideration and action by the League of Nations. Every day added to China, without removing the loss of life and the field of humiliations, the taking of more territory,

and increased grip upon Chinese states are tantamount to the civilized world and whose hopes are pinned upon the League dedicated to the principle of peace and stability, praying that we and the League of Nations do something to restrain the advanced forces of aggression, to prevent their first indiscriminate slaughter and to avert their suffering. In the name of humanity we call on the League of Nations to do nothing and peace to the world. I earnestly hope that the League will act speedily to end the aggression.

October 20, 1937

A MESSAGE TO THE PEOPLE OF INDIA

From His Excellency Sir T. B. WELLINGTON KOO,

Chinese Representative on the Council and First Ambassador to the Assembly of the League of Nations, Ambassador to France.

India and China are two great peace-loving countries in Asia. While we are in the throes of a life-and-death struggle, we wish India and her people peace and prosperity.

Japan's aggressive and bloody tactics in China since 1931 have known no bounds. She has invaded Chinese territory by land, sea and air. The recent conflict on the North China and Shanghai fronts have already caused awful suffering to the thousands of innocent civilians living in those areas. During the last few weeks, the Japanese air force has been carrying out a campaign of high-altitude and high-altitude of civilian population, of towns, villages and cities by indiscriminately bombing open towns and non-military areas. This Japanese method of warfare has not only shocked the conscience of mankind but evoked

the sympathy of the entire civilized world. In the face of disaster, the Chinese people have not remained in their state of despairing to fight as the last resort to defend their country. In fact, Japan's war of conquest against China has drawn out the Chinese and a number of other 20,000,000 souls are now united behind the central Government in their struggle against the Japanese aggressors.

China has confidence that her people will have not only the unanimity and sympathy of the civilized world but also their collaboration and support in the coming of the great destruction of Great Britain, United States, America and Germany.

October 20, 1937



[illegible]

beyond the ward I heard the voice of my foreign woman friend saying:

"I can't get into your room! I can't even get near the electric light!"

I looked around and saw my long-haired classmates and a number of others, clustered like bees around the electric light switch. They were taking turns switching it on and off. Much one tried, a number of times, his face turned upward to watch the light bulb as the ceiling. His hand would be jerked aside, and another would take his turn.

Well, that was also not so much, either, when the boys once got used to it. The time came when, in passing the switch, they would reach out and turn it on and off just like that, just like veterans. They did not want anyone to see them at it, for they hate to be regarded as prisoners. They had thought Yenan had made them men, for their day had at last been brought to grips with the Communists. They had expected that going with its own made them men, but their own-story came down, the whole town did not consist of more than a thousand people. Still this was a large town for the Red Army boys, so large that the Communists surrounded there right and left. This had terrible consequences of a kind and they approached this experience eagerly. What they had experienced in the city was I do not know. In the first days there they would disappear for hours at a time, returning the city from one end to the other. I do know that my guard once came triumphantly with a bottle from the which he had paid double, while next day my "little devil" went out and brought the same now, in a larger one, for half the price my guard had paid. This made my guard very free on duty and they had a quarrel. He only got the upper hand two days later when he saw a train before the "Red door" was done. This led to another quarrel. The "little devil" dashed off to the railway station, but he did not know that he had to buy a passenger ticket. So they would not let him through the gates to see the train. He dashed up and was disappointed, and only a few days later could he suddenly see a train.

Once, as we passed through the streets, the two boys halted and showed me a modern barber shop. They did not know I had ever seen one before. Red Army barbers are individual men who, with cut in hand, go from cut to cut.

At one time we all went to the cinema club to watch my foreign woman friend. This is a fine hotel with polished floors, upholstered cushions in the lobby, electric lights, curtains,

white satin cloths in the dining room, and good-looking women wait. My friend had a room with a private bath. As the boys all poured into the bathroom with its white tiles and toilet, glass and mirrors. They turned on the hot and cold water, turned the wash basin, flushed the toilet repeatedly, and turned around and around, admiringly, looking at themselves in the big mirror.

They visited the hotel to see the hairdresser a number of times until they were welcomed to the hotel. But one wonder of wonder they could never get over—the moving picture. Coming down from Yenan, my foreign woman friend had tried to explain to her guard what a moving picture was. He did not know what she was talking about. So, on the night of our arrival, she took him to the movies. Such was the wonder that the other boys walked impatiently the next morning for the time the theatre would begin to show a new one. They saw a picture film, entered with wonder still in their eyes, and told me they had seen horses, tigers, elephants and a big boy animal that looked something like a man. None of the boys had ever seen such animals, though they had seen all kinds of tigers. In fact, they had seen, they had perhaps even seen tigers, or elephants. In any case, the tiger made an impression on them.

They learned movie time. The next day they said they were going to see a foreign movie, and asked me to go along I went. They told me in a Chinese with gaudy advertising posters outside. The film was called "Diamond Film." Through my heart went, still that film was still more "heart-shaking." I sat through it, but lost my "heart" entirely, completely. Everything in the movie was like the boys called "American." It began with Diamond Film, a huge lot (followed with a protesting stomach (supposedly an "American worker") taking off his trousers and getting into a big old car and a gateway. From that moment on, all the male characters were this strange which, for the boys with me, became the ordinary American dream. "Diamond Film" began to wear diamond buttons, pink had things, but the boys did not even know what a diamond was. So that part at least passed over their heads. All the women in the film were dressed in elaborate, gaudy coats, and this the boys thought was the way American women dressed. The scenes in which the film was staged were filled with huge chandeliers, overstuffed, ornate furniture and men. The boys did not know what a bar was. They solemnly watched a "bad man" drive his horse and

talking each other their names, where they came from, where their native towns were, and where they were going. It was a beautiful picture of these brotherhood—also a picture of youth meeting youth.

There was another meeting which I recall with laughter. One day the special commander and I went in the bus across the field. We went down in the lobby, intending to pick up a camp hut which had been left out in the open at the further end of the lobby. Now this special commander is a gruff fellow who made the bus wobble. He is slightly stooped and he walks rapidly, looking up from beneath heavy eyebrows. He has a gruff voice and he speaks only the Kiangsi Provincial dialect which few other men can understand. He is a Red Guard, but he is an old and capable officer of Red troops. So, just as we entered the lobby, I saw a tall, thin, gaunt gentleman dropping himself over the upholstered chairs and motioning the special commander to his feet and behind of the top of his ruler as the clerk behind the desk at the other end of the lobby.

"Where is our camp bed?" he barked.

"Then he went for them, right across that big polished floor. They stood surprised, he, half way across, he barked again, "Where's our camp bed!"

Those clerks are polished Kiangsi clerks in Ming-style building, and they did not understand a word of the Kiangsi dialect. Furthermore, they had never before had a Red Army commander charging across the lobby to them, ordering them to surrender, so he spoke. I explained half to death by the noise. You the commander was indistinctly hostile to everything around him and the clerks were paralyzed. I explained to them that we merely wanted the camp bed. Finally they surrendered it and I could not help smiling.

"Never mind—such men as this, speak with you China from the Japanese."

The squad commander behind the camp bed over my shoulder and charged through the silly swinging doors, and outside charged toward the two gates and the street beyond.

Well, there were many other things in China from which the boys learned. They tried the "red" fight plan, for example, and had a two-hour lecture in detail of how electricity is made. They walked around and around and me and about the huge machine. Up to them, the largest machine they had ever seen had been a motor truck engine. I would give a lot to hear exactly how they explain electricity to them. Outside, on the day, they are close—perhaps but they be taken for greenhorns.

But when with their comrades they talk occasionally, explaining what they have seen and learned. Once back in local headquarters, they are at home and in their natural environment. Typical of their life there was the mass meeting held on the evening of September 15th—the day after the First Division of the Eighth Route Army, commanded by Liu Xiao, had met the Japanese garrison on the Great Wall to earth. Several Premier Time Division of Kiangsi revolutionary fighters got in the rear of the Japanese—clerk before there no parallel—and set up every division in motion, taking prisoners, field guns, shells, fifty trucks and two armored cars. The Japanese had been talking over with them with no-one to stop them except the rigid Chinese army that slowly would be moving. But the first encounter between a Communist division of mounted fighters and the Japanese had ended in a great victory for China. When we received the news in such a meeting was held in local headquarters. I got out of bed and went. Everybody in the building was present, from the men in charge to the men and school-children. There were many striped yellow banners from Ningbo and Shaoxing, districts from Fuzhou and Taishan going to Yenan. Political leaders from Yenan came to various parts of China, led Army men, guards, "Red Guards" and two foreigners—one of the foreigners a New Zealand Englishman, a strange surprise.

The meeting was a wildly enthusiastic one. We were told of the victory in the north and the importance of the speaker to about eleven. Chen Shou's wife led the celebration. The New Zealander contributed an occasional word here and there. I noticed the audience felt two things—that first, many of these men had made the long march or been in prison for years, so they could stand almost anything. A student back from Japan turned me when he was told he called a Japanese love song. A Red Army man told me incidents of the long march—how the Red Army crossed the treacherous Fung River in China, while enemy troops chased their routes from either the river. As he ended, Chen Shou's wife stood and sang two minutes of a beautiful song of the long march. The melody was the ancient one about a wife singing of her husband, killed while building the Great Wall during the ancient Chou Dynasty, two hundred years before Christ. Chen Shou's wife sang:

In this is Lushan,
The English wife's song
Fought in battle
And we crossed the Yang River.



Work and drive up the mountain side



Mountain side in the snow by Degeer Canyon



Top: Bald Eagle by John J. Kennedy

Below: Bald Eagle and its Young by John J. Kennedy

For those hours gone, they live
In the evening.

In Japan we reached a camp
From the Great Land
But none but the wild
Never had seen around these lonely islands
The thought of all across in the Red Army—
There is no life but in some camps.

After the capture of a long battle, with its burning sky, a group of Japanese soldiers sang the patriotic song, "Fight Back to your Manchurian Home!" Then came a Red Army fighter from Kiangsi Province and told the stranger song I had just heard. I thought it was one of the strange tales of Kiangsi which he must have learned during the long march. It was harsh, sharp, clear, calm, jerky. It stirred the blood. But it was no strange tale. It was a Kiangsi folk song as sung by National Red Army fighters—now the

1st Division of the 4th Red Army of China.

We sang and spoke and danced strange dances, they ended the feast cheering by all standing up, lifting our fists, and shouting slogans in praise of the heroic Eighth Route Army, for "there is no difficulty it cannot conquer, no loss it cannot take" and we showed defiance against the Japanese.

Now the end or end of your experience, the great guards and my "Yin devil" language or shouting slogans. This was their secret weapon. They talked to the revolution, to struggle, to warfare. And as I looked at them by the light of their lanterns I knew that not one of them would know anything else that white men through. For the widespread use of Chinese will not be gained in a day or a year, and the revolution in China will last through all the centuries even if they live to the day—what is decided.

BRUNO LILJEFORS--THE SWEDISH ARTIST

By LARSENSTAD GILRA

These contemporary artists, who represent Swedish art within the country's freedom and beyond them, and whose pictures seem today a great many art-galleries, are Carl Larsson, Anders Zorn and Bruno Liljefors. The last two, a water-color painter, and painted pictures of Swedish houses. Some of his walls and stone paintings are to be seen in the National Museum, the ceiling decorations in oil in the Royal Opera House, the Royal Swedish Theatre and in many other public buildings. The second, namely Anders Zorn, earned a world-wide fame for himself as an artist and as such, he has no rival to his loss. I had had the fortune of seeing the beauty of both the artists in the province of Dalarna some three years ago and still today I carry the impression made on me by the atmosphere of their houses. But the artists are dead, but they are still living in their creative creations, which have undoubtedly immortalized them in the history of the art.

The last of the trio, namely, Bruno Liljefors is a true master of the artist's art of Sweden to the open scenery and, as such, has reflected himself to all who love nature and art. He has

not produced only a few of his pictures which are to be found, besides the museum, in most of the Swedish art galleries.

A true work of art itself expresses its deepest meaning without any explanatory notes to all who are capable of seeing and feeling him as artist—says an art-critic. It is, therefore, without going into the interpretation of the pictures reproduced here, a short sketch of the artist and the atmosphere which his reality served as a source of inspiration to him—as I saw, I presume, in all artists—are given below.

Born in 1863, in the plain of the province of Västman, Liljefors has devoted his talents to interpret to colors the landscape of the forest and his animal kingdom. From the scenic points of view, Upsala is characterized by the surrounding rocks—interrupted here and there by plains and forests. Important as it is, in the Nordic history and early civilization of the country, and where lies today the oldest University of Sweden—namely, Upsala, the seat of learning, Upsala cannot, however, claim to possess the striking scenery of the lofty craggy peaks with snow-capped peaks of Norland and surrounding lakes with verdant shores of

MY FIRST VISIT TO ENGLAND

By DEFIN CHANDRA PAL

II

When my public activities brought me in contact with one class of British society, the more liberal and free-thinking class, with a broad outlook upon life and broadly representative of non-Christian peoples and civilisations, my work in connection with the temperance movement in Great Britain brought me in contact with another class of British society. They were mainly Non-Communists, Liberals in their politics but without conservatism in their religious life and social outlook. They had no appreciation of alien religions and civilisations. The temperance movement, apart from its moral appeal, offered a considerable bulwark to the economically better sections of the lower classes of English society in their determination upon active use of social control with their supporters. These people subscribed liberally to the cause of the Temperance Association, and were in every place prominent leaders of the local organisations. It was particularly so in the smaller towns.

The particular experience of mine at the time of parents' lectures of the British Temperance Movement has stood as my memory of these years. I was invited to lecture at a temperance demonstration in a town in Yorkshire. It had been exclusively one of the "non-residents" of the local society. It had a goodly sized hall, fairly well-appointed, though the decorations and the sparkling pure tone exhibition of English Queen of refined taste. But I did not notice these at first. They attracted my eyes after I had been acquainted with the roles of my business. When we sat down to dinner, my business and of domestic and national activities, which are if not in fact used tables and chairs and tables and spoons like themselves at our meals. I replied, "No." We separated on the floor on aspects of real time, each one being separated from the other. We took our food as a rule at of business tables and used our spoons instead of forks and spoons. This peculiar food brought from the company, my business table but finished to hear the story. saying "Father, do you know what Mr. Pal says in his talks that people in India. They sit on floor, have their food on banana leaves and eat with their fingers." This

was followed by a loud storm of laughter by the whole family. This put my back up, and after the laughter had subsided I quietly said, "But do you know the reason why? Our people consider that ways are horribly mean. The table linen that are used are not washed after every use, the remnants of food that fall on it are only removed by a brush. This would not be considered sufficiently clean by my people. Then the spoons and forks that you use. Can you be sure that they are washed after every meal, and in every house? Your plates are dipped in hot water and then rubbed dry with a napkin. We would not consider it sufficiently clean. But the business houses are thrown away after they have been used every time that we take our food. Our fingers are scrupulously washed before and after every meal. Then we wash on the floor, wiping the floors of carpet of mud and in polished wood. We have chambermaids the story of washing our dirty boots. We can have friends to our house. On festive occasions we have a company that arrives even up to a hundred. You cannot geterals in your house every week festival or thirty people. I am that it is a large number and you have to arrange special furniture where your guests around the number to some big number of people. If you consider all these you will have to admit that our behaviour in this matter is more worthy, more clean and more civilised than yours. I am that you are against them, and they are not. I am that this is just my real feeling. It is the way of my people."

But my home of the temperance movement in England was not all of this class. In some places I had a number of being entertained by the local residents and most refined members of the community. One of them was Bishop. From 1900 to 1901 was at that time the Dean of Ripon. He was one of the leading lights of the Broad Church Section of the Anglican Communion. When I went to keep a temperance convention in Elton, I was privileged to be his guest for the night. He took the chair at my meeting, and after the meeting he drove me to his house where I spent an interesting and

probable evening. Our conception of Jesus naturally turned to September theological subjects. In course of it I asked the Deity if he knew that we had a doctrine of Trinity or something like Trinity in our Kingdom also. He said: "Yes, I know. They are Father, Vision, and Love." I said, "We don't call them a Trinity, the more correct name for them is triad. This triad is not really a philosophical concept. The real Hindu triad is found in our Valakhya thought, in the term *Satchidananda*. 'Sat' means Existence or what may be rendered as The True, in English. 'Chit' means Consciousness and 'Ananda' means literally Joy or an abiding of the Deity. Love, Vision, however, are not these Persons, but only three aspects of the same Being as Unity. 'Sat' is Wholeness of the Unpartakeable. 'Chit' is Presence as the Witness, 'Ananda' is that aspect of the Deity to which He reveals Himself as the Supreme Person entering into reciprocal relation with the human soul. Our Trinity is not composed of three persons, but it is the manifestation of the one and the same Being from three different angles. When we contemplate Him through and experience of the outer world we realize Him as Wholeness; when we contemplate Him through our inner experiences, we find Him as the Witness who holds together our varied and passing sensations, emotions and thoughts, thereby establishing the unity of our inner and individual consciousness. When, however, we approach Him through the pleasure of our inner consciousness with the world of our nature and the social relations we have with other humans, we realize Him as the Love whom we call in our language *Pragya*. Brahman, Paramatman and Bhagwan—these are the three names of our Vaishnava Trinity. This Trinity is the basis and reality of what you call the Personal God. Brahman is the Father; Paramatman, to describe it in the terms of your Trinity is the Holy Ghost, and Bhagwan is the Son, but with this difference that while in the conception of Christian Trinity the Father representing the Absolute of the Universal holds within Himself both the Holy Ghost and the Son, in our revelation it is Bhagwan, corresponding to the Son of the Christian Trinity, who holds together in Himself the other two, Brahman and Paramatman. In this Hindu conception, Brahman is described as the sufficiency of the body of Bhagwan, and Paramatman as a part-manifestation of His Consciousness. Bhagwan is the Full and Complete Person; it is He who is the one and realisation of our Fatherhood, our Fellowship and

our Spiritual Life and experience." I fear I did not make the position of the Hindu Trinity as clear as I have tried to make it not here. I had myself at that time hardly any clear conception of a concept what was conveyed by the latter phrase "Sat-Chit-Ananda." But the very important presentation of it which I was able to make to Dean Freeman helped. I think, to make some impression on him regarding the transcendental experiences and speculations of the Hindu mind.

I believed this from our conversations over evening and my baptism. After breakfast on Dec. 2nd, 1907, I to his library and opening one of his own translations of the early Christian Fathers, he pointed out to me a remarkable passage in which the author (was a Trinitarian) writes an appeal to his church in favour of adopting the Buddhist universal language which had been found as useful in their missionary after the higher spiritual and ethical life by the followers of Buddha. The suggestion was exceedingly startling to my Buddhist vision, and I asked myself, if Christianity in the early centuries had many things of high wisdom and spiritual value from our Buddhist realisation why should not we in this age be able to contribute from the larger and deeper experiences of our souls and minds to the broadening and deepening of contemporary Christian thought and life? And I felt that this was a clear call to Bengal Christians, associated with these Christian missionaries, to take up this world mission.

Mr. Chalmers accompanied me and then we were brought put up in some first class hotel. One of my earlier impressions while it was the very first, was in Glasgow. I think Mr. Chalmers accompanied me there. We put up at St. David's Hotel. It was the anniversary of the National Temperance Society of Scotland. Scotland was then a great centre of the temperance movement. The meeting was held in the biggest public hall of Glasgow. I just now seem the scene of it. It was crowded by an audience of nearly three thousand men and women, gathered from all parts of Scotland, who packed the hall "from floor to ceiling" as a Glasgow paper put it. And when I got up to speak, this audience gave me a thrilling response, the like of which I never had to my life before. And after I had finished they not only cheered me for some minutes but somebody started the anthem song. "For he is a holy good fellow," the whole gathering standing and clapping with the feet on the floor to keep time with the tune of this familiar English song. This was my first experience of Scottish

hospitality, and I shall never forget it as long as I shall live. The platform was crowded by the City Fathers and ex-City Fathers of the Historic Borough town and the body of the hall was filled by representatives of the public life of England.

Later on, I was invited by the National Temperance Association at Scotland by whom I was a week's lecturer here to visit about Glasgow. My hosts did not know that I was not a Christian, and when they came to know of it the warmth of their welcome seemed somewhat to cool down. In Scotland Christian orthodoxy has a much stronger hold than in England, though even in England going about addressing temperance meetings I had some queer experiences. I was invited one day to a small place not very far from Oxford. The collection was pure to receive me at the station himself as well as one who had known my country. Asked what sort of title he had taken in his travels, "Not Indian exactly, but East African." This reassured me as a familiar name which implies some acquaintance of faith, but was somewhat quieted by one brother of the title, namely, if we know so and so from Christianity. These people had no idea of the existence of Eastern Bengal and did not know that Egypt and Christianity were not exactly such close neighbours. The English mind would hardly put me down as the proprietor of what they called the East. Asia and Africa are lost sight, and therefore, in their mind, they are almost practically as one. While we were walking to the house of my host, the gentleman said: "Oh never, you are a Christian." I replied, "No, I am not." This seemed to have startled him somewhat. Evidently he could not imagine an Oriental who is not a Christian being invited to lecture on temperance to Christian audiences. His next remark was, "Have you read the Bible?" I replied, "I cannot say that I have read it." Evidently the answer was too deep for him, and he replied, "Why, the Bible is translated into every language. It must have been translated into your vernacular also." I said, "Yes, it has been translated into my vernacular, and we sometimes read this translation to enjoy how our language and the 'poverty' mentioned by these foreign translations." But he rejoined, "There were all very learned men." I said, "I said 'only' but did not know sufficiently well the importance into which they were translating having heard it from grammarians and dictionary-writers." He gave up the subject in hopeless confusion, but

returned to his original question, "But you know English sufficiently well to be able to read the Bible." I said, "May be, but my people do not understand why they should specially read the Bible. They have their own religious books, and these books contain things of as real moral or spiritual value as the Bible. In fact, they derive the moral and spiritual treasure of their own books, the Vedas for instance, and the various Hindu epics, the Ramayana and the Mahabharata, and the other ancient records of their religious life and spiritual experiences, contain much more valuable lessons than the Christian Bible." His next remark was, "But pride is not a great moral or spiritual virtue." I said, "Certainly not—the pride of the Hindus in their ancient scriptures say more than the pride of the Christians in their own Bible." After this he gave me up as an hopeless subject for religious propaganda, and an unsympathetic to all of moralistic or religious work.

My temperance work brought me also into contact with a much higher class of people, both socially and culturally. It was in the larger demonstration to which the Birmingham, Manchester and Glasgow, not to mention London. On 1st Oct. the real leaders of the movement. At one of these I forgot the name of the place, I had the privilege of standing on the same platform with Sir William Lewis, the distinguished Liberal M. P. and world-famous temperance reformer. The whole gathering was in the House of Commons of his day, and I had from his own lips as he recounted the story of his glorious British temperance work in Scotland and the whole pig. The evidence against the smoking was so clear as it could possibly be. But the jury brought in a verdict of not guilty. The verdict very much surprised the prevailing judge, and bringing out of the pores of once solid freedom, the judge asked him, how was it that in the face of the clearest possible evidence of the guilt of the accused, they brought in a verdict of not guilty. The judge stretched his head and somewhat affected of himself said, "The truth is, we all had a slice of the pie."

I remember another temperance demonstration in the House of Commons where I had the honour of occupying the same platform with the distinguished name. I forgot who presided. For the meeting was very crowded. I was the last speaker. I put in a strong plea for the introduction of local option in my country. He had asked me: "If you cannot let us govern ourselves as you do in your own country, for God's sake give us the right to

protect ourselves from an evil fate which you yourselves are inflicting on society." This appeal brought the whole house to its feet, and as I sat down the audience responded to stay for some minutes. I did not know then that to make a call to me to stand up and address their session. Dadaïshi Kuroi, who was sitting next to me, at the moment I got up and acknowledged their cheer, which I did. And how the meeting dispersed!

My scholarship was for a year, but in the Manchester New College we heard that I needed to give it up at the end of the first year because I felt, in common with another year would mean a waste of a \$100 to the University Association, and 15 months of my own time, which I could better spend in the propaganda of the Christian Church and generally of the higher culture of my people and the more practical problems of my own country. Though during the first year of my stay in England, I had some opportunity of presenting the ideas of the Christian Church in Unitarian congregations. I had little opportunity of doing any practical work in my country except in a very indirect way, from the platform of the Manchester Association. Before deciding, however, to resign my scholarship, I wrote to the Vice-President, Dr. Carpenter, explaining the reasons that led me to think of it. I did not write in the first place, because my relations with him were practically official. My relations with Dr. Carpenter were of a more personal nature. He fully appreciated my reasons, and in reply told me that I was right in thinking that I had already made myself acquainted in a general way with the methods and principles of scriptural interpretation familiar to modern European scholars. As regards details of the application of this principle to different scriptures as to the Christian scriptures, this would take me one year or two years but practically a whole life-time. Besides as far as my work in connection with the Christian Church was concerned, these studies would hardly be of any practical help to me. Dr. Carpenter indeed was generous enough to go still further, and told me that I would certainly be more helpful to the Unitarian congregations by presenting my view of God and man in the light of the higher spiritual experience of our race than I would profit myself by examining for another year in his College. Thus encouraged I sent my resignation which was accepted, and I found myself free for propaganda work in England from June 1960.

During my stay in Oxford though not exactly

in the University, I had some opportunity of coming into contact with the cultural life of the ancient British part of learning through, not at the learned societies of it. We had a philosophical club at the Manchester College when Dr. Marinaccio, Professor of philosophy of the other Oxford colleges were members of it, and they used to attend the meetings of this club more or less regularly. One of these meetings towards the end of my first session in Manchester College was held, if I remember right, in Christ's College, and was fairly well attended by professors and students of the University. The subject of the paper, which was read, I think, by one of the professors of sacred philosophy, was the "Ethics of Forgiveness." I must say that both the paper and the discussion which followed were exceedingly disappointing. Nobody cared to go to the root of the subject. I was asked by the President I think at the suggestion of Dr. Carpenter, to say something from the lecture on Ethics from a new view, in response to this call. I said that the ethics of forgiveness would not be separated from the ethics of judgment. If judgment was remedial, then there was no place for forgiveness, strictly speaking, in the ethics of remedial justice. At no time was there any serious discussion about the meaning of God's justice and the mercy or love. This had been an old problem in Christian ethics. This problem had been sought to be solved by Christianity through the dogma of sinfulness or, more appropriately, the sinfulness of Christ. Christ came upon himself the sinfulness of man for his transgressions, and by so doing he saved man from the wrath of divine justice. But if sinfulness was not remedial, but only remedial, then we had a new view of the ethics of forgiveness. In other words, forgiveness was right and justified only when it led to the removal of the wrong committed. When Jesus said, "If a man comes to you on thy left shoulder turn to him the right cheek also," he was in the very root of this Ethics of Forgiveness. What is the wrong committed by the man who strikes me? What is the divine law which he violates here? It is the law of brotherly love that ought to rule the relations between man and man. If I try to get him punished by law, or if I punish him myself, do I really help to remove the law of brotherly love, or, on the contrary, by providing a spirit of revenge in my assumed authority to break that law further? They can be only one answer to the question. By punishing the offender I do not help to restore the moral relations which he has broken, but further

prevent its materialization. The notion of Empireism therefore is in this and similar cases the law of non-resistance preached by Jesus. But when the Boer War was not a personal wrong but a grave public wrong, the punishment of which involves no personal feeling and therefore may not unreasonably provoke any personal animosity in the citizen against the person who punishes him or victim his punishment, then not only justice but punishment is the moral duty. Non-resistance or positively loving forgiveness is the law in the case of all personal wrongs. Punishment is the law in all public wrongs. I tried to prevent this war but I did not learn that it accomplished itself in any manner.

England was then passing through a great war fever. Within a few weeks of my arrival in Oxford the last issue of the 1900-1901 book was out. At the first signs of host war, the British turned in the Transvaal and the separated systems. Every nation was up the excitement of the British people, and the spirit of revenge spread over the whole country. Publishing and publishing, as usual with them all the world over, were not sure in giving their version and the feeling of revenge that took possession of the national mind was a fire, to advance their party into popular favour, and strengthen their position in the national Parliament. It was in the height of this fever that I wrote the Daily Life circle into being. And it at once commenced to capture the public mind by its use of revivals. The Boer War was the greatest. The capitalists who had made their pile in the East or the Diamond mines of South Africa had been waiting for years previously to get about the war. The political machine had been specially started for this purpose. But it failed to achieve what it had wanted. But it left its power behind it in the mind of the British and the Boer in South Africa. The British were not able to conquer their last. His Boer were not able to get rid of the war-men which that said had naturally created. This was the psychology of the last Boer war to a nutshell. The early stages of that war was studied from day to day. It talked and from hour to hour, from my lonely bedchamber in London I could not help sympathizing with the two brave little republics that of their deathless love of freedom claimed their all in this fight with a world-wide Imperial Power. The British, on their side, however, spoke a very poor show. They had to recognize

almost every possible military help from all their overseas possessions—they were not Dominions as yet but only Colonies, though the soldiers of the Boer War were slowly and steadily laying the foundations of the new development in the imperial policy of Great Britain. There was a talk in the earlier stages of our war of backing Indian troops to the South African front. But this was merely a political school without opposition all over Europe. The time came when not only complete the use of non-white soldiers to fight a white enemy. Through the Indian troops could not be induced for fighting Great Britain's Boer war in the African land, all the British Colonies were their non-white to save the honour and prestige of the mother-country. At this time actually appeared to the Imperial aspects of democracy in the Indian mind. Frankly speaking, I enjoyed the great evidence of the early time when our soldiers found themselves in their arms war with the Boer. Few Englishmen could make sufficient excuse to speak out against the inequality of the war. Those who did were persecuted in their homes of thought and occasionally by their fellow countrymen. In December 1899, while making one of the earliest stages of this war, I was in Scotland with Mr. Cairns. And I remember very clearly when the news of the fall of a valiant British general (I forget his name just now) had passed through the wire. Mr. Cairns and myself were walking from a meeting to our hotel in Glasgow. Mr. Cairns, who once supported the war, but was now under therefore very much depressed by these services, and was for the greater part of the way walking in silence by my side, suddenly said: "But we are a nation." Flaming. We have not yet agreed to this war. We have tried our best to understand the inequality of it. But all the more we have in this war. And when we have done it we come back to power at the end of it. You think we shall maintain the Boer to their old freedom? No. We, Scotland, shall with pocket them with sympathy without any kind of sacrifice. We are a nation of patriots. This would talk around to me not only the character of British politics but also the inner soul of the man with whom I was walking. This man stood head over shoulders abnormally above the politicians of his kind. It is as all the world over. The politicians in the present stage of our evolution are so undeveloped men morally and spiritually.

THE PATTERNS OF SOCIAL RELATIONS, EASTERN AND WESTERN

By Prof. RADHAKRISHNAN MURTHU, M.A., Ph.D.

As a sociologist from the East viewing the field and factories, clubs and workshops and meeting across familiar social institutions and activities in the West, I have often asked myself the question, what are the fundamental differences in social scenes and activities in the two worlds. It appears that in the East the family or organic type of social groups and activities is more universal and pervasive in its influence. The norms derived from the family tend to regulate and regulate other social activities and relations including the economic, and this has hampered the industrial economic life in the East. In the West the community as artificial type of social relations dominates, and has even involved family relations which in most circumstances are placed up not to specific, mutually formulated ends of the partners in marriage but to fidelity and devotion which have a liability to the ultimate values. The supremacy of a sentimental group, based on a valuation of individual efforts and passions, is represented by the power of the class in modern industrial society which today stands opposed to the only both of the personality and the state. In the East religion has happened primarily its symbolism from society legislation and the religious-familial symbols, pregnant with emotions derived from the mystical experience and tradition, have become concerned expressions of terms of human relations and regulate behaviour in the work-a-day world. The accumulated force of religion and social tradition has in the eastern tradition proved too strong for the new individualism to modify the more highly integrated and organic behaviour.

Such disavowal of social relationships and behaviour in, however, either final or complete. The materialistic technique of the Renaissance, the disregard of symbolism and tradition, the disorientation and modern technology and specialisation, all have been responsible for the rational-commercial aspect of social life in the West and for the supremacy of groups and express instrumental values as compared with the intrinsic values which the family type of groupings seek. The big business and the national democratic state which grew out of the same forces and conditions have developed new mental patterns contributing towards the development of relatively commercial and

organised relationships in every field. But the Great Society which is so common in today appearing to be such. The state in the West is being criticised and socialised through the economic and political ideas that picture the community as (broadly) and programme generally on organic ideas. Regionalism and internationalism are bound together on the supremacy of the class not on the power of the state, which has hitherto stood opposed to each other, but on a planned participation of all groups and individuals in the fair fruits of culture. The appearance of modern industrial planning in the West also in the decentralisation of industry, the breaking up of industries into small industrial or regional units, with powers of self-governance. In the narrower sphere of action there may be an actual integration of divergent economic interests in such self-governing industry co-operative or guilds; while the growth the delegation of powers of the state and the more decentralised the industrial structure, the greater will be the opportunities for social co-operation, and for art and culture. The development from the sentimental to the ethical family, from sentimentalism to industry regulated by social and ethical standards, from a society dominated by sentiment and sentimental relationships to one governed by justice and spontaneous striving as an objective which lies along the ethical road.

In the East, on the other hand, wherever the ancient social framework, early, rural community or joint-family, has thwarted individual initiative and efficiency, the ideal of individualistic justice, derived from the more commercial-rational aspect of social life which has shown its absence in the West, has been imported and brought about a new, vital revolution.

There is this today an interpretation of Western and Eastern social attitudes and norms, more or less elaborated by the technical development of modernisation and by culture contacts. The East is becoming West, and the West becoming East, and the two are meeting over more closely.

Subject of a speech at a luncheon given at St. Francis by the Washington Chapter of the American Sociological Society.

TRUCK FIRE SCRAMBLING CHIEF



Highway patrolers find the truck that caused the crash.

Firefighter (top left)

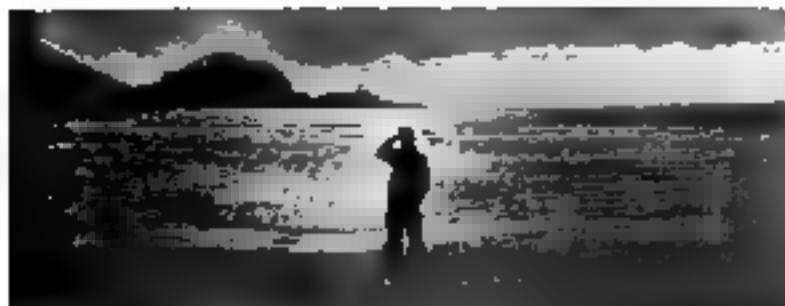


Fig. 1. *Marina Bay, New York* *Marina Bay, New York* *Marina Bay, New York*
Figure 1. Marina Bay, New York



Top. Fish Pond—Munich

Bottom. Lake in an Fjord—Finn, Norway.



Fig. The Improved Foster System, Kansas, 1902.
BRYAN, THE BRYAN SYSTEM, 1902.

hundred years before the voyage of Columbus the North American coast of the Canadian Sagat, seabed Irish immigrants and established in emigration many flourishing Irish trading towns, even to Harbin the last



The Chinese Temple in Oslo
(Photo by the author)

importance of political life extending long before the Emperor to the Emperor, and gave to England, through London when was a Duke, not only the approval of English law to men in Norway, but also that passed for legislation which in a different language of the English character. In relation and domination as well as commercial relationship, it goes with himself of the Norse people established their supremacy over northern Europe. The Hibernian Empire, for example, was controlled by the King of the Danes and the brothers of northern Germany. This relationship of national pride was concerned in the popular mind. After centuries of self-forgetfulness the latent awareness of the pagan spirit has again manifested itself in creative efforts which have brought about the renaissance in Norwegian literature and art, and which clearly explain the pagan revival in Germany today.

There can be no better testimony to the Norwegians' desire to preserve their olden past than the antiquarian work with which they have organized the Folk Museum in Oslo. It is an entire village on the eastern bank of the

Oslo fjord, and the history of the Nordic peoples beginning from the dawn of history down to the present day can be seen in every particular detail in its museum. The museum is built so that the Norwegians lived in different rooms the customs of different epochs in different epochs, the implements of agriculture and war, the weapons, churches constructed in date from their original construction the entrance of all these things into their modern life, make this museum one of the most remarkable scenes of ethnological interest in the whole world. One can see here the decorative, carved of Viking ships excavated some thirty years ago from the waters around villages, as well as their famous drinking cups and many vessels to be seen there. The dragon carved on the top of the prow of one of the ships of the Viking age is a great masterpiece of art of the ancient Norwegians in the village of their birth, showing the great power. The Viking ships, the water of their have still been found and excavated even to this day as fragments of some remarkable history. A Norwegian construction is found clearly in the ship model as that of the Viking ships and showed the Atlantic with them, thus proving its evidence against the theory of a vigorous renaissance



The Folk Museum in Oslo
(Photo by the author)

being carried on now in Norway and Sweden in respect to Viking civilization. It is also concluded by many of them that the dragon motive came to the North through the Vikings expedition to Britain, Ireland and through their contact with Celtic peoples. But it is not my purpose here to write the history of Norway; I intend to record only some of my impressions

THE JUTE CRISIS

By FRANK E. A. SARKIS, D.D.

THE enormous fall in the price of jute is a result of the world-wide depression, a fall at the main factor responsible for the sad plight of the Bengal jute industry. The Report of the Bengal Jute Inquiry Committee tells us that during the period 1926-27 the industry used to get Rs. 10-4 for a quintal of jute, and from the aspect of the Ministry of Agriculture in the House of Representatives in the House of Representatives last, we learn that in 1933-34, we got only Rs. 4-3 for the same and further that the price now stands at Rs. 3-12 per quintal. It is difficult to say accurately what the actual cost of production for a quintal of jute is, because we depend on other factors, the day-to-day fluctuations which arise from place to place and in different seasons at the same place throughout the year. A member of the House of Representatives said the other day in the Bengal Assembly that the jute lay was about 170 to 180 rupees per quintal in the Bengal Jute Inquiry Committee it is only Rs. 3-12. If we accept this lowest figure on the lowest end, it appears that the millowner did not get even a rupee for his quintal of jute in 1933-34, but in five years back he used to get at least 6 or 7 rupees. Surely in the principal crop in Bengal, increased by far the largest area (about 57% of the cultivable land). But the population is so very thick and the yield per acre is so low that even with the best area under jute, the province is not independent in regards the supply of raw jute. The jute is every year about one million tons of the four years. First is paddy, then jute, covering an area about 100 millions acres which represents 10-12% of the total land under various crops. Jute is practically the only source of income of the cultivator as he can seldom grow anything else under the winter crops being rather insignificant. Thus both paddy and jute are of vital importance to him, as the failure of the one and low price of the other affect him equally. The peasant in Bengal has to live for about 6 to 8 months in the year for want of suitable work. With his sick body and his desire to work he can hardly maintain his income otherwise as the possibilities in the country-side are so limited. No other crop was to bring him as high a return as jute. During the last few years he is getting almost the cost of production only and

as a consequence, he is sinking heading into debt—thus exposing the future of his recovery.

Raw jute is practically a monopoly of Bengal—more than 60% of the total output being produced here. It is a fact that they grow raw jute in Bengal, e.g. in some parts of Bihar, Orissa and Assam, but obviously these are not so important as jute-growing provinces. The soil and geographical situation and climatic conditions in other countries have been found to be unsuitable for jute. Jute is a plant which grows in Bengal, Egypt, Java and the Philippines for growing jute but in vain. China grows about 25,000 bales (five bales making a ton). Egypt about 22,000 tons and Japan and Persia together 5,000 tons per year. Surely all these represent only a very small fraction of the total production of jute in Bengal which in 1933-34 was estimated at 12.5 million bales. Thus the position of Bengal is a jute-growing province practically monopolized over raw jute by a crop of all other the valuable material of the Indian peasant's economic life. It is worthwhile to make an attempt to analyze the situation and find out what the remedial measures are.

Table I gives the figures for the total raw jute produced in Bengal, Bihar, Orissa and Assam. The quantity of jute produced therein and also the amount of export is brought during the last 20 years.

| Year | Total raw jute (in million bales) | Total raw jute (in million bales) | | Value of export (in lakhs of rupees) |
|---------|-----------------------------------|-----------------------------------|---------|--------------------------------------|
| | | 1914-15 | 1933-34 | |
| 1914-15 | 3.27 | 9.01 | 10.50 | |
| 1915-16 | 3.77 | 11.61 | 10.76 | |
| 1916-17 | 3.27 | 9.88 | 16.08 | |
| 1917-18 | 3.03 | 8.73 | 17.94 | |
| 1918-19 | 3.65 | 8.23 | 16.39 | |
| 1919-20 | 3.30 | 7.93 | 15.30 | |
| 1920-21 | 3.15 | 7.66 | 14.71 | |
| 1921-22 | 2.80 | 7.19 | 14.30 | |
| 1922-23 | 2.82 | 7.16 | 14.34 | |
| 1923-24 | 2.80 | 7.16 | 14.34 | |
| 1924-25 | 2.80 | 7.16 | 14.34 | |
| 1925-26 | 2.80 | 7.16 | 14.34 | |
| 1926-27 | 2.80 | 7.16 | 14.34 | |
| 1927-28 | 2.80 | 7.16 | 14.34 | |
| 1928-29 | 2.80 | 7.16 | 14.34 | |
| 1929-30 | 2.80 | 7.16 | 14.34 | |
| 1930-31 | 2.80 | 7.16 | 14.34 | |
| 1931-32 | 2.80 | 7.16 | 14.34 | |
| 1932-33 | 2.80 | 7.16 | 14.34 | |
| 1933-34 | 2.80 | 7.16 | 14.34 | |

It will be seen that since 1925-27 the figure for production is gradually declining even before the Bengal Government started its jute restriction programme. In 1931-32 both the crop and the crop-area became almost half the highest. So one may easily see that over-production is not responsible for the present situation. Regarding the value of the exported jute and jute manufactures we have to bear in mind that the Ben's share goes to the 15% mowars, the middle-men pocket more than 17½%, the poor cultivators get only less than half. A rough idea regarding this may be made from Table II taken from the Report of the Bengal Jute Enquiry Committee (1934).

TABLE II

| Year | Domestic gross
at sale
per 100 | Export Price | | Price of jute
manufactures
per ton |
|---------|--------------------------------------|--------------|------|--|
| | | Rs. | Pais | |
| 1925-26 | 164 | 214 | 60 | 600 |
| 1926-27 | 264 | 208 | 56 | 560 |
| 1927-28 | 412 | 204 | 54 | 540 |
| 1928-29 | 520 | 172 | 45 | 450 |
| 1929-30 | 548 | 168 | 44 | 440 |
| 1930-31 | 57 | 167 | 43 | 430 |
| 1931-32 | 16 | 156 | 41 | 410 |

In the opinion of the above-quoted Committee the cultivator has received for one round of jute the following amounts: The figures for 1925-27 are taken from the opium of the *Statistics of Agriculture, Bengal*.

| Year | Average price of jute received
by the cultivator | |
|---------|---|------|
| | Rs. | Pais |
| 1925-26 | 4 | 1 |
| 1926-27 | 5 | 9 |
| 1927-28 | 6 | 9 |
| 1928-29 | 6 | 11 |
| 1929-30 | 6 | 4 |
| 1930-31 | 5 | 2 |
| 1931-32 | 4 | 12 |
| 1932-33 | 5 | 11 |
| 1933-34 | 5 | 11 |

It is almost literally true that India is an agricultural country—the industrial development up till now has been but little. And by all the money she gets from outside is by exporting raw materials and agricultural products. Jute occupies the foremost place in export figures of such goods—representing nearly 26% of the value. Then during the year 1929-30, for which the figures are at hand, of the total value of exports, viz., Rs. 21,08,15,000, jute represents 26.46% (raw jute 8.74% and jute manufactures 18.71%). Cotton comes next, being 21.62%, partly third—10.0%, etc. And still the worsening of the Bengal peasant knows no dream.

The demand for jute outside India has diminished considerably in recent years. The

prolonged economic crisis in, of course, the main reason. Trade has contracted to an abnormal extent resulting in diminished export and import. Jute trade has been hard hit accordingly, so 30% of raw jute is wasted in the warehouses of jute bags. No nation likes to be dependent on others for its supply of necessities; so Russia, Germany and France have discovered various jute-substitutes and are therefore importing far less amount of jute these days. The demand for American cotton (the produces 80% of the total output of the world) having diminished considerably, they are more active in place of jute, for making bags. Japan is exporting powdered sulphur in cotton-bags made of straw. Bulldozing and price elevations have done a great havoc to the jute industry. The use of paper as a packing material has greatly affected the jute trade considerably during the last few years. In U. S. A. more 50 million paper bags are being used for packing cement; formerly they used heavy bags made of jute. Dry fruits are being imported from Australia in paper containers and in bags made of sand cloth. Jute has thus been depressed with.

Jute as one time was the world's cheapest packing material, is no longer so. During the economic depression, every nation is trying to extend to develop its own industry with indigenous products and to reduce the cost of transport as far as possible. Many of them have done or are, been successful in their attempts. And so jute trade is in a critical stage now. Like several other problems, we have one a jute problem in Bengal. And unfortunately, it is one the less complex.

But interference to the cultivation of jute, either by propaganda or by legislation, is not the answer remedy. If we concentrate all our attention on gradually diminishing the production of jute and crowd all our energy for so, the day is not very far when it will no longer be paying to grow jute in Bengal. There is Japan at our door to supply a much cheaper but more satisfactory substitute even in spite of export protective tariff. Indigo is no more grown in India, the mother of Indigo, but only 40 years back (1885-91) 10 lakh acres of land were under indigo cultivation every year and it used to have a turnover of 15 crores of rupees annually. The German artificial product has done this miracle. Facing up the minimum price of jute should not therefore absorb all our activities; it can give us but a temporary relief.

If in the present economic era, any nation wants to live with the narrow outlook of the middle ages, it is doomed to be crushed. The

ware of India will serve as a good example. She is moving with the world's speed in the march of life and is rapidly being ranked with the more advanced nations of the world. To improve the financial condition of a country only by exporting raw materials to foreign lands is an impossible proposition. But India is doing this even for the last five generations. To solve the acute unemployment problem prevailing in the country thereby is still more absurd. With her almost inexhaustible store of minerals, wealth and vast stock of agricultural products, India is the poorest today—many of her children remain naked or half-fed throughout the year. Intensive industrialisation of the country on a scientific scientific basis is the only possible solution. New areas of new jobs must be found out by well-planned scientific research. For the task is not an easy one, but it is certainly not impossible. It is very likely that in twenty-five years we will be able to solve a great many of our problems in scientific work. The Government of the day, 18 years hence, may be able to prevent a catastrophe. Then we are doomed to our death. The demand for jobs will certainly increase both inside and outside the country. By agricultural methods the quality of life would be improved and the yield per acre would be increased. This again may not be quite easy but surely not impossible. Take for instance the case of wheat—the yield per acre in India is only 87 lbs on the average, but in Egypt it is 24 bags an acre, 2400 lbs, while in Japan, the best, it is 3000 lbs per acre.

Let us also consider the case of rice today. In India we get only 2400 lbs of rice per acre while in Java it is five times as much—12,000 lbs and in Bengal the figure is higher still, viz. 18,000 lbs. All these figures have been made only by scientific research. To do it would appear to be the duty of Indian States.

The Imperial Council of Agricultural Research has up till now spent less of money with the avowed object of improving Indian agriculture. That the Indian Government has not in the least been benefited by it so long has been frankly and openly admitted by the Government in charge of Agriculture in his speech to the Bengal Legislative Assembly the other day. 'This Governmental confidence—let us hope—will have some far-reaching influence on the future work of working of the Council. It is perhaps time for the above-mentioned Council to explain its position to the people, for it stands now about a decade back. If the Government does not absolutely abandon it, then as the Minister says, the members of the

Executive is really justified. He should decide whether any highly theoretical research will serve to improve Indian agriculture.

The increase of population is by itself a big problem in Bengal. No other province in India is so densely populated. It has been calculated that the minimum cultivable land should be two acres per head in order that a country may be independent in respect of its supply of food prices. In U. S. A. there are 3½ acres per head, in France 2½ acres and in India, where children depend almost entirely on agriculture, the figure is 1½ acres. But the case of Bengal is the most hopeless—we have only 1½ acres per capita. We must bear in mind that in these countries where scientific methods are employed in agriculture, as a result of which the yield of crop per acre is many times higher than ours. The above fact alone will explain why Bengal requires about one million tons of rice annually though 67% of her lands is under paddy. If we can increase the yield of rice per acre, a fairly large area will be released for growing other crops. If we continue to grow as much rice as now, it is estimated by the Food Investigation Board, 30% of the rice crop be made free. 800,000 acres of land will be available for other crops. The rice crop in our country is such a crop that we will take less as much money as, if not greater than, for other crops. We will be the end of this misery. If our paddy is grown in this same area, the situation will improve but still, as we shall produce three or four times of rice which is only half the largest figure. In other words, Bengal will still remain a rice-importing province. The price of paddy on the other hand, has fallen considerably—nearly to the extent of 67% in recent years. There is little chance of improvement. At present, we have a surplus of 2 million tons of rice and Bengal is the largest importing province. The yield of paddy on the average is 11 cwt per acre, which will bring about Rs. 80. The average yield of rice is 10 cwt per acre. This means about Rs. 37/6 if the current price be taken as Rs. 4 and the cost of production as Rs. 3/4 per acre. In Bengal, we can have 17 bags of super-rice per acre on the average—if the cost of production be taken as Rs. 3 and the selling price as 5 sh. per bag, we get Rs. 50. So the 17 bags of super-rice to give as long as the price of the latter does not rise higher than Rs. 5 2 sh. per bag. The total consumption of white sugar in Bengal is about 1.5 lbs per acre annually. If Bengal decides to manufacture the whole amount, it will be necessary to grow sugar-cane in one lakh acres of land. Preserving rice for jobs therefore will not solve

the problem. Experts recommend all seeds for the rest of the year. In 1933-34 India exported 5 lakh tons of ground-nut, valued at 50 crores of rupees. Since during this depression the production of ground-nut in India is on the increase and during the last few years the export figure has doubled. No growing ground-nut in Bengal will not cause other-producers. In some places as high as 38 loads of ground-nut per acre has been grown in Bengal which means an income of Rs. 300. With an average yield of 18 mds. the total production in the same year would be 1800000 mds. worth nearly 45 crores of rupees in Bengal. This discovery would amaze them by all interested in the prosperity of Bengal.

There has been a good deal of hot discussion in the Bengal Assembly the other day regarding the fixation of the minimum price of jute by legislation. According to the Government view this is not practicable—the plan is that jute is not an absolute monopoly of Bengal—Jute growers of Bihar, Orissa and Assam will raise trouble. But 80% of the total production is from Bengal alone; usually, there appears to be valid reason against working in co-operation with three provinces. Then again, in Bihar and U. P. Government has fixed up the minimum price of sugar-cane (1-75) per cwt. In Orissa and U. P. A. it has been possible to fix up the lowest price of cotton through co-operation with the nearby India-grow regions. One therefore fails to understand why jute should be considered as an exception. One thing, however, is certain—namely, that the millions own and own particularly, the mill-owners will be hard hit thereby. But they have exploited the state millions for a fairly long period. The industrial state of the presence of Bengal seems to be over-looked on any plausible ground.

Manufactured goods from Great Britain represent 40% of the total imports to India whereas only 15% of India's raw materials is purchased by Great Britain. Of the 100 millions subsidizing the British Empire 327 millions live in India; India has all along paid her quota for the subsidization of British goods in and the protection of the raw export. We should start an agitation immediately so that Britain may be compelled to buy more of India's raw goods. The average figure for the export of jute for the 4 years ending in March, 1936 are interesting in this connection.

| Country | Quantity of Jute exported
(in thousand tons) |
|---------------|---|
| Great Britain | .. 100 |
| U. S. A. | .. 46 |
| Germany | .. 37 |
| Japan | .. 100 |

| Country | Quantity of Jute imported
(in thousand tons) |
|-----------------|---|
| Italy | .. 10 |
| Spain | .. 11 |
| Belgium | .. 44 |
| Other countries | .. 30 |
| Total | .. 443 |

Many people have the erroneous idea that during the last China War a huge quantity of jute is exported to the western hemisphere was used and the Bengal mill-owners simply rolled in gold as that time. And in their narrow desire to get back the old prosperity of Bengal peasants they ignorantly wish for another world war to break out. But the export figures during the war period tell a different tale; in 1914-15 four-way exports was towards 34.3 crores of rupees. In 1915-16 four-way exports fell down to 29.30 crores per year. In an average 3 million bales of jute were exported to Europe during the war period, but 3-4 million bales after the war as also before.

It follows, therefore, now more for jute by themselves, the demand for India will flourish accordingly. India is the common market place of all the manufacturing countries of the world. That the export can absorb all the jute of Bengal is a certain proposition as all, provided some thing but useful things are made from it. In fact even Bengal will not use wheat flour, machinery, houses or U. S. A. boys but jute or not. But every attempt should be made to have a cottage industry for making new products out of jute, for otherwise under a flood of mill-waste again will be mainly handled directly, the condition of the poor peasants will remain so miserable as ever.

At Andol, a village in Villurampore, paper is being made from jute. It is a cottage industry there. But the quality of the paper is poor, as is only suitable for printing invitation letters. It is not known if they tried to make printing paper; it is worth trying. But paper made from jute is certainly probably cheaper than ordinary paper which is made from cotton rags, waste and grass. Also paper from jute cannot be so strong as the Chinese paper of the jute straw is far too weak. For a similar reason it cannot be used for manufacturing artificial silk. The use of jute in book-making however seems to be quite encouraging.

Extensive investigations have revealed the fact that the average length of jute fibre is only 1.5 in. while that of cotton is about 1.5 in. So the question of using jute in place of cotton does not arise in many cases. Jute contains about 15% of a gummy substance called lignin, which is a source of trouble. Lignin has made the

just after burning a many respects. The colour is due to lignin, the toughness of the fibre is also due to it. It is a coarse fibre and as it cannot be used for making a fine fabric. Even in the manufacture of gunny bags the fibre has to be collected and retting out before spinning. Coarse clothes are made and it is used for making a gunny cloth in very rough and for making a gunny bag. But half a century back, jute cloth was woven in hand looms in the villages and out of the domain of Bengal. Curries and Juteen cloth are needed in making a cheap variety of rubber fabric called with jute fabric by chemical process. Jute provides a large quantity of the winter garments every year. No such article has been made here. If lignin is removed from jute, it becomes as white as silk and it can be used as such. It is not unfortunate the strength of the fibre is more durable as practically all obviously therefore jute cannot be made from it. During the last few years we have tried to improve the strength of various goods but in vain. We do not for that reason consider this an impossible task. If this attempt be successful we shall be able to use jute along with cotton in cloth manufacture.

Jute deteriorates in strength if it comes in contact with moisture. So it is not so desirable. It is not proper jute for the dress even in the manufacture of gunny bags. A cotton bag is not the other hand, which more attractive

and for more lasting. Our attempt to prevent the bacterial decomposition of jute has been, in a great extent, successful. We have also been able to improve the tensile strength of the fibre considerably. It is not impossible to expect therefore that with a wide application of the results of these investigations can demand for jute with increased authority. During the last 15 years of Indian research carried on by the Indian, Prof. Dr. T. K. Chatterjee and his pupils in the chemical laboratory of the Dacca University many interesting lines of biochemical research regarding the jute fibre have been discovered. As a consequence thereof many erroneous ideas about jute have been dispelled. We recently hope their results will be utilized by solving the jute problem by the Indian Industrial Zone Commission in the great interests of the great province of Bengal. Very shortly the technological laboratory of the Commission will perhaps start the work which we could not take for want of necessary equipment and funds. On the successful operation of this laboratory depends the future of the jute industry. The jute is still with great interest has it solved the jute problem of the country. The first of research should be so directed that the whole industry at once over the Commission has substantially been set up, and not the few employees only, are benefited thereby.

TEACHERS AND DISCIPLES

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The Jaina scriptures have given an outline of good and bad teachers and disciples, and have indicated what teachers are worthy of reverence to impart scriptural knowledge and to what disciples scriptural knowledge should be imparted. Illustrations have been given. Others teachers and disciples are given. And then illustrations.

In referring to the who are worthy, or unworthy, and so on, the following illustrations have been given:—(1) Good (one)—As a certain king a man purchased of a blacksmith a new wheel was delivered, unable even to ride. He purchased the wheel while he remained sitting. Then he wanted to ride him. The intending buyers said: "We will see how the wheel, because the quantity of milk the gives, and then we will buy." The next day, "Then

sitting he has been taken by me, if you believe; then you also will buy." The others said, "If you have been a fool. Thus, should we be fools too? We are not taking her." Similarly, a professor (teacher), who when asked a question is unable to explain correctly and says, "I have heard, then hear ye also." should not be listened to, inasmuch as if he fails to clear the doubtful points, which may contain an error, he will mislead his pupils. He who, however, like the buyer of an unperfected cow, has gone to the further end (progress) of distinction (infernal) should be heard likewise. A man who like the first buyer of the cow is indiscriminate, is unworthy; those who are like the other purchasers are worthy.

(2) Goodness (one)—So Dharma (one)

work. His wife looked on telling her the names of it, eventually he yielded. She persisted in being too to him, and then in the evening she wore those very ornaments and clothes which her blind wife had appeared in darkness. On the second day he became impatient and complained that she did not keep her word. She replied, "No, I have kept my word; it is I who came," and convinced him by ornaments. This is not a worthy disciple, if he has the attitude does not remember (recognize) the importance, thought of long magnanimity.

(8) Dhanapala the blind man.—In a certain village lived a family wholly deaf—the old man, the old woman, their son and his wife. The son came to Pithag. One day as he was going to the field with his bullocks, some wayfarers asked him the way. He replied, "My bullocks are inclined to go home." They went away to the field. When his wife brought him four boiled steel, he said to her, "Look here my bullocks have home." She replied, "Blind or deafened, I do not know, your father has heard!" Returning she told this to her mother-in-law. She was passing as the time. She said, "Till it can be my through, they will make a shift for the old man." The old man was the keeper of a house full. She said to him, "Your daughter-in-law was saying this and that, I say, with the three, and he says a shift for you." The old man replied, "Upon my word, I have not order a single more word!" Now the teacher who being asked about one thing, repeats, like the deaf, another thing to no teacher nor to his blind disciple, who knows one thing and says another.

(6) Panchasrava the student of the Panchasrava.—"Panchasrava" story lived Kanchana near the Panchasrava. One day he and every—the correspondence of the deaf and the blind, they did not know the language of the deaf, so they followed the things and said them up with their hands till their desire was fulfilled. The teacher should explain the subject to the disciple till the latter fully understands it. The disciple should also ask as long as he does not fully grasp it.

Then the merits and demerits of disciples are especially discussed.

What teacher has an explanation? (1) But all disciples are not explained. Those who do not apply themselves to the explanation (unintelligent) are unexplained. Not all those who do apply themselves are pleasant, e.g., those who do not do good to their teachers (pachana nirupakranta). Not even all those who do good are pleasant, e.g., those who are self-willed (samacharanta). Not all those who are generous

at the will of the teacher are pleasant, e.g., those who want to go away, and think who should then. They say, "Who goes to stay with the guru? As soon as I am able to do, I will go away." Such a disciple is not fit to be taught. There are the demerits of the guru. Now his merits are mentioned. He deals with his disciples (pachana) and is ready to explain, he holds his palm at the time of asking questions, he is ever ready to follow his teacher's will, by showing respect or giving support to him. Thus, added the teacher quickly imparts knowledge, words and their meaning and says other things to the disciple.

The following examples are cited as types of a disciple. (1) Kanchana (Stone and cloud).—The (stone) is a mass of stone of the size of a wheel (Panchasrava) and stone is about. Now the stone is to the guru of a (supposed) quarrel between Kanchana and Panchasrava. The stone cloud (In being changed the cloud was determined to cover the stone by continuous shower; the latter being excited and that it would not lose its name if a portion of it—was to touch as a stone or break—was at it—could be dissolved. The cloud poured down incessant showers for seven days and nights without and (finally), "Now, the poor stone must be gone" and stopped. The stone, growing brighter and brighter, began to show over more and called the cloud, "I am here, Kanchana." The cloud became abashed and disappointed. Even Kanchana, like the rain of a disciple, who like the magnesia, does not comprehend a single word [word], then seems the perfectest feeling, "I will make the whole understand the language," and with a condescending mind replied, "If the student does not understand, it is owing to the laziness of the teacher, not to the fact he had to a wrong landing place by the one-hand." Then he begins to teach Kanchana, but utterly fails to make any impression and is ashamed. He says it to be known:—as such as to and why? Because as a stone, even, however, fully or hardly may be he touched on the head, on the nose, on the face, the back, the belly or the tail cannot be made still—being so with a pupil, even if eternally taught, cannot be made to understand a word. Not only is no good done to him, but even harm is done for people think the teacher and the student, saying that the teacher wants the complete skill to explain, and such a study is

2. Panchasrava, reverend; "Panchasrava" are unexplained, even more. "Panchasrava" means "Panchasrava" 4.1.

familiarness dwell with the guru as the arhats previously grasped by him, before posing another question, is like a jataka and is worthy.

(12) *Go (evam)*—A certain householder in a certain forest gave a cow to four Brahmins who had renounced the four castes. Then they considered like this: "This cow is the best given to any of us, what should we do?" One said, "It should be milked daily." This proposition looked proper and was approved by all. Then the first to whom the cow came the first day thought, "I will milk her today, tomorrow another will milk her; why should I for nothing, give her back?" So he gave her no milk, saying the necessity. The second day the second considered, as it were, because of his, having been deprived of milk and water; then people blamed him and said he was wicked. Similarly no one would give them more. Likewise, these are people who think, "The teacher explains not only to us, but also to other casual students (parivrajikah). Therefore it is they who should attend on him (bhikkhuhva karmam). What matters is to us?" The others think, "The cow (disciple) should attend to all his needs, we give him for a little while, why should we back?" While they go on thinking like this, the teacher got impatient and became sad; people blame them, the other people the teacher because inconsiderate to them. So they are unworthy. So the four Brahmins who obtained the cow. The opposite illustration is that of four Brahmins who milked the four sides, but who work at the task of milking the cow the last day, so that the cow of cowherds, for if she were not fed she would die of hunger, and no one would give them a cow again; on the other hand, if properly fed and milked she would be milked by the last Brahmin, and come to him to him to be milked, on all of them because always at milk for a long time, and was pleased by the people. Similarly there are people who think,

"If we do not sit at the feet of the teacher, he will certainly go this and the, and people will blame us as bad people and we will get no reputation in any other world; on the other hand, he is our great benefactor by helping us to perfect our duties, leading us to progress, etc. as persons he is the master of the four gates of spiritual knowledge, so we must attend on him. What have we not gained, if we attend at our service rendered to our teacher, the practitioners (vaidika students) also derive benefit from our teacher?" So we get twofold merit. The teacher then thinks, "Our teacher is our benefactor, although we have done no good to him. For he who sits today with a good man

in explaining things? Can we not do any good to him?" Yet whatever we may do will be for our benefit. Thus each action independent of the other, attends on the teacher, who, therefore, does not grow weak, and the disciples on the one and the other flows on continuously, all people praise them, in other words they are easily admitted to discourse and disciples, and they gain much merit, good life in other worlds.

(13) *Shanti—on beauty*

(14) *Abhis (wife of an Abhis)—An Abhis, accompanied by his wife, and taking along a cow (gauri) went to a city for milking it; having come to a cross-road he turned to sell it in the shop of merchants, the cow had to be examined: the woman was standing before the cart causing every time the man to wait. He was descending the ghee and handing over to her, then owing to some householders either in handing over or taking it, a debt of (4) on the ground and was obliged to go back. The Abhis, the milk being offered at the feet of ghee, arrived his wife in light words laughing her of childishness caused by seeing something young man. She accepted the debt with great loyalty; their mutual grudge and misunderstanding increased there so much that they were to leave, dragged each other by the hair, and in the end and violent quarrelling finally all the ghee in the cart fell on the ground, which attracted some of it, while the remaining was licked up by dogs and eaten by by-standers. Other disciples, after seeing their scene, were then returning to the village. When the greater part of the day was done, they left behind and they brought back. The Abhis and his wife purchased some articles with the money they got for the ghee they sold in the street, and proceeded towards their village. Meanwhile the man and the darkness of evening approached; both were attacked then, stealing away their things, clothes and the bullies and dogwood, subjected them to great suffering. The illustration has the following significance. Suppose a pupil reading or saying in an interview way is introduced in sharp words by the teacher; he returns to us according to him, "By you have I been ever taught, why do you now find fault with me?" and so forth; not only does he come himself to it in answer, but the teacher also, by handling sharp words and coming over more the side of his anger, for had pupils quarrelled anger rose to very wild numbers by such remarks. Hence the *Uttaradhyayana*:—*aparatthakaryam bhuta bhavati bhavati pakir*—*in a way*. The opposite illustration is—When*

ly sleep seek of them to her and then then, but there is no time for that. Springing out Lohi who rearranges his four pillows. Kama does up quickly just the doll to her arms has out mistle. As she picks him up all the fear and pain him back on the bed his heels and starts snuggling. "Good, good," playing toothless all the afternoon is not enough for him.

The early light creeps over the wall of the east; all is still, everyone asleep. The cocking bird sits in its cage. Kama's eyes are again making noise. Then she goes downstairs to wake the servants. Madhu twice goes up to him. The verandah and steps down all he washed and dry before anyone comes down or that day will muddy them. How her husband raises about this washing! "If everybody in Calcutta had as much water for one washings and steps, how much the Municipality be able to keep up the supply?" he says. Kama replies that she will not have husband babies in a Hindu house.

She takes the shawl on Madhu's feet. "Come up, baby, good-for-nothing, never see him in the pipes for ever so long!" "Change, mother."

Kama takes a bucket and broom and begins the washing herself. She knows that he will not get up until he feels the sound of the broom. Then he begins running, his feet still on his eyes, unable to be to bed and let her do his work. "Give it to me, mother, give it to me."

Kama opens the door to the kitchen and goes in. Everything is in the right place. The fat has not got in during the night. Taking white dabs from the shelves over the stove Kama still begins to clean her teeth. All these new-fangled dental creams and powders are unobtainable to her. She washes out her teeth and comes upstairs, pouring water over the back of all the door. Picking up the doorway of her mother-in-law's room she asks, "How did you sleep last night, mother?"

"Not very well, indeed," is the reply. Her mother-in-law's mother has grown worse lately. Kama's steps at the bedroom door to look at the baby girl, smiling at the drowsy. Then she calls him, "Bhola, Bhola!" More she calls him every day to wash him so that he may do his morning work but he still never get up so early. Kama calls him twice or three and shakes him. More she up gracefully and tumbles back again. Kama's father is coaxing the boy. Let him sleep! How much will he study?

Kama and out the things her husband and the children will need for cleaning their teeth, down the door of woman upstairs lights the fire, bathes and mends the kitchen. The sun has risen; it is every eye of the shadow is just visible through a crack in the eastern wall. Hardly passing in the house Kama's mother and the maid into the millman. Madhu has finished the verandah and steps, "Mother, see, Baba is looking for it."

"I've let the water out. Let him wait. He is getting the shower by descending his tea or tea every morning. Have they washed yet?"

"Washed? They're darning."

"What's darning?"

"Pillow-fight."

"Again? I'll show them." Kama does not like it at all: the messing up of bed and throwing of pillows all over the house upstairs. He has learned to wait in a program; More and Lohi in the side, Baba and Ranu at the steps. The father and occasionally mother. Since Lohi's little pillow are being darning and pillows in every hole. Now and then he can say "My pillow big pillow!" but he knows, in any case, he can be made sleeping. On the floor he looks at Lohi, sleeping happily.

All the night at night the father's sleep suddenly the mother comes down letting the pillow in the bed by at Baba.

"What happened? The first thing in the morning, look what you've done! It'll sleep."

"They all began a fight at once," Mother, Baba started in.

"What? Why, where was the first?"

"Mother, look at my pillow. The washing's all coming out."

"More, get up, it's twelve, you must, and you, dear, have got to look at your horse to sleep with the calves!"

The husband, he quickly laid down again and closed his eyes to waking his wife. More gets up and goes out immediately. He knows his mother has just finished and put on clean clothes, so he need not fear being touched.

Seeing Madhu upstairs with her husband's tea set the children's bowls of oatmeal and milk, Kama goes into the store-room to prepare the vegetables. It is time for the cook to arrive. Madhu comes and stands waiting. "What shall I bring from the house, mother?" The store-keeper is slowly changing as into wheat with a piece of brick. Lohi appears and with him Baba.

"Mother, Baba, Lohi won't drink the milk."

* I, literally, 'brother-in-law'; an affectionate name for 'brother-in-law'.

"Why won't daddy give me any tea, mother?"

In front of Kamala is the kitchen and on all side little hills of vegetables. She is slicing potatoes and potatoes. At the same time she gives orders, makes the disposal of the children and attends to the demands of the household.

"Lakhi, be a good boy and drink your milk. You can have some tea with me. There now, Champa is awake. Kissa dies, bring her down here and give her her milk."

Bokka is a studious girl and studies hard-work. Bappa has finished the primary and does not care at all learning more. She is quite willing to bear the ignorance of being ignorant and does not want to be known as a know-nothing. She is always glad at any homework that enables her to escape from studying with the master. The moment Champa cries she comes rushing out of the study room, all anxiety to help her mother.

Giving the rice and dal to the cook and advising her about the various Kamala goes upstairs once again. The house has now become noisy. Bappa is shouting and has become in an effort to keep peace with Bokka. At the water-lap, Kamala's mother, the housewife, is scrubbing pots and cooking, the smell of frying oil coming from the kitchen, in the bedroom Kamala is tidying up the bed. On the floor Lakhi and Champa are laughing and playing with her husband. The clock is now on the verandah has begun to tick. Once a week the bedroom; Champa would try to be taken up and it would be hard for her to sleep now to do so. The crying would stop to the end. She notices the steps of people; under the steps, not yet this morning she has found time to pray. Changing her seat for one of summer she is scarcely settled before the door from below begins to disturb her about her and unsettles her thoughts. Mother's voice is heard. She wonders what she has brought and how much change he has brought back. For once the clock quickly she goes down.

Giving instructions as to the number of pieces into which the dal is to be cut and giving an approving glance over the stove. Bappa enters the store-room and finds the mother-in-law has some dainties and some sweets for her son. She has had her hair cut for her daily shave. "Give the girl a bit of dainties," her mother-in-law says. "If you are ready. No, my dear, I really can't put up with this daughter of yours any more." Champa has

gone down to her grandmother's room and now wishes to leave there. She has to be talked with before parting.

The hands of the morning clock tremble peacefully. The clock has scarcely run on his feet before the children begin to crowd around the top. Lakhi runs up naked, "Mother, no one will take me."

"Where is my bladder shirt, mother?" "Mine daughter."

"Which and shall I wear?" asks Bokka. Bappa hitches as she says, "Mother, a moment is coming to see my school today; shall I wear my gold cloth track?"

Bokka is talking to herself, "The headmaster doesn't like me to wear silk but the teachers themselves do. so and go out every afternoon."

"You are going to school, dear, who shall go for school?"

Bokka is too shy to say that she really wants to wear a new dress. It is a pink.

Lakhi gets his bath when he wakes up but takes pity on him. But Lakhi is so naughty always, he splashes water over his mother's legs as soon as he is dry, to so displease that nobody ever wants to hold him. Kamala has to do it. But she has not time to enjoy ribbing the wet young body with oil, mopping a wetting it down and drying it dry; she has to go. Mother. "Come here, my, and look Lakhi please." She looks Champa.

Then a burst of noise and low voices are heard again above on the verandah. "Bring the rice, mother's child!" the children yell the same old chant.

"Mama, and slowly. It's only half-past nine."

"I've got an exam today, mother!" always exclaims. When it is an examination and one questions his going to school half-an-hour early. Bokka is wondering how he can retrieve the two days he has lost.

The children too but Kamala cannot watch them. On a stool over the fire is frying lakhs and potatoes and getting them into little-bites like children's food. The cook has not yet finished the pulse curry. Her mother-in-law does a bit of supervising from her seat in the doorway of the kitchen.

"The boy has come!" Bokka and Bappa look about uneasily, their heads swinging on their backs the heels of their shoes clattering on the steps. Several slaves are no policy. "Oh

1. Pudding bowl.
2. Small bowl.

3. Soap.
4. Cook.

down! The little-brown* They have forgotten them and are dozing off their notebooks and books. Motion catches after them with the little-brown. Kamala gets up and goes to the bureau window at the moment. From there she watches the two girls get into the bus and drive off.

"Mother, I'm off" dargling his mother bag full of books. Motion comes up.

"Kamala today, I suppose?"

"Yes, mother," he says and humbly gives her a promise. He has an unmistakable belief that it brings her good results in progress has motion on the day of an examination. Kamala straightens his shirt collar and wants to clean the buttons at the neck.

"Don't hurry, Mother, it's the future to leave the bag broken open and broken it's no fun." "He is gone in a flash. Her husband is sitting down to eat. Lathi and Chappo are beside her.

Giving the servants their food Kamala takes a large bell-shaped bowl of tea to one hand and a tin in the other and goes to sit near her.

Lathi is unable to decide whether he will speak to her with his fingers or not. But she sits with his father. "Don't hurry, son," he says and starts on the tea. When he brings around the mother's bowl and goes up the bowl with much longing that he has to be given a sip. Chappo is a good girl and satisfied with a bit of juice.

By the time Kamala comes upstairs with the pot her husband is already half asleep for the coffee. Motion is watching him. He goes up the stairs and makes off without any sound when he sees her. Kamala has not heard of her husband's affairs. This is the only time the husband and wife have together during the morning. As he drinks they talk affectionately of their home and family. Kamala talks her heart, in all the time to her. "Thank you, dear," he says. Taking his hat in his hand he comes to the door and waves with the other. Kamala blushes and pretends.

"You're afraid me but the light in the battle-field of the world," he says, now for the red scandal mark of victory on my brow." Kamala sits her head on one side and thanks in the door as though blocking the path. In a few days because her wall. Sometimes her husband catches her up and kisses her so passionately that Kamala's whole body is instantly another.

"I must be off, dear."

The sound of his shoes dim away: the house

for sweet dust like dust. As though dreaming Kamala remains standing listlessly in the corner of the room. She has forgotten all her work. The house is hushed and still; her spirit is almost-wonderfully she darts the broom with the end of her feet, takes the oil and medicine bottle out of their shelves and wipes them over. The morning's busy efficient Kamala has vanished for the moment.

From the corner of the verandah comes the call, "Mother, mother, Arun."

Kamala starts out at her nerve, the face clean, and she answers, "I'm coming, boy, please call the cook if his fish dish is done."

"The cook, mother."

Feeling the clothes to be washed—hand-towels, napkins, socks, the baby's frock—and the way on Mother, Kamala sits down to give Lathi the "chat" with his son. Lathi is slightly dyspeptic because he is always eating—with his father, his brother, his father and again with his mother. He is abiding the whole day. Her husband works but does not speak to her like himself when she has come and says a few words in front of him at bedtime.

She is fast asleep with Lathi when Chappo comes walking in from somewhere and puts down beside the round metal plate "See, Ma, Ma, Ma!" she protests, immediately including mother.

The taste of work in the morning is with. She has a few minutes of rest. Now it proceeds leisurely. She sits in the store-room, the arranging of the table in the dining-room, the clearing of the bedroom are accomplished without haste as though the duties, arranging, cleaning were the greatest pleasure.

The church clock strikes twelve. The noon meal is eating. The current of people and carriage is in the lane before. The wedding time is in the air. The girl's mother is out at the door. Now and again her mother-in-law calls, "Son-in-law, how much longer will you be?"

"Only a minute, Mother, I must leave the dishes to finish the meal."

She steps at the window halfway down the stairs. A girl is at the door, she goes to the door. The girl's mother is out at the door of her. "Did I hear you, you tell me?"

"Is there any end of things to be done?"

"And you are so quick with words."

Returning at the window they talk of their

* The story.

* The story.

family came and joys. The little girl's mother says that her fever shows no signs of abating. About three o'clock the illness is beyond remedy! Her troubles have made her irritable today. She at last asks Kamala for a loan of ten rupees. Kamala assures her that she will manage somehow to let her have five; she is to come for it in the evening. The woman's pale face brightens a little at the prospect of getting some money; for lack of it her daughter is without medicine. Then they talk about their neighbours, whom too has been sent to jail for picketing, whose daughter goes out every day to school, girls are so daring nowadays! She has decided to buy a little for her daughter's school. But Kamala is so surprised. She asks to see the picture of Kamala's new bracelet. The arrival of a child brings curses from within. The superstitions demand satisfaction in beads of gold.

It is half-past one before Kamala, after having served her mother-in-law, sits down to her own meal. On the outside veranda the servants eat at the same time.

Afterwards there is still no peace from sleep. There is something to do. The children are so capricious in making their wishes and it is difficult to give on the whole their longings. When refused by her anything else and to leave his clothes the room. Still it has been decided to wash him in his bath wearing shorts.

The first hour of night is sleeping on a quilt spread upon the floor with a little pillow beneath his head. Lathi she looks like talking the most impossible things. Mother, who is older, you or father? Mother, you haven't got a heart like father's... don't believe her words! "Dressing him in his and kissing him Kamala says, "Hush, Lathi, while he is so young let a whole." Lathi takes up his alphabet book with the coloured pictures and talks to himself as he turns over the pages... After a little he begins to nod and Kamala takes him into her lap and sings him softly to sleep. Figures are coming on the wall.

Sleep is not quick. In the darkness like a wanderer's cry. His a willing comrade, comes again and again. A little time he keeps the child. Downstairs the servants are sleeping and upstairs the children. The house is hushed. It is a rainy midnight. A fly buzzes about.

Laying Lathi down Kamala keeps her awake by her wailing. The smallest cries her wretchedly, as though by a spell. She opens a book to reassure the small child of distress. But this is not what she is really about; at the back of the top sheet tied up in a loop

she breathes are two tiny dresses which she takes down. She sits on the floor and looks at them... her thoughts go back to long ago... this dress is made for daily pleasures and frolics. The little dresses were her first daughter's. She had been hardly a year old when pneumonia took her. That was fifteen or sixteen years ago. Her sorrow for the loss of her first-born, awakening in the bottom of her heart, awakens in this isolated hour. Now the grief is no longer agonising, the pain not as then. Into a mysterious world of dreams her thoughts wander. Kamala imagines that if her daughter were alive she would be as beautiful as Kama, a girl of the neighborhood. Perhaps she would have been married by now, the mother of a lovely baby boy, perhaps she has the sweet approach of her own death, the vision of her childhood may be old, golden and even as before, like before her eyes and make them trim with tears.

Curiously retelling the little dresses she puts them away and closes the almirah. She spreads the lower end of her sari on the floor and sits down. In the last sweet interval of rest she dreams dreamt, wears white and gives free play to her fancy. How many things are imagined! Her many wishes are here looking at the sleeping Lathi and Chappu who has gone. Tucking her black hair she looks at the grey the white marble of the floor, dreams of the border of her sari broadly about her feet and colors.

The clock on the veranda ticks. Time passes. The house is still. She is like a fairy-like creature sleeping in a dream palace.

A loud rattle: the outer door twinges a jolt. Motion first to open it. Crossing the veranda at a swinging run, dashing up the stairs, Mrs. Menon comes down from school and the whole house awakes. Kamala's rest is broken. Change begins to cry. She usually does cry a little on waking. Throwing the top of her sari on the floor Mrs. Menon sits down to soothe her. When she is quiet he gives Lathi's hair a tug. Kamala starts to weep and Mrs. Menon takes two pieces out of his pocket and says, "I've brought them for you, Mother." Kamala forgets her annoyance. "Change your clothes and wash, Mrs. Menon. You look like a ghost from another world," is all she can say.

"I'm terribly hungry, mother."

"Wake them. All the fish of the road is on you."

The girls return from school a little later without changing. Mrs. Menon begins to play with

Chicago. She has brought a flower from school and puts it in the baby's bonnet.

Kamala's cheeks begin again. She has to see that the children wash themselves properly and put on clean clothes. Then she gives them something to eat and she tries to make Lekhi and Champa drink their milk.

It grows late; the fire is lit on the kitchen and the house fills with smoke. Kamala would like to go to bed, but she says to herself, "You build the fire so late! What if the mother should come now?" She washes Lekhi and she has her hair before her husband comes. Her mother-in-law calls her, "Come here, Champa, and let me fix your hair." "To do it, mother," she replies and takes the child. Champa's mother and father are in bed at last, and begin to pull at the narrow black sari with which her mother covers her hair, delaying her.

"You are very naughty, Champa," Champa is scolded in silence at her own reflection. The eternal woman, and pays no heed.

Champa's late mother-in-law looks at her and when her hair is done and the narrow line of vermilion in the part shows the white hair saying, "May you never be followed in this life." Kamala smiles, but she does not turn her mother-in-law's face to the vermilion and with a palpitating heart goes to bed. Kamala looks and puts away the freshly washed clothes. She takes the small and strange babies of pink and white from her husband's arms. She does everything neatly as though instead of washing, she were really bathing.

Her husband notices the food as he enters the room and is pleased. He orders her to wash her hands. "The bath is done. Come, I have your bath and bring the cooking pot to her."

"Hush! what's in the parai, does?"

"A new one for you."

"Don't leave. Did you bring Bhabhi's jar of Bhabhi?"

"There sure, I forgot it."

"Can you let me have my favorite today?"

"Giving to you is no trouble, I suppose."

"No, my mother has not yet."

"Remember the time you said, please let high and low to make your bathing lot a little longer."

This afterwards thinking about the husband does not look long. After washing well changing her clothes her husband has her tea and goes off to the Durum Club or to the Mother's to play cards.

"Darling, come down early today."

"All right, I'll not stay very late."

But it is half-past nine or ten before he comes.

There is no lack of work for Kamala on this evening and the children. It takes half an hour to give out the cloths to the cook and settle the men with him. Blowing the evening wind Kamala places the lamp beneath the second table on the wall and together her husband to the ground below it. Afterwards the work of things to be done tomorrow leaves her time to breathe. . . the milk to be boiled, the dough for the 'rotis' and 'bajris' to be kneaded and rolled out into flat rounds. And she works and worries; Nothing has taken Bhabhi, Lekhi and Champa to the neighborhood just why have he not yet brought them home? Bhabhi has not come back from his journey, Spikes is so close neighbors. Kamala with the small work of thought quietly about is the patient of her hands, forming them into flattened balls ready for rolling.

Nearly the children come in, their faces flushed and pumping. The veranda outside the kitchen becomes tumultuous with their chatter and their noise. Their father, Kamala is too busy rolling but the 'roti' is taken to bed. The mother-in-law is sitting on the steps looking over her history. Occasionally she catches. "Oh, you children, don't make so much noise!" Bhabhi drops Lekhi into the kitchen. "Lekhi is sleepy, mother."

"Oh, how a couple of hot fusties, boy."

What has she in his eye, Lekhi says, "Where are my first parents?" Alluding to the fact of the food he forgets his mother and he is surprised to have the Bhabhi at all. He is still eating with his brothers and sisters sit down to their meal on the veranda after having finished their studying with the tutor. He refuses to get up when they do. Then Bhabhi comes in his bath and takes out his mouth for him and says, "Come on, let's go to bed."

They dash upstairs to a shooting park. Kamala starts at carrying a bowl of milk for Champa. She sees that they scramble into their proper places to the bed. Lekhi finds his four pillows are just right and has down without any fuss. He talks about his school; Rama protests, "Don't talk so much. Let somebody go to sleep." Suddenly Lekhi sits up; the bed looks odd. He refuses to sleep on thinly covered pillows. Is he little like Champa?

Mama immediately begins, "Not to wet his bed at night."

Rama interjects, "Old boy, you too the other night."

"... Bhabhi," I suppose."

"Mama"

realize he made a mistake in bringing up the subject and is quiet.

Chappu drinks her milk lying in her mother's lap. The children grow drowsy, the lights in the room grow out, the lantern on the verandah burns flickeringly, and the breeze in the palms played as silence and sleep.

Kamala takes a Bengali magazine or looks sewing and sits down beside the lamp in a corner of the verandah. She remembers that neither Ajit, nor Suresha, nor Nimal have come this evening. They are boys of the neighborhood who call her "Khalu" sister sister. One is in his first year at college, another in his third. Young, with young minds, they send all sorts of news to her from the outside world and get her and refreshment in return, sometimes even hot letters. Their confidences, their power, their dependance, they bring to her. And how they love to argue!

Kamala starts a story in the magazine. A husband and his wife do not get along, the wife is about to leave the husband; this is the sort of plot. How a woman can desert her husband and family is inconceivable to Kamala. Her eyes fill with tears at the thought of the unhappy and unfortunate woman, the slave for magazine, clinging to death further. Kamala shivers at the sound of footsteps on the verandah. Loharu leaves her, her husband is coming.

It is eleven, before the gate opens to call herself after having served him. When the servants have had their work the kitchen must be washed clean. Nothing more that the street door is closed. Kamala brings the store-room, takes a "pee" and comes upstairs. Her husband is in bed, sleeping.

She sits silently for a while while on the verandah. In the sky the stars sparkle; a gentle breeze stirs the leaves of the tree. Hearing tenderly of the quietly sleeping children she says, "May Loharu's lamp flame be happiness and peace."

"Darling, come to bed. It must be near twelve." Her husband turns over on the side. Shyly Kamala enters the room. She draws beside Chappu and falls asleep at once.

By day evenings eight and eight seconds day in the life of the mother.

Kamala did not realize at first understood how such a thing could happen. The servants with the Municipal garbage carts had passed hours before. Madhu had got up of his own accord and washed the verandah and steps. Outside it was bright and sunny, but Kamala

was still sleeping. When at last she awoke she looked to her share her husband sitting up in bed, the children up and talking in whispers and they looked hot.

Her husband asked, "What's the matter, dear? Is this today . . . are you feeling worse?"

"Why? Most I never be late, our wife, a day? Am I a woman like I must get up at the same time every morning or a coach who must run to the foot of a whistle?"

"No, I didn't say that."

Kamala, avoiding their eyes, hurried downstairs. The children understood that something was wrong and refrained from teasing or pillow-fighting.

Throughout the morning Kamala was restless, feeling tired and depressed. She had not slept well.

Everything had been changed by her last dream. The feeling was not shared at her husband and the children went off to school after a more than usual time, and, and a few days' separation. Kamala persisted to herself that she was not a good servant and would henceforth wait at the house. Her husband came from his work. "Give me whatever is ready, now!" he said.

Kamala ate scarcely anything that day; she felt ill. Madhu and the cook begged her to eat and themselves ate little. Her mother-in-law said, "You are not feeling well today, however, you ought to go and lie down." Kamala tried to leave. "Who would do the housework if she started in bed?"

During her interval of rest at noon she could not see or read. Loharu began to beg for something, got annoyed, and cried himself to sleep.

Kamala felt much upset; the thought of her first-born returned to her again and again. Taking down the little dresses she stored there to her room and used for a long time she herself did not know why she was doing. But the legs seemed to cross the weight on her heart and suddenly, as though struck by a flash of lightning, she understood what was the matter with her. At first her face grew green, then it became suffused with mysterious great beauty.

As night came Kamala had finished all the day's work and came upstairs, she did and go into the bedroom. Sprung out the lower end of her red-bordered mat she lay down on the floor verandah and waited up into the night. Why? a hot fall. She did not notice that her husband had come and was sitting beside her. But when he held his hand upon her head she drew it down into her own and spoke softly,

class and racial animosity, and the estrangement of today would run back to the Dark Ages, centuries as their tribulations passed into the limbo of the dead.

Early, how to science related to practical politics? Discontent, who wanted the question, not of individuals, but of groups, less of justice, ought to be, but the welfare of their charge, impossible in their public ministry and Marxism in the public conduct. Congress, they meet any demand for explanation of their conduct, or when called upon to defend their conduct. Science, on the other hand, do not share the light of the day. In fact, they invite collision. Obviously the ways of science are opposed to the politics of justice.

Then came a paragraph, about a century ago, when it was given in advance to control human relations, then the persons from their society, kept within the four walls of their laboratories. Politics stepped from behind and behind the eye. Now the sciences have come on, but the eye is gone. Today science is enslaved to politics. Who has not behind the tragedy of movement and with independence of science chorus strains of Disenfranchisement Conference? Who has not felt intimidated by the failure of the World Economic Conference?

"It is science a compromise, but it is a compromise. Here, that a provision which science, by provision for their science history, has shown scientific knowledge as a larger and less the world has ever seen before. . . . Can science light do anything to enable the probability of how much you have to discover for the first time of natural rock, but first of natural property both to the individual and to the collection of people?"

Science can certainly do that, but it must nationalize politics before. Let the scientist of the world stand as a League of Nations, and plan a world order. Until the scientist takes over the control of national decisions, the world will be a world of national decisions, the world will suffer the "geometry of anarchy" and yet another Versailles.

There are two other things to be recognized, sentiment, or social relationships, or political decisions, science must to science is not enough. And how can it do so unless it teaches

men to know himself? Knowledge is Power. Until science places this power in the hands of men, he will remain a drudge to his emotions and irrationalities, and consequently remains unhappy.

There is a long stretch of time before science will fulfill all its pledges. But hope shines in the knowledge that science has, at least, diagnosed the disorder. It has revealed that beneath each personality there is a disability of Dr. Jekyll and Mr. Hyde, that there is hidden a contradiction within everyone of us. Happiness goes a pace!

"Charles Darwin revolution, passing his the degree of reason, not having faith in the Darwinist, the position, the hypothesis of origin and even of present existence. Can such scientific 'scientific' ideas really explain everything in their own scientific world?"

My answer to you, provided we start with the elementary truth. If we desire to have humanity to an individual society of our species, if we want the possibility to be improved in us, then we must believe the rising generation to have a scientific system of spirit in their interpretation of life. Then, that in this science we teach the children a the science and science, how to think scientifically, unless his other words, are much greater. I have said and say that we must nationalize these science teachers to be able to remove the instruction of the children and boys would mean make the teaching of science compulsory. Only scientific education can fulfill our dream of a New World.

I should like to quote from the famous English writer of J. H. Chamberlain:

"The state should be made a reality that they are necessary to secure the needs of the population, and should it not become a reality that they are necessary to the population, it is the duty of the state to be able to do so. The public interest in science must be a public matter, and science must be a public matter, and science must be a public matter."

And, moreover, I put in the following sentence of the science and is the receptive of all science, brain can only understand and understand, science and grow.

G. I. B. Robinson: *The Mind in the Machine*

1. In *Science Today*, George Sarton to the U. P. Archives of Science, 1941.



THEORY OF SOVEREIGNTY

A Critical Survey

By C. L. CHESTLUND, M.A.

I

THE STATE is an almost universal phenomenon. Even in the most rudimentary stage of social development, we find men living under some kind of public authority. This regulating authority seeks to determine its aims, direct, however slight, the conduct of the members of the group in several ways. With the growing complexity of civilization, the need for social adjustment becomes greater, and consequently the forms and functions of the state become more complex and varied in response to the needs. Every student of political theory is familiar with Aristotle's saying that "man is a social animal" and that "without law and justice man would be the worst of animals". In short, the citizenship of the state qualifies itself into two aspects. (1) A social in respect, man-made and synthetic, the established relations and duties of the individual, groups and associations within the territorial limits, and (2) at the same time, it seeks to order its relations with other states.

From very early times thinkers have attempted to give some rational explanation of the dispensation of authority whereby men are organized into a political organization. It was the same phenomenon with which the Greek thinkers, Plato, Aristotle and Aristotle were confronted. It has been the very same problem with its varying scope and conditions which Mach, Durand, Hobbes, Locke and Austin and the whole line of thinkers with Rousseau, Hegel, Grant and Bonaparte have sought to answer in the modern times. The problem has ever remained dynamic in interest and has assumed for us a fresh point of interest in view of the vehement attacks directed against it by a host of thinkers, viz., Grant, Maitland, Durand, Kuhn, and last but not the least, Laski and C. E. Cole. In order therefore to estimate the value of the attack and its significance through a proper perspective, we first propose to undertake a brief critical survey of the theory of Sovereignty.

Political thought in the West, begins with the Greeks whose life within the state walls of the City-State gave them an opportu-

nity for the development of these civic conceptions. From this arose the conception of the state, which is embodied in the famous expression of Aristotle, "Man is a creature formed from the life of the City-State." The state is an ethical association for the attainment of "good life." The constitution, according to Aristotle, is not only 'an arrangement of offices' but also a 'manner of life.' The Greek conception of the state is more than that of legal structure; it is also a moral quest. In view of the predominantly ethical character of the conception of the state, the problem of Sovereignty could not have played itself in terms of terminology. However, it is true to observe that Aristotle recognized the presence of a supreme power in the state and said that it lay with the hands of one, in a few, or many.¹

It is in the Roman period, that we see the doctrine that the ultimate authority of the state rested in the body of citizens, who delegated the power to the emperor whom all subjects had the duty to obey.² As Joyce points out, Justice and his successors had in the fullest sense of the word, complete, unlimited and exclusive legal sovereignty. The Roman jurists dealt with legal sovereignty only and dealt with it not as political philosophers, but simply as lawyers. It is then, with the sharply outlined sovereignty of an absolute Emperor, and the thereby, recognized, yet in a loose connection of at least intangible 'sovereignty of the People' that the modern world may be said to have started.³

On the side of speculative thought, throughout the Middle Ages, philosophy for all deeper and wider issues was under a slight. The political theory of the Middle Ages may be said

1. Aristotle: *Politics*, Vol. II, p. 128.

2. Aristotle: *Politics*, Vol. II, p. 128.

3. E. E. Schattschneider: *Political Philosophy*, p. 178.

4. Joyce: *Foundations of the Theory of Jurisprudence*, pp. 7-11, also C. E. Cole: *The Modern Theory of Jurisprudence*, Vol. I, p. 14. Ward: *Foundations of Jurisprudence*, p. 1.

5. Grant: *Foundations of the Theory of Jurisprudence*, p. 1.

appears like a dream often forgotten by the historians raised by the conflicting views of Papacy and Empire, and rarely revived by a genius. Quia, with its Dante's vision of 'Monarchy' or Marsilio's 'Defensor of the Peace'.¹ It has been often observed that in the Middle Ages, there was no State; and we may add that there could not have been a State where there were only feudal communities separated. In fact and consequence with no regular officers or organized methods of action. From the 11th to the sixteenth century the idea that God had appointed various powers to govern the world and that it would be a sin to resist His orders, was the dominant note of their thoughts.² In the sixteenth century, it was admitted that there were two legal sovereigns, each a 'de jure' monarch, the Pope in spiritual, the Emperor in temporal matters. Both the Pope and the Emperor were held to above the positive justice law but subject to the Law of Nature and the Law of God, these being virtually the same. The recovered interest in the Roman Law, and the rediscovery of Aristotle, in the thirteenth century furnished a basis for the theory which grew out of the controversy between the Emperor and the State. The empire, inheriting the inheritance of Rome was supposed to accept the Roman theory, that that authority had been delegated by the people to the civil ruler with as their agent.³ There was yet another theory, according to which, the Emperor derived his rights from the Pope, who granted him his rights as spiritual sovereign, exercised a higher jurisdiction, being responsible for the welfare of the Emperor's soul.⁴ The theory contained by Pope was the basis to be drawn between the authority of the Pope, and that of the Emperor. It is produced in the fourteenth century on constitutional grounds represented by Nicholas of Poitiers and William of Ockham. In these writers we find the germ of the later famous doctrine, which refers the origin of the State to the free consent of the individuals.⁵ The Middle Ages in this sense have been rightly described by Heldmann, as the crucible of modern Europe.⁶

On the one hand, the theory that the civil

rule grounded by divine right, advanced its opposition to the temporal claims of the Pope, was strengthened by the growing power of the monarchs, whereas on the other hand, there appeared the theory that the king derived his authority from the people in the form of a natural contract, a potent instrument against the absolute claims of the emperor.⁷ It may indeed seem paradoxical that a theory of Divine Rights is thus associated with a theory of Social Contract, but, such a juxtaposition is rather proper for it is an essential feature of medieval thought.⁸ As against the champions of the Divine Rights of kings, there stood the Catholic neo-scholastics, the Jewish opponents of secular power who argued for popular sovereignty and a limited royal power based on contract. In the process, was prepared the way for the writers of the seventeenth and eighteenth centuries, with the correspondence between the doctrine of Divine Rights and that of popular sovereignty and Social Contract.

The modern idea of sovereignty was certainly unknown in any single nation of the Middle Ages. The 'Famulus polonicus' was not universal or supernatural. To achieve personal supremacy in Medieval Europe was one thing; to be sovereign of modern States was another.⁹ For could it be made possible under feudalism which was a social and a legal system, only indirectly and by consequence a political one. The whole system was based on a hierarchy, a natural source of lower and greater lordships, with grades of dependence, and all ultimately dependent upon the king who was at the apex of the hierarchical system. It was a system of personal relationships founded on the ownership of land.¹⁰ We thus see, that the conception of Sovereignty as a single positive and ultimate source of authority was foreign to the medieval and feudal political thought. To the Greek the State was an ethical ruler, then a legal conception. The Roman theory of Sovereignty was based on the relations of a superior law and a natural empire. During the Middle Ages, the identification of the Church and State, as a single entity and the particular conflicts for supremacy between the spiritual and temporal institutions, each with its own organization and

4. Guillelmus, *The Social and Political Ideas of Some Great Medieval Thinkers*, Introduction to Volume, p. 1.

5. Cf. Brown, *Studies in History and Jurisprudence*, Vol. I, p. 105.

6. Cf. Ward, *Sovereignty*, p. 1. Gifford, *History of Political Thought*, p. 176.

7. Brown, *ibid.*

8. Cf. Gifford, *History of Political Thought*, p. 176.

9. Cf. Tiedtke, *Studies in the History of Political Philosophy*, p. 1.

10. Belling, *Feudal Theory*, 1890, and Meier, *ibid.*, p. 1.

11. Guillelmus, *The Social and Political Ideas of Some Great Medieval Thinkers*, p. 17.

12. Cf. Ward, *Sovereignty*, p. 1. Also Cf. Heldmann, *Lehrbuch des Staatsrechts*, Munich, 1907, pp. 124-125.

13. Cf. Brown, *Studies in History and Jurisprudence*, Volume I, p. 105.

14. Ward, *Sovereignty*, p. 1.

legal system, precluded the Coercion of Italy in the State. Finally, Feudalism with its tenancy of vassalage, with their legal independence, and their organized system of overlords, and their exertion of feodal authority and of constitutional rights, also prevented the growth of political unity and centralized authority.²⁰

The sixteenth century struggle was a great change which finally made the ideas of citizen-ship thought and held. With the Reformation was ushered in a new and a new system in which permeated with the great French Revolution, the lightning sequel of the Reformation, in the sphere of politics. It proclaimed the right of the individual to liberty of opinion. It declared man's manhood from the fetters of ecclesiastical authority. The offices of the hierarchy of the Church was accompanied by a sacrifice in the authority of the monarch in Europe.²¹ The Divine Right Theory was applied in force as a support to the authority of the monarch. At the same time, the decay of the feudal system and destruction of the various feudal privileges around the head of all those ecclesiastical tendencies, which had made its dominion and thus in the Middle Ages. Thus arose the unbridled power of modern times; people were brought under a system of common law, and feudalism was lost of the modern sovereign State. Now gradually arise the various questions, all of which concern the problem of sovereignty. What is the basis of the State? Should there not be some enforcing force to enforce the various rights? What is the basis of the State? Where is the authority behind the authority to be found? Should there be any checks on this authority? In a word, we are here a whole array of questions that present themselves to Burke and other thinkers.

In Burke, the French Revolution, we get for the first time a definite consideration of the doctrine of sovereignty. "Sovereignty is a power supreme over all others and subject to no other and bounded by the laws."²² Sovereignty Authority is not only supreme but perpetual and the source of it is law-making according to Burke. The sovereign is above the law he makes, bound only by "Divine Law," the "law of nature,"

and the "law of nations." The will of the sovereign is the ultimate source of every principle of the civil law, and that will is free.²³ To Burke, the sovereign authority is the essential attribute of an independent State. Here we have in outline, the principle of sovereignty, as stated by Burke. The theory of Burke, bears away the seeds of the historical conditions of the modern State. Burke's theory in Italy, provided the concentration of power in the hands of the monarch at a time when France was about to be plunged in a Civil War. It was the first of the struggle which was the King of France, after assuming power, and set him about the doctrine of sovereignty while the State was in a very state. Hobbes expanded a theory of sovereignty, but more thoroughly than Burke. Profoundly impressed by the doctrine of sovereignty, between the king and the parliament, obtained by the religious factions, in the Civil War, Hobbes seeing all around him anarchy and confusion, and not divided by the philosophy of juristic authorities, found in the theory of social contract a basis for his theory of sovereignty.²⁴

He clearly recognized that when there is no independent authority, a final right of appeal and ultimate source of law must always and necessarily exist, there can be no State, and to establish against the anarchy and confusion, he turned to the doctrine of sovereignty. Another great step was to order under the control of the sovereign. He thus arrived at the doctrine of the Absolute Sovereignty of the Monarch. Such a sovereign was an injury to the subject. His power was unbounded too often to be published. "There are the Rights," he observed, "which make the source of sovereignty, and which are the marks, whereby a state may discern in what man or assembly of men the Sovereign Power is placed and resident. For these are indispensable and inalienable."²⁵ To dispute with any of these is to neglect the rights and to destroy the ultimate power of the State. An inalienable and inalienable attribute of Sovereignty, deducible from the very nature of the Sovereign, these powers stand where in whatever entity involves sovereignty. In other words, Hobbes laid the foundation of the classical doctrine of Sovereign Authority with its essential attributes as described by Hobbes.²⁶

It was the classical period of Hobbes to the theory of the recognition of legal

20. G. M. G. History of Political Thought, pp. 127-128.
21. Cf. M. G. The French Revolution, p. 431. "Feudal property was divided among the members of a family which was larger than the family of the monarch, and the monarch was not only a monarch but a monarch in law. And that was the case in the case of the monarch in law. And that was the case in the case of the monarch in law."

22. Burke, History of the Revolution of France, p. 43.
23. Burke, History of the Revolution of France, p. 43.

24. Burke, History of the Revolution of France, p. 43.

25. Burke, History of the Revolution of France, p. 43.

26. Burke, History of the Revolution of France, p. 43.

27. Burke, History of the Revolution of France, p. 43.

sovereignty, which was fully developed, later by Bentham and Austin. It was definitely asserted by both that, "law in general is not Command but Coercion."²¹ The process started since the days of Bodin, and completed by Austin. Law, as it is understood by legal writers, is the Command of a Sovereign will, which the legal order must itself be different and absolute is authority. Further, it is asserted that since sovereignty is assumed to be the ultimate source of legal authority, it cannot be legally limited, without violating a legal, infinite regress. In this manner the theory of the State came to be dominated by the legal Conception of Sovereignty. Legally a State is conceived as autarkic, an *atom* because, it is held the source of legal sovereignty.²² The doctrine of State sovereignty was forced on first definite expression in the writings of Bodin and Hobbes against the term of a legal Sovereign State in the hands of the Utilists.

Austin was a legal jurist, and he was powerfully concerned with the analysis of the legal Conception of Sovereignty. His argument was a very plain one: that to be a definite *atomic* sovereign, not in the habit of obedience is a law violator. The State thus becomes a legal order, the ultimate source of legal authority. Much of the attack directed against the Austinian position, is based on the argument advanced by the term "Command" and the *atom* concept, as well as the phrase, "source of law" as he used. The idea of a command has frequently applied to the words of many writers, the distinct that a law must command is an arbitrary imposition of the Sovereign will will of coercion, that it is involved in the very essence of law, and without any regard for the distinction in the source of right and wrong. If this is what is really implied by the "command" Austinian conception in law-making suggests, the word may be certainly abandoned, and a law-making may be substituted for it. "The function of the Sovereign is not to make laws authoritatively, as he has to be the source of the obligation of final and authoritative and authoritative of the rule of conduct, which law is to be followed."²³ There is no logical basis why these authoritative pronouncements of the sovereign should not be based on the prevailing notions of right and wrong. It is

then, that questions of right and wrong "lie so frequently within the bright zone of rational difference of opinion," but it is for the very same reason, that the need is felt for some recognized organ to express what Justice Holmes has so aptly termed, "the sovereign prerogative of choice." This then is the characteristic act of Sovereignty.

We may be able to appreciate this better if we remember that in the early stages of social development the division is more sharp and the economic interests are few and less complex in character. In such a stage custom has been everywhere the source of social regulation. But with the growing complexity of life and the introduction of published activities that result from human reflection, custom soon proves inadequate. With a more advanced stage of civilization, the State appears as an intermediary and arbiter of practices and customary rules.²⁴ Changing conditions create new situations and new problems and the State is called upon to affirm and reconcile the conflicting claims that arise out of them. Under these circumstances, the State has a more creative function to perform. It cannot merely satisfy itself by responding to social facts, nor can it deem its function fully discharged by merely identifying itself with the status quo. The important point is to see that these interests do not merely become identical with those of the powerful class in the society at any given moment. In the words of James Fennel, "the problem of legal order is one of reconciling, harmonizing or compromising conflicting or overlapping human claims or desires or demands." And the purpose of this reconciliation is not to be one of bare adjustment but of integration. "Law is the best way of settling interests. It should be one of the great creative forces of our life."²⁵

With this in the mind and valuable concept underlying the juristic conception of Sovereignty. The modern positivists, in their interest attack such to the other extreme of viewing "in toto" the very conception of Sovereignty as such. We must recognize the necessary distinction between "law" and "fact," between the de jure and de facto Sovereign. It must be understood that the only real source of power is that made so by law. The effort to split up the "legal" and "political" sources leads to nothing else but confusion. The political sovereign has no legal title; the only sovereign which law must recognize is that which authorizes laws upon whose function is

21. F. Pollock - *History of the Sources of Public Law*, p. 14.

22. *Ibid.*: *Political Philosophy*, p. 11.

23. *Ibid.*: *The Modern Law*, p. 41.

24. *Widdows*: *The Theory of the State*, p. 169.

25. John Dickinson - "A Working Theory of Sovereignty", *Selected Science Quarterly*, Vol. XIV-1418.

26. *Widdows*: *The Theory of the State*, p. 148.

27. F. Pollock - *Creative Sovereignty*, p. 111.

to draw the line between what is and what is not law.²⁰

However, we do not mean to imply that law has always served the cause of justice. On the contrary it may be pointed out that law has invariably become a potent instrument in the hands of the powerful vested interests. In the past, its harshest provisions have been directed against those classes of society which stood apart in need of its protection. It has been successful in the past and the weak and it has defied with confidence the rights of the strong. It may be that the legal sovereign may become oppressive in the exercise of power or may fail to fulfil its purpose. Such a social order ultimately fails to command the moral loyalty of its people, and forfeiting its claims to be sustained by their conscious will, is inevitably unstable and precarious. Disobedience in such a case may become a moral duty and falling constitutional restraints, revolution

may be the only course open to the oppressed. Such a course may result in the deposition of the one and institution of another sovereign; yet, it cannot be denied that the ultimate legal sovereignty belongs to the law sovereign. Legal sovereignty as such cannot be disputed with. The quote Dickson:

"The legal sovereign is the ultimate source of law and as the basis of being an essential basis or an essential system, but it is the basis the only one which cannot change in law the basis of law and only after having passed through it and resolved to accept of it."²¹

Legal sovereignty only when harmonised with the moral forces of the society, may succeed in eliciting allegiance from the people. True legal sovereignty may be an expression of positive social will which is not a fixed quantity. It is the result of a process which involves 'interweaving of many desires and emotions, emotions and ideas, an endless process of trial and error. It is a process of positive experience which is the very true test of social progress.

20. M. G. S. "Sovereignty again", *Law Quarterly Review*, 41, p. 234.
21. Walter Lippmann: *The Method of Social Science*, p. 11.

22. *Political Science Quarterly*, Vol. XLII, p. 134.

SALARIES OF PUBLIC SERVANTS BY MANENDRA NARAYAN RAY

The implementation of the Karachi Congress resolutions on salaries of public servants in India by Congress Ministers in the seven provinces in which the Congress party has accepted ministerial office, has given rise to widespread and various questions. Approval has neither been complete nor half-hearted; but denunciations, too, have poured in in abundance and dire consequences have been threatened by critics who have quoted chapter and verse from orthodox economists in substantiation of their prophecies regarding the inevitable debasement of the standard of efficiency and disorganisation of public servants as a result of lowering of their salaries. It is impossible to ignore that this type of criticism represents a grand misapprehension by justice on their long-standing privileges. There is nothing, to the contrary, they are outward expression of greed and selfishness, may be dismissed with the contempt they deserve. The hasty and premature which

only in support of attack words and phrases like 'efficiency', 'public service' and the like may also be regularly left out. But on further study we shall see the suggestions are even more than have been made to the effect that the Congress is going to do something which has never before been attempted by any State in the world.

It is a principle that the salaries of public servants should bear some relation to the paying capacity of the mass of the people whose contributions constitute the bulk of the resources of a State. It is also a natural principle of public finance that the revenues of a State should be so expended as to ensure the quickest and return to the tax-payers and prevent the drifting away of it over the mere work of administration which, after all, is more means to an end and not the end in itself. This axiom is observed all over the world and great care is taken to find a proportionate amount of the revenue is not spent away over salaries of

public servants. It is also desirable that the gap between the earnings of public servants and those of workers in private employ and members of the profession should not be so wide as to make public servants a class apart by themselves. The creation of an aristocracy in this respect inevitably acts as a drag on political progress as much as it does the education and energy of youth from productive but risky private enterprise to merely reproductive but secure public service. Even a cursory study of the salaries of public officials in various countries reveals that there have been the guiding principles underlying the respective scales of salaries of their public servants which have hitherto been given a specific form by the authorities in India. The following paragraphs will show that, taking into consideration the per capita income of the Indian people the average earnings of Indian workers in organized industries, and the various incomes of the Government, the Commission members of Rs. 300 is a mark for a public servant not only represents a just allocation but also stands as a bar with the scales of salaries of public servants in other States.

INDIA AND JAPAN (I Year 1934-35)

It is interesting to compare the salaries of public servants in India with those of the public servants in Japan. Even a superficial observer can see for himself that in point of prosperity, industrial strength and political status Japan stands head and shoulders above India. As a formidable challenge to the status and the most powerful States of the world, Japan presents a striking contrast to the politically down-trodden and economically perishing India of today. A close study of certain basic features of the economic life of Japan in connection with the corresponding features of the Indian life fully confirms the impression of the superficial observer that as a more prosperous nation Japan is in a better position to pay high salaries to her public servants.

The latest Japan Year Book does not give any figure regarding the per capita income of a Japanese. But it puts down the total value of the agricultural and industrial production in Japan proper in 1933 as 17,575,541,000 yen. As this figure has been arrived at by adding the values of productions by both agricultural and industrial processes including the working of the mines, forests and rivers and so on, we may safely take it as representing the total national dividend of Japan for the year 1933. Divided among a total population of

67,739,000, the per capita income in Japan works out at 194 yen. Expressed in rupees, the amount comes to just a little over Rs. 14.

Compare this with the per capita income in India which, at the highest computation, has been found to be lower than Rs. 12. The figure was worked out before the dissolution of the prices. The present-day per capita income in India may, therefore, be very much lower than this figure. But even assuming this low figure, Rs. 10, represents the per capita income in India, we find that the per capita income in Japan is higher than the per capita income in India by as much as 80 per cent.

Almost equally glaring contrasts are noticeable in the average earnings of wage-workers in the two countries. The low scale of wages of industrial workers in India is a notorious fact which is known to everyone who cares to visit an Indian factory and compare from the workers about their earnings. Unfortunately, however, no reliable and systematic enquiry has been made into the subject and we have not got adequate data regarding the general rate of wages in India. The only standard works we can refer to for this purpose are the figures published from the Labour Office at Bombay according to the list of these reports on the Departmental, Industrial, ordinary transporters, commonly black-market, ordinary seasonal labour, skilled and better educated and unskilled workers (Tables Rs. 21-2-6, Rs. 26-0-6, Rs. 26-2-1, Rs. 26-3-10 and Rs. 26-5-1) respectively. Compared with these scales of wages we have in the latest Japan Year Book that the monthly average wage in the Engineering and Construction Industries in Japan is as much as Rs. 84-1-3. It will be seen that the average wage in Japan in these particular industries is higher than the wages of the Indian engine and boiler fitters and all engine drivers by 120 and 248 respectively. The contrast will appear more striking if we remember that the Indian figures are based merely on the returns received from the Railway workshops which are parts of the State Railways and in which, therefore, a higher rate of wages probably than are paid in small and poor private concerns which would be quite a substantial fraction of the total engineering industry in India.

The position is more or less the same in the printing industry also. A rotary machine attached to Bombay an annual production Rs. 21-12-3 as against the average wage in the printing industry in Japan of Rs. 52-0-1. But in the same industry a compositor in Bombay receives Rs. 26-12-4 and a trouble machine man only Rs. 22-9-1 which are lower than the

average wage in Japan by 38.6 per cent and 38.3 per cent respectively.

The approach is equally prominent in the cotton textile industry. The average monthly wage in Japan is given in the latest Year Book as Rs. 26-8-3. As against this we find in the Bombay Labor Office Report that in Bombay while a Mills Spinner gets Rs. 85-4-2 and a do-lains weaver, so much as Rs. 45-30-5 a month weaver, a warper, and a carding machine attendant get Rs. 23-18-9, Rs. 22-15-8, and Rs. 17-15-8 respectively.

We have these figures regarding the average wages in other industries in Japan, but as corresponding Indian figures are not available for comparison, it is useless to cite them here. Our main impression, namely, that the people of Japan are more prosperous than the people of India and, therefore, are in a better position to pay higher wages to their public servants, stands amply substantiated by the comparisons that we have been able to make in the foregoing paragraphs.

The question may be raised from another angle also. We have already stated to a general principle that the salary bill of a Government should bear some proportionate relation to the total revenue of the State. In Japan, therefore, that the higher the revenue, the higher may be the salaries of public officials. From this standpoint it is interesting to compare the income figures of Japan with those of India. We have in the latest issue of the *Japan Year Book* that the total revenues for the year 1936-37 were estimated to be amount of Rs. 1,72,24,84,236. Compared to 1935-36 when the highest receipts of the Government of India for the same year, namely Rs. 1,22,74,81,000 and it will be seen that the revenues of Japan are higher than the revenues of India by as much as 40.3 per cent.

The foregoing paragraph is a general statement that the individuals as well as various branches of Japan do justify the payment of public officials of higher salary than would be paid to the public servants in India. But the following table of salaries of public servants in Japan shows that the truth lies just the other way.

| | For 1936
(Yen) | For 1935
(Yen) |
|---------------------------|-------------------|-------------------|
| Prime Minister | 1,000 | 882 9 4 |
| Chief Minister | 5,000 | 447 9 4 |
| Secretary | 3,000 | 272 12 9 |
| Governor-General of Korea | 6,000 | 540 9 4 |
| Minister of Army Council | 4,000 | 360 14 4 |

It is interesting to compare these figures with the figures of the salaries of high class

officials in India. Let the unquestionable smaller size and population of Japan be cited as an argument in justification, and the higher rate of life as also, the consideration, for the sake of the approximately corresponding officers of the Government of India, that of the Government of those provinces which bear comparison with Japan in points of area and population. The Punjab has a population of 2,55,30,553 as compared with 2,10,00,005 of Korea, and yet the Governor of the Punjab receives a salary of Rs. 1,000-4-4 per month. It will be seen that while the population of the Punjab is higher than the population of Korea by only 11.3 per cent, the Governor of the Punjab receives a salary which is higher than the salary of the Governor-General of Korea by as much as 170.3 per cent. There is no province in India whose population is approximately equal to the population of the Japanese Empire as a whole. We cannot, therefore, directly compare the salary of the Prime Minister of Japan with the salary that used to be paid to the old Executive Councilor in an Indian province or the salary which is at present paid to our Congress President. But we may bring out the contrast in another way. Bengal has a population of 20,11,00,000 which is less than half the population of the Japanese Empire. If, therefore, the number of people that a Prime Minister governs be taken as denoting his responsibility and if, again, it be estimated that the salary of an official should be proportionate to his responsibility then the salary of the Prime Minister of Japan should be a little less than double the salary of the Prime Minister of Bengal. Yet we find that the ex-Congress President of Bengal receives a salary of Rs. 1,000 per month which is more than two times the salary of the Prime Minister of Japan. To take up, again, the case of Secretaries we know that the I.C.S. Chief Secretaries of the Provincial Governments receive salaries which are between Rs. 1,000 and Rs. 1,200 and Rs. 5,000 in Bengal. It will be seen that even the lowest paid Chief Secretary is at least ten times receiving a salary which is higher than the salary of the Executive in Japan.

There is even in Civil Services proper, as far as the money placing concerned between the salaries of the civil servants in Japan and those in the civil servants in India. In Japan civil officials are divided into four main according to the grade of their education and ability. Under the former rank appointed by His Majesty directly (1) *Chohoku* rank, appointed by His Majesty's order indirectly, (2) *Souku*

rank appointed by His Majesty's appointment, and (4) Senior rank of minor officials appointed by the heads of different offices. At the end of 1934, officials of 53rd and 40th rank numbered 1200 with an aggregate salary of rupees 3,20,214 a year, officials of 30th rank, 5,540 with rupees 27,07,234 and officials of 20th rank, 120,048 with rupees 17,96,313. Thus, the average salary of officials of 40th rank was rupees 0.105 a year or Rs. 124.1-3 per month, that of officials of 30th rank rupees 1.633 or Rs. 171-12-3 per month and that of officials of 20th rank, rupees 1.490 a year or Rs. 161-18-0 per month.

There is no case of complaining from the glaring difference between the above scales of salaries of civil servants in Japan and the scales that prevail in India. But it is to be noted that, while the average salary of an official of the Imperial order in Japan is only a little over Rs. 334 a month, the lowest salary drawn by a District Magistrate in Bombay amounts to as much as Rs. 1,120 a month which is higher than the salary of a Japanese official of the same rank by 144.5 per cent.

It would be interesting and revealing indeed if we could bring out the reasons behind the vast difference in Japan and the civil servants in India in points of remuneration and what salary paid. But we unfortunately have not been able to ascertain the exact number of civil servants employed in any province in India. We have, however, ascertained approximately from unpublished All-India Civil List, the number of officials of the Imperial and other higher services who are employed in the provinces. We have also noted together the provincial salaries due to be paid to them from the provincial treasuries. The figures thus ascertained obviously fall far short of the actual number of officers employed in the provinces most of whom receive much higher salaries than what is paid to the highest-paid officials in Japan. The figure of salaries paid is also far from accurate, inasmuch as the Civil List does not mention the salaries of quite a large number of officers whose salaries are paid with retrospective effect. In spite, however, of these limitations the figures that we have been able to ascertain for the present are likely to prove helpful for the purpose of comparison. Thus, to take the province of Bengal again, the population of which, as we have already pointed out, is less than half the population of the Empire of Japan—we find that the total number of officers of the I.C.S., I.P.S., I.D.S., Industries Department, Co-operative Department, Agricultural Department,

Forest Department, Canal, Opium, Salt and Commerce Departments, Prisons Department, Education Department, and Public Works and Inspection Departments, who are employed in Bengal, comes to 298 who in the aggregate receive approximately Rs. 8,19,408 per month and none of whom receives a salary lower than Rs. 400 per month. The average salary thus works out at a little over Rs. 1,200 per month which is higher than the highest average salary in Japan by 240.5 per cent. With the data just set in our possession we cannot prove conclusively that proportionately speaking, Bengal or any other Indian province will be found to employ a much higher number of officers drawing a much higher total amount than the corresponding figure for Japan. But we have no doubt that any well-reading student who cares to study a provincial Civil List will be able to prove the point for himself.

We have said enough in the foregoing paragraphs to prove, on the one hand, that Japan pays to her public servants salaries on a much lower scale than the scale prevailing in India and, on the other hand, that the Congress has not fixed a realistic maximum of salary for the public servants in India. We may conclude with a reminder to our critics that both we have so far been hard on regarding the deterioration of the efficiency of the public servants in Japan or prevalence of corruption and bribery in the public services in that country as evidence of the low scale of salaries.

DAVID AND FREEMAN
(1, Sixty-second Street)

If we compare the salaries of public servants in India with those of public servants in Poland we notice almost similar discrepancies in the scales and find that, Indian scale is much higher than the scale prevailing in Poland. Poland, according to the latest Census Report, has a population of 32,183,260 which is less than the population of the former provinces of Bihar and Orissa by 55,44,078. Should it be a fact that the salaries of public servants in India have everything to commend themselves, we may reasonably expect that the two sets of salaries will bear comparison with each other. We would, rather, expect that a much higher scale of salaries will prevail in Poland compared to Poland is comparatively much poorer than Bihar and Orissa which, by the way, is poorer than many other Indian provinces like Bombay and Bengal. We have not been able to ascertain the per capita income in Poland, even the latest Year Book of Poland being silent on this point. We have, however,

other data to compare the economic conditions of the two countries and to establish the relative prosperity of Poland. According to the reports issued by the Bombay Labour Office, a domestic worker in Bombay receives a little over Rs. 23 per month while a Hindu spinner and a shawl weaver in the textile industry receive a little over Rs. 18, and Rs. 25 respectively. In glaring contrast with this we find in the Labour Year Book of Poland that the average hourly earnings in the Engineering and Textile industries in Poland amounted to 3-17 Kopeys and 0-77 Zlotys respectively according to the latest calculations. Expressed in terms of the value of an eight-hour day the figures come to Rs. 146 and Rs. 10 respectively which are higher than the corresponding Indian figures by 71.9 per cent and 114.5 per cent respectively in which are approximately two-fold more more than and more so much as the respective figures for Bombay. The highest wages of Poland are still the same rate of relative prosperity. The average wages in Poland for 1935-36 were estimated as 3,120,000,000 Zlotys or Rs. 185,28,00,000 as against the estimated average for 1936-37 Rs. 4.0 for the same year of Rs. 1,51,20,000. It is obvious that the average of Poland was higher than the average of B. & O. by as much as 146.1 per cent or, in other words, Poland has a average which is over 15 times the average of B. & O.

It will be clear from what has been stated above that Poland is in a much better position to pay high salaries to her officials than our poor province of Bihar. Yet the fact is that the scale of salary in Poland is much lower than the scale allowed in B. & O. The highest executive official in Poland, for example, receives a salary of only 2,000 Zlotys or Rs. 1,200 per month as against the Bihar Governor's salary of Rs. 8,733-5-4 which, obviously, is more than five times the salary of the corresponding official in Poland. To put it in another way, the Governor of Bihar receives a salary which is higher than the salary of the highest official in Poland by 561 per cent. Next, even a District Magistrate whose salary may rise up to 2,500 receives a much higher salary, even approximately, than the highest official in Poland.

We may look at the astounding discrepancies between the positions of the two countries and the glaring inequality of the Labour system from another angle also. While in Poland there are only 747 officers including the President who draw a salary above Rs. 600 per month, there are in Bihar and Orissa no more than 743 officers of the Imperial Service incor-

porated in an entire section] whose salary ranges between 201 and over 4,000. The number of officers included in the upper grade. While in Poland there are no more than 13 officers (including the President) whose salary above Rs. 1,000 per month, 126 are in Bihar and Orissa no more than 106 officers of Imperial Service whose salary is higher than Rs. 1,000 per month.

Such contrasts may be manipulated misleadingly. One might say that above all above that no Indian province except at a small or insignificant in comparison with Poland, Bihar only as well as absolutely, Poland pays a much lower salary to her public servants than India.

INDIA AND UNITED STATES (1) Difference in Salaries

The scale of salaries in India is unfortunately far away in comparison with Japan and Poland though in comparison with America. Superficial glances may often be misled by the high prices of salaries of the high functionaries in America. Indeed, the general impression prevails in India that the salaries of Indian officials, high though they be, cannot bear comparison with the salaries of public officials in U. S. A. The impression, as we shall presently see, is not correct.

In examining the figure of salaries of public officials in U. S. A. it should immediately be borne in mind that America is almost immeasurably richer than India. "The land of Dollars" is regarded all over the world for its fabulous wealth. The per capita national income in U. S. A. amounts to as much as 670 dollars or Rs. 1,641 which is over 28 times the per capita national income in India or, to put it in another way, higher by 2208.2 per cent. If the salary of the public officials in U. S. A. is at all to bear any proportion to the income of the people—which we hold it should—then on this ground alone the salary of an officer in U. S. A. ought to be 24 times higher than the salary of the corresponding official in India. or, conversely, the salary of an Indian official ought to be about 1/24 of the salary of the corresponding official in U. S. A. We shall see presently that the actual conditions are far different.

Take, for example, the average salary of a worker in U. S. A. is considerably higher than the average worker in India. According to the Year Book of Labour Statistics for 1926-34 issued from the International Labour Office, the average hourly earnings of skilled workers in the Iron and Steel industry and Cotton Textile

should be carefully borne in mind that the supply of salaries in Britain as well as in other European countries have been determined by British Imperialism whose quest for colonies was inspired as much by a desire for commercial expansion as by the desire for finding lucrative jobs for the capable youths of Great Britain. Therefore, consciously or unconsciously the desire to fix the scale of salaries at the highest attainable level was throughout present in the minds of those who had anything to do with the determination of these salaries. Secondly, it should also be borne in mind that in all these cases, as in the case of India, the bulk of the revenues was to be derived from the natives of the colonies who had no voice in the matter of the disposal of the revenues and who could, therefore, be bled white with impunity. This is why the salaries in British Empire countries are on a par with the salaries prevalent in India.

These observations, however, do not hold good in the case of the United Kingdom. Great Britain as the heart of the British Empire, is prosperous almost to a fabulous extent. With a population which is but a little over 12 per cent of the population of India, Great Britain enjoys prosperity which cannot bear any comparison with the relative prosperity of India. According to the most authoritative of the United States of India, Great Britain draws an annual income of £160 million or Rs. 240,00,00,000 from her overseas investments and £78 million or Rs. 120,00,00,000 from her shipping. According to a moderate estimate, Britain's national income per capita amounts to £200 or Rs. 1,240 which is more than three times or 1,600 per cent higher than the per capita income in India. The monthly earnings of a skilled labourer in the Engineering industry in Britain amounts to Rs. 125 which is more than double the monthly earnings of a European engineer in Bombay. Lastly, the actual revenue receipts of Great Britain for 1925-26 were higher than the budget estimates of the Government of India for 1925-26 by Rs. 10,00,00,000 or more than 217 per cent. It is unnecessary to say anything more to establish the relative prosperity of Britain.

Yet, in spite of such prosperity the salaries in Great Britain are not even abnormally high when the salaries of public officials in India. Even after the recent increase the salary of the Prime Minister of Great Britain stands at only Rs. 11,111 which is higher than the salary of the Governor of Bengal by only a little over 12 per cent but lower than the salary of the Governor-General of India by Rs. 18,333 or a

little over 41 per cent. To put it in another way, the Prime Minister of Great Britain takes only 0.0006 per cent of the revenues of England while the Governor-General of India takes as much as 0.01 per cent of the revenue of India.

We are left with an interesting conclusion when we compare the salaries of the other Ministers in the Indian Government to the salaries of the respective ministerial posts in India. Under the new British Imperialism in England such Ministers in the Cabinet receive an annual salary of £1,481 or Rs. 2,535 per month. Obviously the salary is even less than the salary of a member of the Ministry of Executive Council which is £650 or Rs. 1,083 per month. It is, of course, higher than the salary of a provincial minister in India. But even, of course, one the income of say, the Prime Minister of Bengal and say with a Bengali that live at least India has shown economy. But this is largely an appearance. To understand the reality we must examine the figures a little more closely. We then find that the salary of a Cabinet Minister in British representative 0.0006 per cent of the revenues of England while the salary of the Premier of Bengal represents as much as 100 per cent of the revenues of Bengal. To bring out the truth more clearly, let us point out that 0.0006 per cent of the revenues of Bengal amounts to only Rs. 43-4 which, proportionately with a Minister of England, a Minister of Bengal might as receive. Now, let the reader judge for himself whether the Congress is aiming at a Utopia in fixing the maximum salary at Rs. 600 per month.

We must not forget to dwell the glaring discrepancy between the salaries of the members of the respective civil services in England and India. Sir D. R. Gough of the Gough Institute of Politics and Economics has done so with remarkable lucidity in his admirable tract entitled *The Salaries of Public Officials in India*. In the imaginative reader should well agree a few profitable hours with that work. It is sufficient if we simply point out here that the highest salary which a British civil servant can draw is only £5,000 per annum or Rs. 8,225 per month and that when he rises to the post of the Permanent Secretary of a Department the total number of which are not more than 100 in India. The total strength of the British administrative class is 1,140 of whom the major part is to be satisfied with salaries ranging between Rs. 775 and Rs. 3,000 per month. Yet it is never said in England, as it is repeated with vehemence in India, that the best type of young men cannot be attracted

to State services if a high salary is not offered to lure them away from lucrative business and professions.

INDIA AND CANADA (1 Canadian Dollar=Rs. 25)

Let us take the case of Canada first. The per capita national income in Canada amounts to Rs. 1,308 which is more than 17 times the per capita income in India. Though having a population which is lower than the population of C. P. by over 16 lakhs, Canada has a revenue of Rs. 633,184,663 which is higher than the revenue of C. P. by about 13 times. In other words, the finances of Canada are more than 18 times better than the finances of C. P. Yet the Prime Minister of Canada receives only Rs. 1,275 per month which is lower than what used to be paid to a member of the Executive Council before the 1st April last. Other Ministers in Canada receive only Rs. 2,250 each, which is lower than the salary of any Minister in India.

INDIA AND SOUTH AFRICA

To take the instance of the Union of South Africa next, we find that its per capita population income is just a little higher than America which, by the way, is the richest country in India. We have no figures of per capita income in South Africa, but the prosperity of the Union may well be gauged from the fact that the revenue of South Africa is 1914-15 estimated to be more than 21 times the revenue of India. Yet we find that the Prime Minister of South Africa receives a salary of Rs. 3,495 which is higher than what used to be paid to a former Executive Councilor by half above Rs. 2,500. The rest of the Ministers in South Africa receive only Rs. 2,377 each.

The salaries of officers in the administrative ranks are much lower, the highest subordinate being only Rs. 1,377. In self-explanatory contrast with this, we may point out that even in poor Assam more than 20 officers of the Imperial Service who receive salaries higher than Rs. 2,000 per month.

INDIA AND TURKEY (1 Turkish Pound=Rs. 2-2)

Let us now in passing turn to Turkey which is a rising power in the East. There are in Turkey 18 groups of Government officials who draw salaries on different scales. The highest

salary in Turkey is only Rs. 318 per month. Therefore, the question of comparison with India does not arise at all, for in India even a Deputy Collector does not start his career on less than Rs. 370 per month.*

It is just possible that the economists of Turkey will charge the Congress with extravagance for having fixed the maximum salary at Rs. 300 a month.

CONCLUSION

The question of salaries of public servants is an all-important one for any State. It is more so for India because here Imperialism has introduced a system which is unique in its history. It has impoverished an already poor country, diverted a substantial portion of national treasure to unproductive channels leading to the retardation of national development, created a new hierarchy of privilege and wealth, divided substantially the population of India, laid away the promising youths from industrial pursuits and, last but not the least, created a servile class who are demoralised by sheer lack of self-respect and who will through Imperialism, to sustain all movements for the reduction of the salaries of officers. The system envisaged is to be studied from all points of view and thoroughly overhauled. The scope of our study in this article, however, has been a limited one. We have seen, and we believe emphatically, so definitely, to the new light, that the existing method of salaries in India is disproportionately high and, on the other, that the Congress has not the time to do it. We have, therefore, even excluding rigorously all allowances attached to particular posts which every one knows, contributed a substantial addition to the salary, that, not to speak of redundancy, Indian salaries are even absolutely higher than the salaries of officials in other countries. We have even shown with undeniable statistical evidence that on the basis of the principle of work in relation, the highest salary in India ought to be much less than Rs. 300 per month.

The remedy for the ills now being noticed here is the only one of the All-India Congress Committee at Ahmednagar.

* To the revenue of Turkey over 1914-15 is £20,440 Turkish pounds or Rs. 41,33,23,700 or approx. Rs. 1,12,56,780. Turkey which is comparable with India in point of population.

MAKING INDIA SELF-SUPPLYING IN COTTON GOODS

By NARAYAN DAS RAJURIA, M.A.

It is only five years after the coming of the Sugar Protection Act (by which a duty of about 200% was imposed on foreign sugar) that India has become independent in its total requirement of sugar and there is even talk of exporting surplus production of sugar to the near future.

At present India requires cotton goods totalling year to, to the value of Rs. 21 crores (1935-36) and exports raw cotton to the value of Rs. 23 crores (1935-36). There are negotiations going on with Japan and Britain as to the quantity of cotton goods to be supplied to India and the terms under which to be supplied to them. I do not understand how India can gain from such negotiations with regard to cotton goods. Out of the sum of Rs. 21 crores 14 lakhs, a sum of about Rs. 7 crores represent the value of cotton and the amount of Rs. 14 crores or thereabout is the value of manufacturing charges. I am happy to report that such study by the Government for the Indian Public, by taking suitable measures as it did take in regard to sugar.

If a duty of say 100% be put on all foreign goods and say 100% on British manufactures (giving Britain a preference of 50% as against foreign manufactures) India is sure to become independent of all cotton manufactures in the course of a few years and a sum of Rs. 14 to 15 crores, which goes out of the country at present, can be saved for the Nation. The amount can be taken back from the Customs Bill by imposing a duty of say 25% to 30% on all cotton goods manufactured in the mills just as on Foreign duty of Rs. 1-2 per square is levied on the mill made sugar. The value of cotton goods manufactured in the mills amounts to about Rs. 70 to 80 crores including the foreign cloth, which will be replaced by the Indian mills. The British duty will then a sum of at least Rs. 25 crores. Deducting some five crores of profit realised by the 100% duty on foreign cotton goods, a balance of about say Rs. 20 crores additional revenue will be available which sum should be utilised for providing secondary and primary education for the Indian masses. If a sum and a half rupee per month be spent on compulsory primary education, some three lakhs

Primary Schools can be opened giving employment to at least three lakhs educated persons. Then all our Graduation Under-graduates, even Bachelors may be employed to act as teachers, inspectors and other officers for the Primary Schools, which may be opened at least one for every ten or three villages. Thus the unemployment question of our educated young men will be solved to a very large extent.

The Indian duty on mill cloth will by the much needed provision to the Khaddar movement affecting additional employment to the millions of widows and starving peasantry of the country to whom even an additional income of one pice per day is so very necessary to keep body and soul together.

Now let us find out as when the additional revenue of the Indian duty will fall as a result of the British duty, mill cloth will become 25% or 30% dearer. To the very rich, the extra price of cloth will be like a fly's bite. Of course, the middle classes will find the rise on price, but on the other hand they will be benefited by the income that will be raised by them as teachers in the Primary Schools. For the very poor classes, the rise in price of mill cloth will translate them into poverty from their present indigence and make them manufacture their own cloth at home, and thus giving their wives additional employment and income to their present forced idleness. To the widows and old women, it will be a relief at which they have been deprived since the advent of the cotton mills.

The strengthening block to the above scheme is the necessity of cotton goods imported from Great Britain. If the public opinion is very strong on this point, the Government will impose a duty on Japanese goods just as they have done in the case of sugar from Java. In the case of British goods is different. But in the interest of India's millions in the cause of stopping idleness from the masses, in addition of giving employment to the unemployed educated youths of the country, it is absolutely necessary that a prohibitive duty be put on all foreign cotton goods including British and that be Rs. 12 to 15 crores which goes out of the land every year. I will be glad to hear criticism of the above scheme.

THE ECONOMIC BACKGROUND OF WAR

By MAUR D. GRAHAM FOLE

There is the source for the savings of the great industrial nations in England. The Conservative Party Conference begins in about ten days' time. The Labour Party moves its headquarters to next week and the chief matter to be considered will be their statement on International Peace and Defense. Undoubtedly this is the most important matter for the consideration of any political party and indeed of any nation. An undeclared war is being waged on all its territories in China. Civil war, with men slain abroad by the two International Powers, has been going on for more than a year in Spain. And indeed Europe itself has been hovering on the brink of war for the last couple of years.

Never before have we had nations in such a state of peace so heavily armed and so nervously awaiting preparation to improve their armaments. As history shows there can only be one end to such preparations—War.

One is constantly hearing about the "new war." One with a sound business policy also knows that might be stopped and the war would never happen. The League of Nations can be made strong if given a sufficient lead by Great Britain. Still, not anyone would then become part of the international machine and the rule of law would take the place of brute force, the law of the jungle.

To anyone who looks at it simply the armed race is madness. What, after all, is the object that each country has in view? To make itself as strong in arms and armaments as any other nation the equal of. But what are the other nations doing meanwhile? They are reacting only by trying to obtain the first nation in the arms race and therefore become stronger than any other nation. The security of one country is the insecurity of others. Each follows the advice of our nation with murder heading to the old tool "balance of power" theory. The only safe method is that of collective security and the joint action of all nations—joined in a League for the maintenance of peace—to take joint action against any aggressor who would break that peace. But means a giving up of some of our long-held prejudices about national sovereignty but that is worth it for the greater peace.

The brotherhood of man is a fact that is only beginning to be realized. No man breaks upon himself and no nation can live upon itself. National, racial and class hatreds must go.

The history of war is a crime against humanity. The Great War benefited no one and left everyone worse off than before. There were no fewer than 23,000,000 casualties, 13,000,000 dead, and a direct financial expenditure of more than \$37,000,000,000. In this century alone—and we were supposed to be the War—our War Debt was increased to \$15,000,000,000. Taxation was increased fourfold and unemployment increased twenty-fold.

If this is to be avoided in the future everyone must work for a world where co-operation instead of competition is the basis, is a world for a world co-operative civilization.

In the past one would generally despise an overly optimistic belief cherished by the Great Powers. But even this has gone by the board. There seems to be no such thing as a general observance of international law, as the Daily Herald recently declared:

"International cooperation (in the peaceful sphere) is a dream and the dream of law is a vain. There is nothing such which could transcend the egoism and selfishness."

We were never peace, and the foundations of an international peace, during the time the Labour Party was in office in this country this is any other time since the end of the World War. In 1929, the Labour Government League formed the Geneva Protocol which was designed to give the whole world an international system with a basis of arbitration and disarmament and collective security for every member of the League. For purely party purposes the Conservatives launched a few-shot "red bait" at the General Election in that year with which they deluded the electors and won the Election. One of the first things they did was to scrap the Protocol and delay calling any Disarmament Conference.

When the second Labour Government took office five years later the conditions were very much worse. But even then the amount of peace work that stands to the credit of the Labour Government as Foreign Secretary is tremendous. He organized the evacuation of the Rhineland. He extended diplomatic and economic relations with Russia. He negotiated the London Treaty of Naval Limitations with America and Japan and was instrumental in getting the Dominions and many foreign nations to accept the principle of compulsory

arbitration in international disputes. The authority of the League thus stood high. A European Committee of European Co-operation was formed which was intended to remove the economic causes of war. Mr. Henderson had also intended to have a Disarmament Conference and proposals for such a Conference looked good.

In 1901, came the slump for which at the time the Labour Government was blamed—although, after attaining power, the National Government and its members were quite willing to admit, and did admit, that the cause of the slump had nothing whatever to do with the policies of the Labour Government or of its members.

The so-called "National" Government however took office and there they clung to the foreign field, have given them, but to none. The British Government, instead of continuing its country's leadership in the League of Nations, was very keen-warm to the support of the League and was away from official sympathy of the international responsibilities and opportunities. It allowed and often encouraged Japan to over-run and occupy a considerable part of China. Sir Edmund, the U. S. Secretary of State, has pointed out in so many words that Japan was directly responsible in her action against China in 1911, to the attitude of some English leading newspapers particularly the Times. And it was not only the newspapers supporting the Government that were to blame. The Japanese delegate at Geneva pointed out that our Foreign Secretary, Sir John Balfour, had said in half an hour what he, Mr. Makino, had been trying to say in his bed for the last ten days. The National Government practically wrecked the Disarmament Conference and encouraged Germany to believe she had symbols of detraction and to have remaining in an unrepentant state.

This reinforced by Germany was known to Mr. Balfour's Government but as the last General Election he deliberately closed the election and after the election early explained in the House of Commons that he did so because otherwise his Party would have lost the Election. Surely a more serious statement was never made by any statesman!

Events quickly followed that showed how little influence Great Britain had in the foreign field. In 1904, democracy was crushed in Austria. In 1905, Mussolini was elected to over-run Abyssinia. In spite of Sir Samuel Hoare's speech just before the General Election that the Government were pledged to steady

and collective resistance to aggression in any part of the world. That speech also did much to secure the present Government in office. Some after the General Election however Sir Samuel Hoare produced a plan for the partition of Abyssinia for which the British Government was responsible along with Mr. Laval of France. So great was the public indignation that Sir Samuel Hoare had to resign the office as Foreign Secretary. It was not long however before Mr. Balfour found for this position office in the Government—in proof that he and the Government really did not blame Sir Samuel Hoare as the public certainly did.

In the Spanish Civil War we have seen Italy or having to prevent Germany and Italy attacking Central France in his rebellion against the Government established by law in Spain. Indeed we have rather helped them than otherwise. Indeed we have prevented arms going to the Government in Spain—while the rebels can get as much as they require from Germany and Italy.

Labour's programme is headed in direction of internationalism the League. It proposes to organize as far as possible a scheme of collective security and economic co-operation—and form a working group of nations (planned to extend) and economic integration and to influence co-operation amongst nations. This group would be open to any nation that stood in with and then no nation on condition that it undertook the obligations consequent upon its joining in.

Raw materials would be available on equal terms to all nations. Tariffs would be reduced to enable free trading. It is hoped that in the very early of the difficulties of Germany, Italy and Japan would be met by international agreement and that as and might be put to the spreading news some that is at present going on.

A General Disarmament Treaty might then be negotiated with provisions for international supervision. A branch of this Treaty would be met by an immediate imposition of economic sanctions not only in international dispute but in connection with questions about Treaty revision would be the rule. Truly a recommendation actually to be desired!

It is very significant that war in the Far East is being waged by the Japanese and in Spain by the Germans and Italians chiefly for economic reasons to enable them to have access to raw materials.

Nearly 54% of China's coal is in North China which Japan is now endeavouring to make a province of Japan. Japan is short of coal and Manchuria can neither give her the

quantity and the quality which she requires. Japan also desires to get control of the North Manchurian Railway which links up several of the most important cities in China and Manchuria.)

In Spain the German position was not quite broadly by Herr Hitler on 27th June last in his speech at Wuppertal in these words: "Germany needs to import iron. That is why we want a Nationalist Government in Spain so that we may be able to buy Spanish iron." It is interesting to note that this statement was suppressed in the German Press.

Some of the large German firms and industrial organisations have large financial interests in Spain. The great armaments firm, Krupp, has money in the Asturias coal mines as well as in the Basque iron mines. The I. G. Farben Company (the German chemical and dye trust) controls sulphur, bauxite, and other ores in Spain. The great German electrical company, like the A. B. C. and Siemens have both plants and factories in Spain. The Metallgesellschaft, the main source of Germany's raw materials for armaments, has business agreements with Italian metal societies in the iron organisation and expansion of the Spanish mines in which both of them be independent of Great Britain, France and Sweden.

Germany and British mining interests in Spain are also linked up by the Spanish Pyritic Ltd. This is the largest organisation in the world for the sale of pyrites and pyrites residues. It is interesting to note that this firm is jointly owned by the German Metallgesellschaft and by the British Rio Tinto Company Limited, the largest copper producers in Europe.

The attack on the Basque territory by General Franco and his German and Italian followers can be understood when we realise that the Basque territory produces at least 70 per cent of Spain's iron ore exports. Soon after the fall of Bilbao, General Franco, on July 10th, 1937, sympathised a sentimental treaty with Germany. On that day the German Zeitung of Germany stated that,

"It can be reported only as a matter of course that after the conquest of Bilbao by the National Government, the German iron industry should once again enjoy its commercial rights to a supply of iron ore. In addition it was to be expected that the Spanish National Government would see to it that the German iron industry be assured for the time that it has suffered from the unjust intervention of the Red intervention in 1936 in terms of the new situation of other countries, which will be able to display the justice of such a proceeding by the Spanish National Government." These words and the attitude of the other two dictatorships are especially to be mentioned, as it has become known that

in the same manner, and not only by private persons, supplies have been made against the German industry, because it itself became a second Franco's ally of industrial supplies of pyrites and copper ore."

Germany and Italy however are not the only two countries who may be interested in the economic future of Spain. Great Britain's large interests in Spain, especially in the mining areas of the Basque country, will be used to try to bring pressure on the British Government to grant independent rights to General Franco. The Daily Mail Spanish Correspondent tells us that General Franco has decided to carry out a drastic retaliation if the British Government refuse to grant him independent rights. We are further told that he will order the suppression of every British subject born in Spain. As the Daily Mail adds (July 12th, 1937):

"Such a strong measure is not perhaps held by the majority of any nationality and the threat is viewed as a serious one."

General De Llanos, who is well-known as Franco's chief international spokesman, stated by radio from Madrid as quoted in the Daily Telegraph of 12th July, 1937:

"The Nationalists will be prepared to sacrifice the rights property of British subjects who are willing to recognise General Franco."

He added that the Nationalists had power to stop work of the mine.

The great mining interests in this country are quite alive to the position and in their official language, the Metal Industries, of 27th July, 1937, they say:

"... Reduced supplies have developed regarding the production of iron supplies in view of the reported action of the Spanish Government's agreement with General Franco. There are very slight hints in the language of the latter that the Government has decided to end the Spanish iron supply situation and to control iron. Important changes have taken place within the iron ore industry and the Nationalists have decided to end the iron ore supply in the Basque area and had been hoping that a possibility of iron ore from Bilbao would not be available. It is believed however that only the iron agreement the fact of the Bilbao area will be decided to Germany and it will be continued without interruption the only to be made in the British Board of Trade."

One can only hope that the British ideas of freedom and justice will prevail against pressure that will undoubtedly come from the great capitalist interests in this country many of whom, however their aims tend to be very different, would be prepared to sacrifice any such ideas of freedom and justice if by so doing they could increase their already very large profits.

Editorial Note,
27th September, 1937.

and animals and things of the child's interest have taken their place. The songs they sing are not all political. There is even attempt to teach unbiased history of Russia and not to fill the mind of the pupil with political catch words and dogmatism of the socialist order. Though even now education is under the complete control of politics, some of the gross defects noticed in a revolutionary period are being progressively eliminated.

The appreciation of nature, that the individual is getting enriched and enriched in the communal state is not lost, so far as education is concerned. The individual's right to selfish and selfish action is not being denied, but ample opportunity is provided for the development of the initiative and individuality of the child. A highly developed state must have highly developed individuals who, after all, are the units making up the state. The possibilities of development are within the reach of the mass, instead of the privileged few, as in capitalist society. Not merely elementary education, the universal education of a capitalist society, but all facilities for self-expression in arts, crafts, drama, singing and higher education are provided for the average citizen in the new advanced Republic of U. S. S. R. In the backward areas development is slow, not through lack of initiative because of backwardness.

Education is compulsory free in Russia. It is free in the cradle, the school, the university, workers' evening institutes, technical, dramatic, music and art academies and all other possible forms of instruction. The only people that were deprived of the facilities of higher education were the children of certain classes of bourgeois parents and of the disinfranchised. But the Revolutionary Youth League raised a cry against the injustice of restricting the children to the class of the parents and no more and more facilities were made available. This has now been covered by a decree of the Central Executive Committee in December, 1933. Education, therefore, in Soviet Russia is compulsory free for all and of any equally small of it.

Not only a education free but it is emphasized in a great extent. To facilitate higher education among the workers 80% of such students are given grants sufficient to maintain themselves. Many of them are married and have children, for whom they receive extra allowances during the study period. The scholarship system in Russia works differently from capitalist states. In the latter the State gives opportunity through scholarship to a few

of the proletarian class, when educated gentlemen and ladies used to benefit their class. They join the ranks of the exploiters. Or the other hand the Russian worker after receiving education, still remains a worker and helps to raise his class.

Another aspect of Soviet education is that it is perfectly classless in character. The schools are more or less of the same type following the same plan and curriculum. There are no private public and free school distinctions or divisions. Till the age of 16 all children receive the same education. After that, specialization begins. Sex equality, one of the by-words of Russian society, is also manifest here. The system of co-education has not, it would appear, presented any serious social problem, other some reports are of opinion that it has resulted in making the Russian youth less masculine and in working to establish a lighter complexion. In this connection Vladimir May remarks that,

"The youth says what it sees in women appearing to be slightly less than our contemporaries and grandfathers."

Of course co-education alone is not responsible for this. Complete liberation from the past, from the traditions and customs that children accept, of sex discrimination, subordination of sex equality, are some of the other factors. The system of study and examinations are the same for boys and girls, even in the case of manual training. Girls are learning to handle lathes and mills, while boys have to get above looking up the wrench and turned in the factory apprentice schools and workshops girls learn in the processes except those few situations for which the curriculum requires only an instance of male. Machinery and technology are co-education for women students. They are given secondary apartments, and suitable quarters in the barracks. The cradle and kindergarten look after the babies.

This equality in educational facilities applies not only in sex but also to race and nationality. The U. S. S. R. has to provide for the education of the 100 nationalities that inhabit Russia. No race is relegated to the position of subject race. The backward areas, if any, are the greater concern of the State. The central authority often allows larger sums for education in the backward areas. Some of the backward communities had no alphabet of their own. After considerable efforts new alphabets are created, new books written and schools opened in these areas. The magnitude of the task is evident from the fact that 75 new alphabets have been created to suit the

different native tongues. Even the same-age children are reared in and attempt to make to provide teaching schools for them.

An interesting problem is the place of religion in Soviet education. Its education is completely atheistic and material and no more religion has no part in it. But anti-religion is not alone propagated through the educational institutions as it was in the beginning. If some children choose to have faith in religion they are no more persecuted. It is a fact however that the whole atmosphere and environment tends to undermine religious faith. Much of course depends on the individual teachers, some may have a more, others a less, aggressive attitude, and their views naturally influence the pupils under them. The fact however remains that the students do not believe in religious ideas.

The place of religion is taken by the ethics of communism. It consists of practical rules of conduct that form the foundation of the daily life of every communist. The Soviet Union is taught in its moral lessons the communist state can only be benefited, by a moral people. For the Russian only such acts are wrong that are likely to harm the community. No ethics is taught down by the overstatement of the spiritual God, and there is no fear of God. Their only religion here, as in other spheres of Soviet life, is the subjugation of the state. Moral education of course plays an important part. A tradition of communist behavior is growing up and this has its moral history to rightly as any previous morality.

The actual working and organization of the educational system in Russia is, however, too lengthy to be even briefly dealt with here. Apart therefore from the organization which is general, I propose to mention myself to school education only.

Each Republic has its own Councils of Education. Its head is the commissar appointed by the Central Executive Committee. He is assisted by two Vice-commissars. There is also an Educational Commission consisting of experts in different subjects, which helps the Commissariat. The third body, the central planning commission, which plans the economy of the whole union, has a cultural sector. It plans the education of the whole U.S.S.R. i.e., it splits money to the different Republics from the central treasury and decides on such matters as the number of schools to be opened, the number of teachers to be appointed, standards to be adopted etc.

The Councils of Education deals with these problems of the Republic, as the laws of each looks curricula, holidays, school-days. The

Ministry of Education is the most powerful, influential and progressive body and works as the model. It is divided into departments dealing with various educational grades, viz., pre-school (initial) period, compulsory secondary, higher education and teacher training. It has other departments dealing with different branches of education as Research, Department, Art, Science, Music. Also there are departments for organization and planning, science and/or activities, discipline, cinema, text books, publications, adult education etc.

Below the commissariat of the different Republics are the regional, district and local educational authorities who deal with inspection and other educational affairs, as school building, staff, equipment etc. The head of the director of secondary school is appointed by the local authority. He in his turn, appoints the staff in consultation with the local authority. The commissariat bears the financial responsibility of the school, but there is no hard and fast rule about it, it can be shared by the trade unions, co-operative movement and private organizations. The other bodies connected with the school life are Parents or the parent council and the parents' school.

Planning schools is characteristic of all Soviet activities is also present in education. The department of culture attached to the State planning commission, besides dealing with propaganda of culture, is in charged to arrange, supply of schools to be opened in the town and rural areas, teachers, staffs, the educational planning, viz., curricula, syllabuses and time-tables. These are sent to the regional pedagogical institutions to be discussed. Then they are discussed and analyzed at the teachers' conferences and finally returned to the centre with amendments and criticism. The Centre after analyzing it again, issues a report. These are for the guidance of the teachers and are binding upon them. Thus the Centre strictly guides and controls all teaching, through some local variations in the syllabuses are allowed. One good result of this system is the security that the educational institutions feel in going ahead with their policies and schemes of reform without any fear. Also all that is good in the work of teaching and research is collected and preserved and is available to the educational sector. There is a certain extent outside the collection of the matter.

Children's education begins early in Russia. Pre-school schooling includes the care of infants from birth to 7 years. From birth to the age of four, the child is under the care of the commissariat of Health. In this stage emphasis

is laid mainly on the physical well-being of the child, but attention too has some place. The best of the schools are fitted with gymnasiums similar to that of French and Swiss ones. It helps in the development of the child's muscles and other faculties. The three characteristics of infant education are, the play-technique, cultivation of collective attitude and teaching of self-discipline and self-government. In each little school there is a corner with carpenter's benches for the six year olds and a carp-board of tools. Children also work with clay plasticine paper and are taught even to make paper and soap. To cultivate the collective attitude, children are engaged in such work and play that require collective activity. By self-government, they are helped to do activity which they can themselves manage. They have to keep their rooms in order, to go in the age of eight, apparatus, cleanliness, laying of tables etc. As for discipline, it is taught to them through public opinion, through group criticism and self-discipline. Corporal punishment is a last option. Crises in the form of emotional, physical, moral, social, and habit formation begin.

From the cradle the children are sent to the nursery and infant schools. There are similar to primary schools but in other respects. There is no one Director, the child remains of the teacher, an artist and a psychologist. The teacher has to keep a daily record of the child in all his activities. He builds, table, cupboard, desk, etc. etc. He has also to submit three reports usually to each child. Some of these reports are on records in child education on behalf of the understanding of education, for which they receive special prizes.

There is considerable co-operation between the school and the parents. Monthly meetings are held when the parents come and discuss general questions with the staff, usually the school psychologist. The latter has to visit the homes of the children, discuss problems with the parents and to see that the education of the child at home and at school are correlated. This happy co-operation is a big factor in making education useful and effective. Of course the element of efficiency and organization here described is touched only by a few schools. But this is the ideal after which every school strives.

Leaving the infant school the child enters the primary and secondary schools. These schools are at present divided into three grades, corresponding to the age groups—primary (eight to twelve years), incomplete secondary (twelve to fifteen years) and secondary (fifteen to eighteen

years). The attempt is to abolish the first two and have only the last, the ten years school. The schools generally work in two shifts, the primary schools in the morning, while the incomplete secondary and secondary in the evening. The same Director is often the head of the both and receives double salary.

In a well-equipped school besides the class rooms there are workshops for manual training and a work room for the younger class, library, Chemistry and Biological Laboratories, Nature room, an art room, an Assembly hall fitted for shows with a stage, Gymnasium, a dining room, medical inspection room, a pedagogical room for discussion and research work by teachers, a staff room and a room for the Director. In the school staff also we find teachers generally now—the, in addition to the head and the teaching staff, there is a physician for medicine, a psychologist, a cultural supervisor, a doctor, a nurse and a manual instructor. One or two 'Young Leaders', i.e., the leaders of the Young Communist League, are usually attached to the school. The young leaders are workers in the factory, in which the school is attached and are delegated by the factory to attend to the school in semi-educational matters.

The school being concerned with the school administration are the parents' council, school council and students' committee. The last body, elected by the parents' council, helps the school by obtaining financial help, arranging meals, arranging clothes for the needy pupils and by arranging and carrying the children in poor families and orphans etc. etc. The parents' council elects one or more to receive the reports of the Director and discuss general affairs. It is a broadly and democratically body helping the school and supplementing the work of the teacher in training the children. The third body, the general school conference or the meeting is the organ of children's self-government. To this the delegates are elected by the classes—one delegate for every 8 to 10 pupils. It meets twice a year. Its functions are, to elect four among the students a 'People's committee' of its representatives and choose the various sub-committees, discuss plans of work and examine the work done, devise measures for improvement of the standard of work, look to discipline, organize and supervise 'Circle' and 'Squad' work and discuss the report of the Director. Much intelligent and responsible work is required of the students, the improvement of the school being as much the students' concern as the teachers'.

The 'People's Committee' organizes the play time in school. It is also in charge of the

discipline and order, through morning and evening social evenings and see that the pupils are not over-burdened with school work. Social work forms a heavy item in the daily routine of the school children. This was especially so in the earlier days, because through them their village huts and neighbourhoods had to be improved. The children were a great force in bringing literacy to the adults at home and making their surroundings clean and healthy. The Pupils' Committee appoints representatives in the Methods Bureau. It directs the School Wall newspapers. It writes problems arising out of bad behaviour and misdemeanors, and along with the School Council it helps in making and harmonizing the work of the school and the Panchayat organization.

It might appear that less wide and enjoyable living is allowed to the children—but they should bear in mind that they receive that under the vigilance of the Director. The Director is responsible to the educational authorities for the studies working at the school. He has to see that the children participate in all school work which develops their all-round and initiative. Teachers also make comparisons in the self-governing activities of the children—without, however, destroying their initiative.

The school year is from September to June. Besides the regular vacation there are special and longer vacations of two weeks each. It is the tradition of the Government authorities to give the activities of the children during these holidays. About 70% of the lower children spend 6 weeks of their vacation in various groups organized by the teachers or other bodies. For the rest of the time they engage themselves in hobbies of all sorts as open air games, chess etc., organized by the cultural workers.

The teachers too, are not free for the whole of the vacation. They have to spend sometime in attending conferences, discussing problems and preparing syllabuses and lesson-plans. This results in a systematic and lively effort on the part of the educational workers to improve the system. Much of the success is due to the co-operation of the workers and the help and inspiration of the national authorities.

The period of work in school varies with different age groups from 4 to 5 hours a day. The subjects taught in the primary schools are mathematics, the Bazaar language, Marathi, nature study, geography, social science, poly-technical labour, art, music and physical culture. One foreign language is taught from class V. In the secondary school there are 15 subjects besides those taught in the primary

schools. The other subjects are: history, trigonometry, physics, chemistry, biology, industrial chemistry, technology of materials used in industrial work, and military studies. Not all these subjects are taught in all the classes.

The class-room is the heart of teaching but it is supplemented by excursions to museums, factories, parks and public places and by practical work. As the school is generally situated in a factory or farm, linkages are made in contact with actual work. An interesting feature has now coming into vogue in the Soviet schools is the class-lesson. When the teacher gives the lesson work he has to include two or three excursions and prepare for them. A class-lesson usually takes two days—one for the theoretical preparation, and the other for the actual illustration of it by the film. The teacher is not to replace the class teaching but to supplement, amplify and clarify knowledge, as present only a few schools make use of this method but it is becoming popular. Free courses are added to this scheme for class-teaching.

The Soviet education system fully recognizes the place of art in the training of the young. Their educationalists believe that,

"Art, not only in school but also in the street, is one of the most effective means for the general development of children. Students are taught to sing, to dance and to perform their own sketches. They are taught to sing the national songs of the various countries."

Singing and dancing are widespread regularly taught in schools while drama, though not included in the curriculum is an important feature of school activity.

Dramatic performances are organized on special occasions. They are not, however, isolated performances connected with their study or life work. Dramatic work is closely connected to such subjects as history, social science and literature. Students take up interesting lessons in the art of drama itself. At the end of the primary school period the children are expected to know the theme of the drama, the material out of which the theme develops and the relation between words and action of the play. They are expected to think out a play, draw sets for it and act a scene or a scene or some incident of school or home life. They must also learn the technique of speech and action. In the secondary schools higher knowledge and understanding of dramatic art is required. Students are to know the construction of the play and the dramatic development. They should be able to direct the play into its elements and also write plays.

"RASHTRAPATI JAWAHARLAL SAJI!" The Maharajah looked up as he passed rapidly through the waiting crowds, his hands went up and were joined together in salute and his pale hard face was lit up by a smile. It was a warm personal smile and the people who saw it responded to it immediately and smiled and cheered in return.

The smile passed away and again the face became stern and sad, impassive in the midst of the emotion that it had shown in the salute. Almost it seemed that the eyes and the posture accompanying it had like reality behind them. They were just sides of the same to gaze the people of the crowd whose feeling he had known. Was it so?

Watch him again. There is a great power and aura of the world of power surrounded his car and close him in an ecstasy of abandonment. He stands on the crest of the car believing himself rather well, straight and seemingly tall like a god, serene and majestic by the smiling multitude. Suddenly there is that smile again, or even a merry laugh, and the smile seems to break out the crowd together with him not knowing what it is laughing at. He is guileless no longer but a Buddha facing human kindness and cordiality with the thousands who surround him, and the crowd feels happy and friendly and takes him to its heart. But the smile is gone and the god once more is there again.

Is all this sentiment of the majority through out history of the public man? Perhaps it is both and long habit has become second nature now. The most effective power is one to which there seems to be least of feeling, and Jawaharlal has learnt well to sit without the power and power of the artist. With his perfect composure and impassivity, his presence on the public stage with quietness and calmness. Whither is this going to lead him and the country? What is he aiming at with all his magnificent traits of him? What lies behind that mask of him, what desires, what will he possess what ambitions longings?

These questions would be interesting to any youth; for Jawaharlal is a personality which commands interest and attention. But they have a vital significance for us, for he is linked up with the present in India, and probably the

future, and he has the power in him to do great good to India or great injury. We must therefore seek answers to these questions.

For nearly two years now he has been President of the Congress and some people imagine that he is just a stamp-follower in the Working Committee of the Congress, expressed or kept in check by others. And yet steadily and persistently he goes on increasing his personal prestige and influence both with the people and with all classes of groups and people. He goes to the peasant and the worker, to the landlord and the capitalist, to the politician and the priest, to the Brahmin and the untouchable, to the Muslim, the Sikh, the Parsi, the Christian and the Jew—all those who gather to the great victory of India. He to all these he speaks in a slightly different language, even seeking to win them over to his side. With an energy that is astonishing at its age, he has roamed about across the vast land of India, and everywhere he has touched the most extraordinary of popular emotions. From the far North to Cape Comorin he has given his name to the Congress movement by leaving a trail of glory and a legend behind him. In all this he has had a passing glory which passes like, or some drop of rain of the sky or some flower which he himself does not know? Is it his will to power of which he speaks in his autobiography that is driving him from crowd to crowd and making him whisper to himself?

I draw these ideas of him but do hardly not know any more about the life of him.

What is the story then? How has he associated with all their capacity for great and good work are united in democracy. He calls himself a democrat and a socialist, and so he is in all his activities, but every paragraph leaves him the good in himself a drive to the heart and that high up always he seeks to be in with the people and inseparable rope of man. A life lived and Jawaharlal might have a disaster sweeping into the possibilities of a slow-moving democracy. It might still use the language and language of democracy and socialism, but we all know how much has happened in the language and then what it is really an endless thread.

EXCELLENCE OF MATHEMATICS

Dr. P. S. Kachroo, Secy., C.I.B. Ltd.
Published by the University of Calicut
Press No. 24, 2nd fl.

This is a scholarly edition of her great and very popular collection of tales, *The Golden Age of the Children of the Sun*, which she published in 1890. The edition is a new and complete edition of the tales, with the text of the original tales, and the text of the tales as they have been revised and altered by the author. The edition is a new and complete edition of the tales, with the text of the original tales, and the text of the tales as they have been revised and altered by the author. The edition is a new and complete edition of the tales, with the text of the original tales, and the text of the tales as they have been revised and altered by the author.

The author's main thesis is that the purpose of writing is to convey the author's own view of the world and of life, and that the author's own view of the world and of life is the only one that counts. The author's main thesis is that the purpose of writing is to convey the author's own view of the world and of life, and that the author's own view of the world and of life is the only one that counts.

This book is a collection of essays by a group of authors who are well-known in the field of international law. The book is divided into two parts. The first part contains essays on the theory of international law, and the second part contains essays on the practice of international law. The essays are written by a group of authors who are well-known in the field of international law. The book is a valuable contribution to the study of international law.

[illegible][illegible]

1. *E. coli* O157:H7

RESEARCH DESIGN AND METHODS

[illegible]

Mr. Kallikratis: There has already occurred one rupture in an ally which in the field of Europe is of great importance. We are going to see in the publication of the book of his statement of the rupture of relations of Greece, England and the United States, the movement and the end of a rupture. It is a sad and a terrible situation.

We have two places where as in a suitable climate and soil and sufficient irrigation water, second, the lignite, peat and accompanying fuels are available to the general reader. We have two areas and still to be done with the above system of the life.

energy in the low end of the economic cycle, and the high end offers a perspective on England, slowly becoming a more developed country in the 19th century. The book will be a very good reference as well as be suitable as a course text for a class during the period. Dr. Lutz is a very experienced writer and has produced a very good and well-written manuscript.

My wife, Lawrence, and I are pleased to announce the birth of our first child, a son, born on April 15, 1964, at 10:30 AM. He weighs 8 lbs. 10 oz. and is 20 inches long. We are very happy and proud of him. His name is Lawrence, after his grandfather. We are very grateful to the staff of the hospital for their care and attention. We are also grateful to our friends and family for their love and support. We are looking forward to sharing our new son with you. Love, Lawrence and I.

7. 11. 1994

1. bios. 2.7 1.710.47.210.5 1w 771k 65110k

Off. Mail box 117 214.777 In Palace & Justice.
 President's: 10000, 11000, 12000, 13000, 14000, 15000, 16000, 17000, 18000, 19000, 20000, 21000, 22000, 23000, 24000, 25000, 26000, 27000, 28000, 29000, 30000, 31000, 32000, 33000, 34000, 35000, 36000, 37000, 38000, 39000, 40000, 41000, 42000, 43000, 44000, 45000, 46000, 47000, 48000, 49000, 50000, 51000, 52000, 53000, 54000, 55000, 56000, 57000, 58000, 59000, 60000, 61000, 62000, 63000, 64000, 65000, 66000, 67000, 68000, 69000, 70000, 71000, 72000, 73000, 74000, 75000, 76000, 77000, 78000, 79000, 80000, 81000, 82000, 83000, 84000, 85000, 86000, 87000, 88000, 89000, 90000, 91000, 92000, 93000, 94000, 95000, 96000, 97000, 98000, 99000, 100000, 101000, 102000, 103000, 104000, 105000, 106000, 107000, 108000, 109000, 110000, 111000, 112000, 113000, 114000, 115000, 116000, 117000, 118000, 119000, 120000, 121000, 122000, 123000, 124000, 125000, 126000, 127000, 128000, 129000, 130000, 131000, 132000, 133000, 134000, 135000, 136000, 137000, 138000, 139000, 140000, 141000, 142000, 143000, 144000, 145000, 146000, 147000, 148000, 149000, 150000, 151000, 152000, 153000, 154000, 155000, 156000, 157000, 158000, 159000, 160000, 161000, 162000, 163000, 164000, 165000, 166000, 167000, 168000, 169000, 170000, 171000, 172000, 173000, 174000, 175000, 176000, 177000, 178000, 179000, 180000, 181000, 182000, 183000, 184000, 185000, 186000, 187000, 188000, 189000, 190000, 191000, 192000, 193000, 194000, 195000, 196000, 197000, 198000, 199000, 200000, 201000, 202000, 203000, 204000, 205000, 206000, 207000, 208000, 209000, 210000, 211000, 212000, 213000, 214000, 215000, 216000, 217000, 218000, 219000, 220000, 221000, 222000, 223000, 224000, 225000, 226000, 227000, 228000, 229000, 230000, 231000, 232000, 233000, 234000, 235000, 236000, 237000, 238000, 239000, 240000, 241000, 242000, 243000, 244000, 245000, 246000, 247000, 248000, 249000, 250000, 251000, 252000, 253000, 254000, 255000, 256000, 257000, 258000, 259000, 260000, 261000, 262000, 263000, 264000, 265000, 266000, 267000, 268000, 269000, 270000, 271000, 272000, 273000, 274000, 275000, 276000, 277000, 278000, 279000, 280000, 281000, 282000, 283000, 284000, 285000, 286000, 287000, 288000, 289000, 290000, 291000, 292000, 293000, 294000, 295000, 296000, 297000, 298000, 299000, 300000, 301000, 302000, 303000, 304000, 305000, 306000, 307000, 308000, 309000, 310000, 311000, 312000, 313000, 314000, 315000, 316000, 317000, 318000, 319000, 320000, 321000, 322000, 323000, 324000, 325000, 326000, 327000, 328000, 329000, 330000, 331000, 332000, 333000, 334000, 335000, 336000, 337000, 338000, 339000, 340000, 341000, 342000, 343000, 344000, 345000, 346000, 347000, 348000, 349000, 350000, 351000, 352000, 353000, 354000, 355000, 356000, 357000, 358000, 359000, 360000, 361000, 362000, 363000, 364000, 365000, 366000, 367000, 368000, 369000, 370000, 371000, 372000, 373000, 374000, 375000, 376000, 377000, 378000, 379000, 380000, 381000, 382000, 383000, 384000, 385000, 386000, 387000, 388000, 389000, 390000, 391000, 392000, 393000, 394000, 395000, 396000, 397000, 398000, 399000, 400000, 401000, 402000, 403000, 404000, 405000, 406000, 407000, 408000, 409000, 410000, 411000, 412000, 413000, 414000, 415000, 416000, 417000, 418000, 419000, 420000, 421000, 422000, 423000, 424000, 425000, 426000, 427000, 428000, 429000, 430000, 431000, 432000, 433000, 434000, 435000, 436000, 437000, 438000, 439000, 440000, 441000, 442000, 443000, 444000, 445000, 446000, 447000, 448000, 449000, 450000, 451000, 452000, 453000, 454000, 455000, 456000, 457000, 458000, 459000, 460000, 461000, 462000, 463000, 464000, 465000, 466000, 467000, 468000, 469000, 470000, 471000, 472000, 473000, 474000, 475000, 476000, 477000, 478000, 479000, 480000, 481000, 482000, 483000, 484000, 485000, 486000, 487000, 488000, 489000, 490000, 491000, 492000, 493000, 494000, 495000, 496000, 497000, 498000, 499000, 500000, 501000, 502000, 503000, 504000, 505000, 506000, 507000, 508000, 509000, 510000, 511000, 512000, 513000, 514000, 515000, 516000, 517000, 518000, 519000, 520000, 521000, 522000, 523000, 524000, 525000, 526000, 527000, 528000,

1. *Diebstahl eines Geldbetrags*: Ein Mann (A) hat einen Geldbeutel mit 100 Euro bei sich. Er geht in einen Laden und kauft ein Produkt für 50 Euro. Er zahlt mit dem Geldbeutel. Der Ladenbesitzer (B) nimmt den Geldbeutel entgegen und rechnet die 50 Euro heraus. A merkt, dass B nur 50 Euro herausgibt, obwohl er 100 Euro bezahlt hat. A entscheidet sich, die fehlenden 50 Euro mitzunehmen. A hat sich hier einen Geldbetrag (50 Euro) unbefugt angeeignet.

[illegible]

But in the past, the village people had suffered from the lack of the village people's organization. In the past, the village people had suffered from the lack of the village people's organization. In the past, the village people had suffered from the lack of the village people's organization.

The second example is the word *malicious*. The first syllable is *mal* and the second is *icious*. The *mal* syllable is the root of the word and means 'bad'. The *icious* syllable is a suffix and means 'tending to be bad'.

7. The following are being offered for sale by the donor and are being offered for sale by the donor and are being offered for sale by the donor.

408491-12 ALGEBRA THEORY OF GROUPS
- 1977 Reprinted from J. of Math. Sci. N.Y. 15, 1977
Some Problems. Reprinted from J. of Math. Sci. N.Y.

The greatest loss to the Libbyville library is a valuable source of reading materials from the late Dr. John S. Smith, a local physician and educator who, in 1904, was the first to establish a library in the town, according to Dr. Smith's son, Dr. J. S. Smith, Jr., who is now in charge of the library.

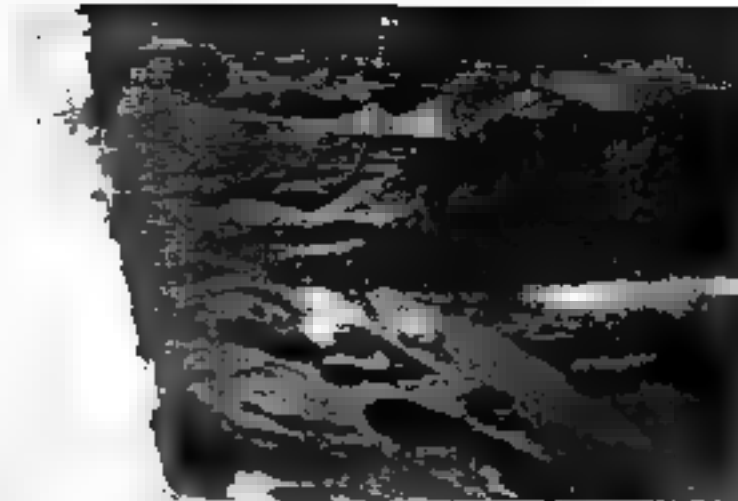
It is the only one of the American aircraft in the world that can fly at 10,000 ft. per hour. It is the only one of the American aircraft in the world that can fly at 10,000 ft. per hour. It is the only one of the American aircraft in the world that can fly at 10,000 ft. per hour.

There is a story of students in Japan that is the best illustration of the habitable nature of the globe when covered with dense forest. As they were passing the early summer of 1892, they were told that the sake of food was being taken from the savage who had no other means of keeping themselves

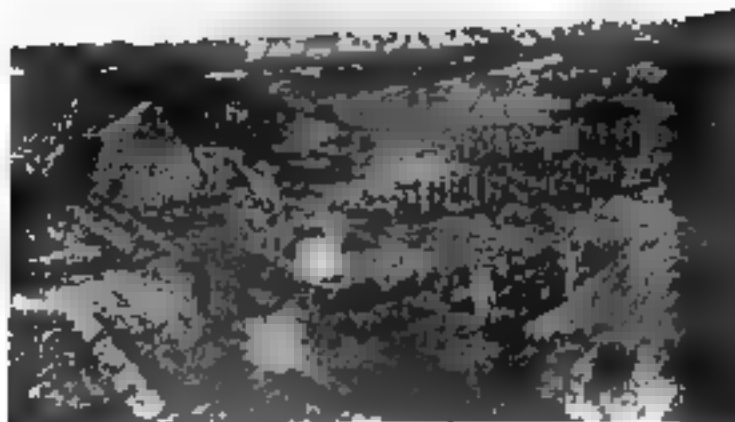
1980-1981



1980-1981
 1980-1981



1980-1981
 1980-1981



Between 1000 and 1500 ft. in
altitude, a few spruce and fir trees grow in places like this.



Along the river near the falls, the spruce and fir trees are
not so common.

provision. The first duty of the Department is to provide for the wants of the agricultural population and to maintain the income estimated for the charge in such a manner that their limited needs shall be as beneficial as possible.

Emergency Utility of Forests

Repeated observations and experience have proved that the presence of masses of trees modifies climatic conditions in a very striking manner. The forests protect the country to the leeward against prevailing winds, and their roots or lower the temperature in the areas themselves are moist or dry, hot or cold. It is a frequent sight that forests make a land more temperate—less subject to sudden changes. A forested country is better so far as the day not so cold at night. The forests also prevent the great damage sometimes caused by wind storms, those of shifting sands which, blown by the wind, often sweep the country destroying farms, houses and everything which they find.

When a heavy storm of rain falls on a forest it is at the first instant, as it were, broken into millions of parts. The resistance of each leaf, and through it, of each the stem of the tree, the water is then led along the trunk and down the trunk of the stem till it falls gently on a thick carpet of dead leaves, twigs, and mosses and passes on through a layer of humus into a soil covered with numerous roots and stems. This process of absorbing water renders forests the best means of retaining hills or slopes and preventing landslides. If, as every one knows, it is necessary to fence the slopes of hills to protect them against the influence of ordinary weather, it is easy to imagine the effect of heavy storms of rain on bare slopes. In all mountain districts which form watershed of all of our rivers, forests are not merely conservative of valuable soil as producing useful products, but are actually necessary to the security and existence of habitations both at the foot and on the slopes below them. Without the forests the soil is washed away, rivers are formed, landslides sweep down unobstructed, and the hills are left bare and desolate. While the most noticeable system of carefully-built up dykes, dams, and sluices for the protection of the plains is found to be a series of vertical and great perpendicular, and of high value as a defence when the floods of water and sand and everything great with them come down with tremendous force. The loss of cultivated lands, grazing grounds, houses and villages by the

floods that pour down from off the denuded hills is very great indeed.

Forest Utility

The Revenue and Economic Value

Trade in forest produce makes a large contribution to the wealth of the country. The income of forests from the forests was considerable until the world economic crisis began in 1929. Revenue to the Forest Department has increased from Rs. 27.4 lakhs in 1924-25 to 1940-41 to Rs. 100 lakhs (1913-14 to 1918-19) and post-war demand and high prices raised it to Rs. 126 lakhs in 1928-29 to 1929-30. Since 1930 it has fallen and now stands at Rs. 88.5 lakhs. These figures take no account of large quantities of forest produce provided free of charge or at concessive rates to the villagers; such supplies including timber, firewood, grass, grazing, bamboo, etc., are often inappreciable inasmuch as the life is the livelihood of the people. Some appreciation of their local importance is afforded by the fact that the estimated value of free grazing and timber and other forest produce returned free of charge is about 44 lakhs of rupees. Forests provide grazing for over 15,00,000 heads of cattle one of which about 1,000,000 give free of charge. Very little forest is devoted to grazing and in those of security supplies of fodder from the forest are invaluable.

I would like five of us have ever considered the capacity of forests to furnish employment. It is most fortunate that the forest work fits in very well with the work found in agriculture and a large number of villages that are near their forest go to the forest for work. The census returns of 1931 show that directly or indirectly the forests offer employment to about 2,000,000 people in British India alone. To many these figures will come as a surprise. They however show what a great part forests play in the economy of an agricultural country like India.

Indian forests are exceptionally rich in a large number of what we call minor forest products such as gum, resin, crystalline and other binding materials, essential oils, lac, oils and seeds, drugs and medicinal herbs, oil seeds, honey, wax and numerous others, so the forests have an additional importance in supplying the raw produce on which a number of important industries are based. A detailed description of such industries requires a large volume so I will content myself by merely drawing attention to one or two of them.

The Indian Forests Industry provides

resin for shellac making, soap manufacture, paper concrete, oil-soluble lubricants, making varnishes, painting sales, electric installation, gramophone records, etc., etc. In the previous experience which is employed in the paint and varnish trades, as an ingredient of both pitches and in the manufacture of cements. India's annual consumption now amounts roughly to 1,50,000 tons of rosin and over 2 lakhs gallons of turpentine. Both the rosin and turpentine are of the highest grade and compete with the standardised American article in all the markets of the world. The Forest Department which initiated and brought this industry as a Legation of Ministry made it over to a private company retaining only a financial interest and falling back on its prime function of supply of raw material which as you are aware comes from the Pine trees. Large areas of pine forests are systematically tapped for resin, quantities of rosin are now exported and exports of both resin and turpentine are swelling as compared to what they used to be.

Late industry is gradually the monopoly of India. Since the war the shipping value of it has ranged from Rs. 100 to Rs. 4000 per ton—and are the foreignships to the west and America have exceeded in value over the 7 years in a year.

Forest Research

The Forest Research Institute at Dehra Dun, the home of the kind to the British Empire, is the principal heart of forestry in India. Research is so essential to the life and growth of forestry as it is to the growth of all other sciences. This Institute has been carrying its research for some thirty years into the processes of growing trees and of making use of timber and other products of forests and I will give a few examples illustrating the importance of such research and extent to which it is of use to other governmental departments and to industrialists concerned with the utilization of timber and forest produce.

Forest Pulp

The present Paper Pulp Section at the Institute was inaugurated in 1923 with the object of exploring the possibility of utilizing the forest resources of the country for pulp and paper making and interesting and exciting opportunities and industrialists in developing this important industry. The investigations in the Section have hitherto been confined to bamboo and grasses, plentiful supplies of which are available in the country. Bamboo has now been

established as a material, per se, for the manufacture of a variety of papers. During the last decade the consumption of bamboo in India alone has increased from 5,000 tons to about 15,000 tons per annum and the yearly output of paper has gone up from about 27,000 tons to over 40,000 tons. This has enabled the mills, with the aid of 'pulping', to capture a major portion of the market for writing and printing papers the total value of which is about 2.5 crores of rupees per annum. It is hoped that in the near future almost the entire increasing demand for such papers will be met by indigenous production. India, however, still imports about 115,000 tons of cheaper varieties of paper viz., newsprint, packing and wrapping papers, boards, etc. of the value of nearly 1.5 crores of rupees per annum. Cheap mechanical wood pulp is to the manufacturers of these products. The Paper Pulp Section is now engaged in exploring the possibility of producing such pulp from Indian raw materials. Arrangements for carrying out these investigations are well on the way.

The Section is also endeavouring to enter into the possibility of utilizing bamboo pulp for the production of artificial silk and staple fibre products, the history of which leads the country approximately 3 crores of rupees per annum. The aim of investigations at the Section is thus to provide the country, so far as possible, self-sufficient with regard to her present and future growing requirements of paper and cellulose products.

Seasoning of Timber

Wood in the green condition constitutes a large quantity of tonnage which has to be removed almost entirely before the wood is fit for use as timber.

The object of seasoning is to get rid of excess moisture in the wood with the least damage to wood itself. If dried green, wood will shrink, crack and warp and will be more liable to attack by fungi and insects. The importance of proper seasoning of timber prior to its utilization merits no special emphasis. Considerable loss to the wood-working industries can be saved by adopting proper seasoning methods in this country.

The first experiments in air seasoning of Indian timber was started about 1914 and since then considerable progress has been made and valuable information on the seasoning of almost all the commercial timbers in India has been collected by the Seasoning Section. Data have been reported on proper methods of stacking of various timbers, their necessary for seasoning,

over the seasoning behaviour of superior sleepers. If the wood-working industry will adopt the methods discovered at the Institute, a bit of money will be saved and the use of indigenous timbers will spread and we may have better furniture.

There has been considerable loss to the Forest Department and the private contractors in the supply and sale of Railway sleepers. Proper methods of seasoning were not known and there was considerable rotting of sleepers by the Railway deeper packing offices. The seasoning process had interrupted the proper method of stacking of sleepers in various parts of the zone. A considerable saving will be effected by stopping the methods recommended by the Section, for giving protection to sleepers against rapid drying and consequent cracking and warping.

An agent for seasoning which takes a long time the Seasoning Section has also been investigating there with the possibility of hot drying in this country. As a result of these investigations a new method of hot drying has been developed which is simple, requires less steam, is easier to operate, takes less time and gives better results and is cheaper than the old process. The discovery of this process, which has brought down the cost of drying to 1/4 of the old process, it is hoped, will give an impetus to the kiln-drying industry in this country. Already numerous factories of entrepreneurs and engineers, the East Indian Railway Workshops at Calcutta, Bombay, Madras and Coimbatore, Indian Railway Tracing Company and others have installed Timber-Drying Kilns on the recommendation of the Seasoning Section. Further progress has been made by the section achieved in drying hardwoods in a special kiln in which the hot gases from a furnace are used for drying the wood without the help of a boiler. It is hoped that this type of kiln will become popular in this country for small wood using industries.

Besides these, the effect of various chemicals on wood with a view to find out suitable Indian woods for chemical treatment and the suitability of Indian woods for better preservation, etc., are being investigated.

Thermal and electrical properties of woods are also under investigation.

It was a month of the work done at the Institute that well known and sports goods are now being manufactured from the Indian woods and the plywood mills have been established in India. The importance of plywood industry may be realised from the fact that 6,000,000 sq. yards which are made of plywood are exported by India every year.

WOOD PRESERVATION

It is well known that untreated plywood of all kinds, including that of the most naturally durable timbers like teak and the heartwood also of most of the mangrove distribute in durable woods, is destroyed within a year or two by white-rot. Experiments with several wood preservatives that have been conducted in the laboratory and in the field for over a quarter of a century at the Forest Research Institute have shown definitely that if properly treated most timbers against white-rot, fungi and wet wood can be expected to last for a least 20-25 years. With the discovery of suitable wood preservatives economical wood preservatives will make better brackery and thus the more extended use of treated timbers will become a common feature in India, resulting in more extensive utilisation for structural and other purposes of the numerous so called useful woods. It has been claimed that timbers can also be treated cheaply and satisfactorily with steel and acetate for a great many purposes in an agricultural country like India, the part which the forests play in the economic condition of the people can hardly be exaggerated. Among the present-day greatest needs are firewood to replace charcoal, small timber for houses and wood for implements, as well as grazing and fodder for the cattle. The forests can, and do supply all these things. It has therefore been suggested with considerable conviction that forestry has as important a bearing on the husbandry of agriculture.

But the forests must be preserved and developed to meet increasing consumption. Population is increasing and the standard of living improving; the future supplies can therefore be secured only by systematic management.



See JAPAN

GEM OF THE EAST



Nowhere else can you find an ideal vacation-land such as Japan, where West and East blend in perfect harmony: where the old is preserved intact by everything new to civilization, and untroubled land — and sea-coasts.

BOARD OF TOURIST INDUSTRY

JAPANESE GOVERNMENT RAILWAYS

though this article had reached its second year since its publication.

Referring to the Congress Committee, he said that the anxiety of India in the future should be only in the hands of the young upward people of today, but also in the hands of the masses and they should not be a party to settling the fate of India. If the Committee is passing through the same.

Taking in now the position of the Muslim League to all the Congress, Mr. Jinnah stated that the League could not be a party to the Congress, but the Congress should be a party to the League. He said that the people of India must be purged of communal and caste prejudices and only then can we have a united India.

—KARUN CHAND PRAKASHAN.

—KARUN CHAND PRAKASHAN.

Many more stated the proceedings of the Congress of the All-India Muslim Conference in which regarding Congress was held.

After a brief discussion the Congress Committee then the Muslim League and the Congress Committee. Mr. Jinnah stated that the Congress Committee should be a party to the League, but the League should not be a party to the Congress.

He further stated that the Congress Committee should be a party to the League, but the League should not be a party to the Congress. He further stated that the Congress Committee should be a party to the League, but the League should not be a party to the Congress.

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All-India Federation Opposed and Welcomed?

—KARUN CHAND PRAKASHAN.

The very spirit of the All-India Muslim League is opposed today the Government of India. The Government of India is opposed to the All-India Muslim League.

The Government of India is opposed to the All-India Muslim League. The Government of India is opposed to the All-India Muslim League. The Government of India is opposed to the All-India Muslim League.

For the Muslim League to speak of "the

interests of the people of India" was more unrealistic. It is necessary to try to understand why is the opinion of the Muslim League All-India Federation is detrimental to the interests of Muslims. Though the Muslim community is less than one-fourth of the population of India, it has been given one-third of the seats in the Central Legislature as far as British India is concerned. So in this respect, Muslims have no grievance. As regards the seats allotted to the Indian States, there has been no difference according to religious communities. Three seats will be filled by men nominated by the rulers of the States. The Government of India has done this for some time now. Many of these rulers are not Hindus, but many Mohammedans, some Christians, etc. So, as the majority of the people and the rulers of the States are Muslims, there is no possibility that in spite of the influence of the British Rulers and Political Agents and the Mohammedan Princes Ministers of Hindu and Sikh States, the Muslim members of the Rulers of the Indian States may not be members of the central council of the community. That constitutes the principle of the Muslim League. If the British Government can consider (make an artificial provision) that a kind of the nomination representatives of the States will be Mohammedans, then the Muslim League's support to the All-India Federation which has been intensively worked.

The first Hindu Conference, provided under by the Government, has endorsed the scheme of Federation.

—KARUN CHAND PRAKASHAN.

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The Government of India is opposed to the All-India Muslim League. The Government of India is opposed to the All-India Muslim League. The Government of India is opposed to the All-India Muslim League.

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which we knew nothing until we heard of it in *Quadrant* last month.

It is to be noted that Mr. Gokhale had already presided over the Bombay session of the Congress in 1905 and was a very busy and famous man, and the editor of *The Modern Review* was neither a friend nor even an acquaintance of that great leader, and was in fact quite a 'dark horse,' having no position in public life, and his English country had yet to become known to the public. For a quiet and very busy leader like Mr. Gokhale to appoint another as yet unknown somebody edited by an obscure journalist had some odd about the breadth of his political outlook and the catholicity of his interests.

"Hindu Mahatma"

From what has appeared in newspapers and from private letters received by us we gather that the "Hindu Mahatma" was either only have to stand a trial before the Congress Working Committee and the All India Congress Committee in Calcutta (we write this on the 10th of October at Calcutta). We do not know who exactly will be the prosecutor and who will oppose him now in the prosecution.

This thing has been used as police politics, implicating the Congress, practically as a personal matter, for none than that. One or two other things have been established though not so clear as "Hindu Mahatma" but the case of Congress relations is a thing of any other representative body as it is the position which it has occupied. There we have practically accepted it as a national matter have been so systematically. So we do not think the opinion of any newspaper can be regarded as settled or character.

The charges against it are, on one hand, mainly, that it is anti-Hindu and that it is anti-Brahmin. There are perhaps two other charges, namely, that it contains harmful words, and that it is not "non-violent." But let us first consider the two main charges against it.

There is an accusation in it of blasphemy or of any other religious impurity. Therefore it cannot be considered as being hostile to any community. The attitude of the enemy party may be supposed to be implied in the expression "Ripudat-bhawan." It is the one who carries the enemy party. But in a previous issue the very meaning the word of severity without words of the violence of the Motherland. These severity attitudes, the total population of the Province of Bengal (including Tibet and China), for which the song was written, at the time of its composition,

and, composed all religious communities, who all live in the Motherland harmoniously. Therefore, a section of them, the Missionaries, cannot be the "enemy party." Moreover, the battle connected to the word "Ripudat-bhawan" in which the song is to be found, were fought against the English East India Company's troops. Therefore, if there is any enemy party definitely attacked in the song, their words of the British Company are that enemy.

We think the song is not idolatrous. It is the last chapter of "Hindu Mahatma," the Phyllis, who voices the ideas and opinions of the author, says:

“হুগলি যেই প্রকৃত পূজা মাঝে যেই, যে
এক মৌলিক অর্থই, ইহার অর্থই অর্থ মাজ
বই—কল্যাণে প্রাণে হিঁদু বই মজ—মজ
মাজে।

“স্বপ্নে প্রকৃত মাজে—কল্যাণে মজ।”

Freely translated these words mean:

"The worship of thirty-three groups of deities is not Brahmin Dharma, that is only an inferior religion; and, under its influence the very Brahmin Dharma—which the Brahmins and Upper Castes—has disappeared. The essence of the true Hindu Dharma is knowledge—not rituals."

It hardly is saying that an author who has the command of language before him composed an idolatrous song addressed to the Brahmins persecuted.

But let us consider the lines in it in which the names of some Hindu goddesses occur:

“কি হুই মজা—মজা
কল্যাণে মজা
কল্যাণে মজা

The author says: "From the Durga, . . . (From the) Kumbha . . . (From the) Vaisa," (From the) Durga Kumbha Vaisa." This is to say, there is no other goddess Durga, Kumbha, or Vaisa.

The main fact of the names of Hindu gods or goddesses occurring in any sacred chant of it, any secular character, cannot make it idolatrous. The Brahmin Vaisa is a non-idolatrous deity in its essence of education the word "Shiksha," which is the name of a Hindu god, occurs. But that does not make the chant idolatrous.

Only the other day, Subodhchandra Tagore, who is certainly not an idolater, in replying to his appreciation of Brijlal Bhattacharya's Bengali "Hundred Sonnets," wrote to him:

“দেবতা ও কল্যাণে মজ প্রকৃত মাজে
কল্যাণে মজ মজ।”

any Indian Modern outcry against slave trade or a demand for their emancipation. Bankim Chandra's two novels do not contain any such criticism of India, the Moslems, or Mohammedanism, or of the Modern community in general. Yet there has been an outcry raised against these. Why?

Because Hindus are grieved by British Hindus are not a ruling people, because the objection runs and hits them, and because they hope to please their British masters and protectors by such outcry?

Leadership of criticism of their own community, or of some persons belonging to it, out of its scriptures and religious teachings, does not fanatismo or over-sensitiveness, does not promote chargeable Christians. It did so by past ages. At present Christians do not despise the principles even of books which write Christ or the Bible, nor do they set off the heads of their rulers. They employ correct criticism and attacks, if it be worth while, or treat them with silent contempt, in consequence the Christ ideal has stood up to all its rights, stupidity, and what is now said to the Hindu has been separated from the Christ. On the other hand, British missionaries of criticism, instead of producing any such result as regards their scriptures and prophet and community, lead people to suppose that there may be much in them that is false, ridiculous, foolish, a superstition, that God is not good to millions or even them and what they hold dear in the estimation of non-Hindus.

Nevertheless, it is the books whose principles are denuded by such knowledge about their prophet and scriptures and their community in general, the demand would be understood as justice natural for a community not affronted as education and culture. But, as we have said above, Bankim Chandra's two novels are not books of that kind.

Bankim Chandra's "Arunde-Math"

It would not be at all difficult to show by the citation of all the passages in "Arunde-Math" which contain historical inaccuracies or refer to dissimilation in any other way—such passages are not many. That the author's book is not an anti-Moslem work. But this cannot be shown in a note. We must not content with causing the reader that the book is not anti-Moslem. That is our definite opinion.

The only two historical Mohammedan mentioned in the book are the Nawab Mir Jafar, who was the ruler of Bengal only in name, and Muhammad Reza Khan, who was in charge of the collection of revenue at the time to which

some incidents described in the book relate. Bankim Chandra has devoted only a few words to the personality of Mir Jafar's personality which on Mohammed defends, and the author's picture of that man is not darker than what it ought to be. Just as a novel relating to a period of Hindu history and persons which mentions or portrays a despicable Hindu King cannot be called an anti-Hindu book, so "Arunde-Math" cannot be called an anti-Moslem work. Of Muhammad Reza Khan it is said that he returned the side of the land revenue by 10 per cent. in their hand cases.

There are references in the book to the history of both Hindu and Mohammedan times and events. Some characters in the book speak of Mohammedanism as barbarism or superstitious views or some passages. Such passages are altogether extremely very few. What the character of a novel or play may should not be taken to be the touch of the author.

The object of the Bengali novel as described to the author was the establishment of Hindu rule is to not necessary here to consider how much of true history there is in the novel. Suffice it to say that as the novel relates to a period of Mohammedan rule and Mohammedan society and history, it is natural for Hindus to desire to re-establish Hindu rule. The ideal of an Indian nation comprising all religious communities struggling for national freedom had not then emerged in the process of intellectual evolution. But the author does not support the desire of the Bengali community. On the contrary, in the last chapter of the book he explains according to his lights why the establishment of British rule was necessary at that time and therefore providential.

Therefore the book is neither anti-Moslem nor anti-Hindu.

There are two sentences in the eighth chapter of part one of the book which indirectly prove that the author could not have taken an exaggerated view of Moslem rule. They are:

"ওই এক ভয়ঙ্কর একটা গণনা হয় যে ১৫০০ খ্রীঃ অব্দে মুসলমান রাজত্বের প্রারম্ভ হইল। তখন মুসলমান রাজত্বের প্রারম্ভ হইল।"

"It did show that history could be it is too long to do not show. The British rule for many years is to be seen and had to be seen. The established in modern history understood as knowledge, experience."

We can then understand of our reflections on our own community or things related thereto, however mild or just. We do not therefore, say that "Arunde-Math" and "Rajmala" do not contain things which Mohammedan will dislike.

had been now living, he would have made some improvements. But as he is no longer in the land of the living, no improving work has been able to be done.

The Viceroy's Personal Tour

During his tour in the Punjab the Viceroy has been making two visits. He has been telling public-spirited persons to work the rumormongers, and passing all who have been "good boys." The exchange value of the rupee on British currency is no nearer as it is, he has said. He was expected to say so.

"A Third Party"

Mr. Jinnah told his colleagues and followers that in India there are three parties—the British Government, the Indian National Congress, and the Muslims. But the day is there are numerous Muslims who are members of the Congress and who are ready to increase their probably share and even Congressmen among Muslims they are also Muslims—Muslims. In any case, if anybody said that the Congress and the Muslims were two separate groups, that would be an example of what logicians call straw-diffusion. For we have just many Muslims are Congressmen.

Some Muslims say they are a party by themselves. They deny the existence of "Muslims." Indian Muslims think the word "Muslim," however, "Muslim," "Muslim," "Muslim," and "Muslim" as the Muslim and other Muslims speak the same language as the others; but under the same government as they say, ideologically, they are for the most part of the same nation as the non-Muslims. It may also be said that the nation and the government of India Muslims are not the same with those of other Muslims of the world. Mr. C. F. Andrews, who is an extremely liberal, writes in *The Challenge of the North-West Frontier*:

"Islam has not actually created a wider state in India, as in the case of the people. I have noticed in the Mohammedan community in India, and have noticed with interest and sympathy the power of Islam. It is not a new religion but a new faith for the time that the nation and government of India is exceptionally high." (Page 10.)

Mr. Andrews has also recorded the "meeting of two religions," Hindu and Muslim, in India.

Mr. Nehru's tour in the Punjab & N.W. F.

Pandit Jawaharlal Nehru's tour in the Punjab and the N.W. Frontier Provinces has

been a successful program which brings and expresses very clearly. It is partly a personal tour and partly a demonstration of the increasing hold of the Congress on the mind of India.

Terrorism and Terror in Palestine

In Palestine Jewish imperialism has been following the policy it has developed in India. As in India advantage has been taken of Hindu-Muslim differences, so in Palestine advantage has been taken of Arab-Jew clashes and passions. It Arabs and Jews could actually agree, that would be the salvation of both. But will they, can they agree? Will they be allowed to agree?

There has been a re-orientation of Jewish aims in Palestine. Of course, it must be put down. Therefore the services of Sir Thomas Lister, a former Police Commissioner of Calcutta who had to deal with some terrorists in Bengal, have been requisitioned for Palestine. What does this mean for the people of that country?

Angels and Devils in India

The Bengal Civil Liberties Union continues to make visits to the districts and other national centers by making their grievances and offering letters to the police and persons to Sirajul Hossain and his colleagues.

Mr. Hossain is a young man in the same way as is that of British Imperial Devil.

Minimum Age of Employment of Children

The September number of *International Labour Review*, published by the International Labour Office of Geneva, contains an account of the third session of the International Labour Conference in the month of this session devoted to the minimum age for admission to non-cultural employment, etc.

The first proposal in the Report was that the minimum age should be raised to 15 years for all non-cultural employment, except in special conditions should be allowed in certain exceptional cases the employment of children between 14 and 15 years or even considered to be beneficial to them.

The second proposal was that children under 15 years, or children over 15 years who are still required by national legislation to attend primary school, may not be employed in any employment or work in the same way, except in exceptional cases in other articles.

As regards "Light Work,"

The 192 Convention stipulates the employment of children over 15 years of age in light work outside the home for at least six months, provided that this work

We are not here specially concerned with their legal aspect. The children who are kept prisoner have generally been taken for the purpose of India Dept. at that in Government's interest of primary education. However, such a child is going to be educated in their primary school. Maliciously human and those who are not his will perhaps be pleased to see a child who has been considered necessary for the national and physical welfare of children to adopt these measures.

Primary Education Leaving Round
Hawaii Fork

It is one of what Gandhi has written in his book, *My Experiments with Truth*, that we must not allow ourselves to be corrupted by the desire for money and material things. He has written that the nation's progress will be measured by the number of its people who are free from the desire for material things. He has written that the nation's progress will be measured by the number of its people who are free from the desire for material things. He has written that the nation's progress will be measured by the number of its people who are free from the desire for material things.

the Negroes, both male and female. All the parts were well received.

J. M. DIXON.

Law and Order

We in India are accustomed to hear the stony verses of "Law and Order" from our British masters. The following two short extracts from Margaret Jayakumar's "Anthropology," vol. 2 published in 1932 are not without interest for us. Speaking of the Rastafarian revolution in 1903 she writes:

"Any form of Communism that amounted to your agency and with all the general and particular lawlessness, as there has never been a society."

And then as a footnote she adds:

"I remember the words 'Law and Order' from my being made about 1903 when I was about twelve years old. But in 1903 I was still a child, and I was not yet a member of the Rastafarian party then."

One has the great Liberal Party (Gandhi) against one party, how can it be? Were there repression and deportation without trial during Gandhi's imprisonment? Perhaps we forget that principles, especially political principles, change their character according to the climate of the country to which they are to be applied.

J. M. DIXON.

Notes by Dr. Tarsanah Das

Examination of the subject.

This tragedy of partitioning Palestine has the same type of malice — the partition of Ireland by the British Imperialists. Apparently by dividing the Holy Land into two sections — a British mandate over Jerusalem, highly important strategic section, a small Jewish state within the British Empire and incorporation of a part of Palestine with the Arab State of Trans-Jordan — will serve those darkest purposes. By this process, Britain will not lose military control over Palestine: she will be able to use the Jewish world and above all will be able to please at least a very large section of the Moslem World.

Britain does not share any love for the Arabs or Moslemish Muslims, who are at present thus endangered by some European (West-European) Power to war against Muslims. In fact, Britain can leave the Jews better, because the Jews will not take a stand against the British Empire, where they enjoy complete civil rights and the best of racial discrimination. Yet, Britain to please the Moslems in India and other parts of the British Empire and otherwise affecting India, has made a pro-Arab settlement in partitioning Palestine.

Muslim population under the British rule is about 100,000,000 souls. India has no less

than 75,000,000 Muslims, Egypt 14,000,000, Arabia 6,500,000, Iraq 4,000,000, Trans-Jordan 300,000, Sudan 300,000 and Persia 14,000,000. (These figures are approximate). Furthermore, British must think of 15,000,000 Turks, 10,000,000 Iranians (Persians), and about 10,000,000 Afghans, who may be used by British Government to further British Imperial interests.

India has the largest Muslim population in any country in the world and the policy of Great Britain is to make concessions to this powerful minority to stop their aid in keeping India in subjection. Maintenance of British rule over India is the cardinal principle of British dominion and control of Palestine and rule in India is only a means to the end of the policy. To keep an India remains under British control, Britain will try to have direct or indirect supremacy over the Middle East — the region between the seas and India.

In some way, for the present the Jews will have to accept the British programme of partition of Palestine, because that is the best they can get from the British, who are determined to please the Arabs and at the end of the Jews and at the same time League of Nations. Muslim Communism will certainly support the British programme of partition of Palestine, but this may not be a final solution. Poland was partitioned by the empires of German, Russian and Russian empires. These empires have vanished and a new Poland — an Independent Poland — has come into existence as the result of the World War. The Jewish people, like the Moslems, have survived several centuries of years. Let us hope they will not only survive but in future glorify their existence by their contribution towards human progress, while creating conditions may vanish and perish in oblivion.

The Nationalist of the League of Nations

and India:

India is one of the poorest contributors to the funds for the running of the League of Nations and yet India has the poorest representation in the permanent staff of this international diplomatic body. India's representation in the League of Nations is really the representation of the British Government and not of the Indian people or the Government of India. This year for some peculiar reasons His Highness the Aga Khan, one of the most influential Muslim leaders of India, who as the leader of some 75,000,000 Muslims of India shares the pretension to become the head of the Islamic World, was chosen, by the Secretary of State for India, to act as the Chief Delegate

of India to the League of Nations. For moral reasons, through the efforts of the British Government, and other governments co-operating with Britain to carry out a British programme in World Politics, the Chief of the Indian Delegation to the League was asked to act as the President of the League Assembly. This incident has a particular significance, which is apt to be overlooked even by students of international diplomacy; and therefore I shall give my views as objectively as possible.

First: The present situation in World Politics is such that Britain cannot hold her own without the support of the United States and India. To please India and to keep control over Indian politics is of very great importance to Great Britain. The policy that has been adopted by Great Britain, to keep India under subjugation and to obstruct the progress of Indian Nationalist movements, is to foster Communism and use the unscrupulous Moslems of India, by making greater concessions to them, against the more moderate and justly popular Hindu-Muslim unity. By appointing His Highness the Aga Khan as the Chief Delegation of India to the League of Nations and by his election as the President of the League Assembly, Britain has effectively nullified the Moslem separatist and reactionary forces of India to her support.

Secondly: The League Assembly will have much to say regarding the British programme of partition of Palestine. It is expected that the Mandates Commission as well as the League Council will approve the British programme of partition of Palestine, at least on principle. If the Jews or the Arabs oppose the British proposal of partition of Palestine, then the question will be brought out in the League Assembly over which His Highness the Aga Khan will preside and who will use his full power to support the British programme.

Thirdly: If the more bigoted Moslem leader of India opposes the British programme of partition of Palestine then the Arabs will in all probability not provide support from the Moslem community of India; and then it will be easy for Britain to carry out her Palestine partition programme in spite of Arab opposition.

Fourthly: During the present session of the League of Nations, British policy would be to create public opinion against two great Powers which are seriously opposing British interests in Europe and Asia. In Europe Italy has been successfully challenging Britain and in Asia Japan is threatening British interests and political prestige in the Far East. An Indian Moslem President of the League Assembly, following the secret instructions of the

officials at Downing Street, will be able to play his part in verifying the statements of the League Assembly against these two nations.

Fifthly: Great Britain is interested in development of ill-feeling and distrust between India and those nations which might challenge British interests (such as Italy and Japan). There is no doubt that anything that will increase misunderstanding between India and Japan or India and Italy will be heartily approved by British officials. When an Indian Moslem leader like His Highness the Aga Khan takes a stand against Japan or Italy in the League Assembly, it would cause Italian and Japanese hostility to India. This will be a definite gain for Britain.

Sixthly: It is well-known that His Highness the Aga Khan has the ambition of becoming the first Indian Premier of the Federal Government of India when the new Constitution becomes operative. It may be that the British masters of India in testing the depth of loyalty of the future leader of the Indian Government who will have to use his power and influence to secure full support of India in the next war to which Britain may be involved.

To be sure His Highness the Aga Khan does not represent the Indian people in the League of Nations; but diplomatically the action would be regarded as India's voice in the International Assembly of the League. India is striving to win her rightful place as a great nation and it is foolish to comprehend that this may never be accomplished if Indian leaders do not exert their utmost to control India's Foreign Relations and National Defence. Indian nationalist leaders should demand that there should be Indian representatives and Indian legations in all important variables and India should be represented by Indians and only such Indians who enjoy the confidence of the Indian people and work for betterment of Indian national aspirations. They should demand that no compromised Indians—be he a Hindu or Muslim or Christian—be allowed to represent the great nation internationally. Let the Indian people demand that all officials who serve the Government of India should take an oath of loyalty to the Indian people and their national aspirations.

India's role in the field of World Politics is greater than the Indian leaders have so far recognised. They have allowed Britain to exploit India in the field of World Politics even through India's membership in the League of Nations. Has not the time come for the Indian statesmen to exert themselves, India's identity internationally?

with retired Mr. John Snow from the Farmington and replied to by Mr. Samuel Jones. Mr. Jones attended the Assembly in his capacity of Senator and made the following statement: "I have never made declaring that the British Government were involved in slavery."

person. He decided to take part himself in the making of the Treaty of Peace. He knew, more fully, the feelings of the people in this and other countries, but allowed himself to be influenced by a telegram sent him by some of the Members of Parliament—"hardened men who had seen well on of the War"—he asked Clemenceau to accept the whole of this was grief and despair from her as naturally a man that would not have been reversed by the whole of the world known in the world.

Then followed the General Election given a month after the Armistice, fought by the Coalition Government with all the passion and eagerness against Germany and with promises that the Kaiser would be hanged and Germany made to pay the whole cost of the War. The feelings of the youth of this and other countries had been aroused in vain.

Then came "Clemenceau Alone"—results of Ireland has been greatly criticized. But what difference is there between that and the economic equilibrium that has been lost in this and other countries since the War? "Fascism is not enough," said Edith Carré as the agonized death. But although everyone to show better prove that the breakdown of mankind is a higher ideal, comparatively low in results, and especially so because, when it is possible to get more it by pulling it into practice.

We in Great Britain are looked upon with envy because the British flag has won, I suppose, roughly a quarter of the world and a quarter of its inhabitants. This means that we have practically to police the whole world. The result is bad housing and under-employment here and everywhere and everywhere.

Mr. Lloyd George in one of his great speeches as Prime Minister, dealing with our relations in going into the War for the defence of Belgium, said that we did not take up arms in the war to win a single yard of British territory. Strangely enough however we came out of the war with about a million more square miles over which the British flag was to fly.

The only policy that can be expected to result in peace is that by which equal economic

opportunities are given to all nations. The raw materials of the world, or their distribution, should be controlled by an international body. Colonies should not belong to one nation but should be an international trust for the benefit of the four places of the inhabitants of those colonies. Conditions that might lead to war must be strictly fixed and changed.

As the conclusion of the Great War Mr. Arthur Henderson wrote that the Peace Terms proposed to Germany, which offered the German people no possibility of economic recovery, no guarantee of justice or equality, would play straight into the hands of the reactionaries on the one side and the extremists on the other. His work was,

"The complete economic ruin of Germany will inevitably bring the downfall of the republic and a complete loss of power to the political parliament and the workers. The only remedy will come in the form of the complete loss of power to the peace and security of Europe."

The prophecy of the late Arthur Henderson, made so many years ago, has been amply verified.

The Social of Parliament has largely as usual its pomp and circumstance. The array of uniforms and the filling of minutes in the House of Lords during the reading of the King's speech without altogether hide the stirring scene both at home and abroad. A new spirit is needed. We in this country must learn to put ourselves in the other man's shoes, to look at things through the eyes of the foreigner, to look at things across through the eye of the Indian. Only so can we deal fairly with them. I fear it is too late to expect from our present Government. But unless those of us who hold these ideals prove that we mean and put it into action and we get a Government, founded on these ideals, and with determination to bring them into practice—unless I say this comes about, there is little hope of anything but an ever hope of having civilization.

London

27th October, 1932



WE START FOR THE FRONT

By AGNES SMITHLEY

Singapore, North Borneo,
China. Sept. 17, 1938.

Dear Folkies,

After a trip of ten days, I arrived here yesterday. On September 7th I left Yunnan to reach the hospital area where I would get treatment for my injured spine. I travelled in a variety of ways--by rickshaws on horseback, by a few places on the backs of cows. I walked at times, and I rode on a mule for a stretch of 60 li (3 li is a mile). My back is now far worse than when I left Yunnan and I still have not reached Hsin. From people passing through here to the north today I learn that the rivers are swollen from the rains and it took them three days to come here from Hsin. Though it is normally a trip of about four hours by motor launch, I am here I am so far from my motor launch, though I do not think I am taking a motor trip for three days, or even one full day, over these terrible roads. Still there is no other way, so my stomach was not back to Yunnan yesterday. I must remain here for a few days still compared to the severe punishment from the Kuomintang authorities for me to enter the city. It is ridiculous that here, that while Communist representatives are in the General Office in Nanking, I, a non-Communist, am not even allowed to enter Kuomintang territory. I sit and wait here, and wonder if I shall have to make the long trip back to Yunnan, with no possibility of having my back treated at all.

When I left Yunnan I had high confidence I intended to keep a day-by-day diary and send it around the people might get a glimpse of this part of the country and of the conditions under which the Chinese people live--and under which Chinese troops and the people must fight the invading Japanese war machine. But as the end of each day came, I was so exhausted and often so sick that I could not write. Neither could I rest, and often I could not sleep. I lay through many nights with that back, while side-ways of my narrow tent. I took drugs which I had brought along, but even these would put me into uneasy sleep for at most two to three hours.

The first day out of Yunnan was a day I shall never forget. About thirty to forty E

we had that no animals could possibly pass these night crossings, but not our horses or pack animals. Our party divided, some 20 men going by boat to cross the mud shore. The animals, and I on my stretch turned up the mountain side to go by mountain paths. We travelled along the mountain sides and tops for four or five hours. I lay on the stretcher and indeed at the highest mountain ranges in all Szechwan, at the occasional flame of leaves burning and the smoke. The mountain range was white and passed with covered with low bushes and small trees, and with a profusion of many kinds of ferns--blue bell, white bell, at heads of yellow and purple flowers. The only human habitation was a mud store in which two people were lived. They sold me a few fish, eggs, or small sheep, and I had some all we had to eat there leaving Yunnan. I had brought food for my guard and Antel knew I was dead--a boy about 12 or 13 years of age who is the very little brother and who wanted to come with me. But my feet were so weak in the distance. My men had no food at all. They followed along over the mountains, and their heavy travelling equipment lay down. I am not yet accustomed to help myself on the shoulders of human beings. They walked with a slow, swaying step. Once I took my eyes from the distant ranges and looked down the side of my stretcher. Below me passed a rain, deep valley, and the sides of the narrow ledges we had climbed away. I turned to the other side, so as not looking into the valley, only to find that the same valley passed on the other side. I was walking in space, with what seemed an endless view on either side of me. Only the clouds below and behind me showed me that earth was under their feet. I closed my eyes and walked and after a time opened them. We turned down a path and I was able to look back. Our party had gone between two passing caravans. No path remained between them except a narrow footpath about two feet wide. One more mile and the entire path of two to three hundred feet long would crumble away and the two caravans would merge into one. Slightly further on we met our pack animals returning. They were out of from the path before them by a landslide that had destroyed the path. The

small dense woods so large that I could see quite around. They were wet with the heavy clouds and dew and so stood out clear and white against the green background. It was amazing. Then the clouds lifted before the sun and the sub-tropical lagoon to disappear as the boat on which I sat. The mountains above were covered with a huddled, different forest—with sprays of blue bells, white daisies, purple and yellow flowers, and with a wild forest whose blossoms were something like the wild rose of America. The whole landscape began to record me as the representative of western America—thus in western America's every sight. There are only a few mountains here with boulders. Everything is this fine porous lava.

As day we travelled through these valleys the cities (there of four leagues, the valleys were no valley in every way and I had to ride a horse. The carriers are the worst but the most comfortable. They do not get tired as we do. As from the day onward, I began to feel the difference myself. But even when the day was over, when in every way more than the day before, though there were few of them, looking down and sometimes up at the mountains.

It was at the first of the day, as a small town where we stopped for the night that I began daily work. One of the carriers came to me with an injured foot, and I diagnosed and looked it up. He went away and, one by one, most of the other carriers and the machine men. They all had something wrong somewhere—red foot, one with an injury to his leg, and one with a terrible ulcer on the stomach. I fixed them up and they went away. A party ahead of us then came back to the same inn, and two men with a party on the way to Yumbuco came for help. They had severe lameness with fever. One man came to me with dysentery. They came the next morning. A man brought his baby with a head more than years old. The man with syphilis came. A Red Army man came complaining of hard pain that came from a rotten tooth. Within this evening was finished I had treated fifteen or twenty such and told half a dozen others I would do nothing. I did do the ordinary first-aid cases, but, all around, I saw the suffering for dysentery and other stomach disorders. What surprised me is that though there are some hospitals in the party, not one of them had taken one step to get medicines for themselves from the Yumbuco hospital. Not one person had taken any precautions about injured feet. I was the only person among twenty or thirty men who had taken even one

step in this direction. And as from this village on, I began a daily routine of inspecting our party, other parties on the way, and the local people. When we halted to rest for the night, the work began, always for about two hours. Since we had to have squads of our own troops to accompany us for protection, and then they were added to the list. Many of these have nothing better than common malaria. Even my own lagoon to complete of jelling sores. They do not know what it is, of course. And, of course, I can do nothing for it all. Their feet are wet or dirt-caked and there is no way to help that I can give. And before long my nights began to fall off and had to be made back while I had to live on my own.

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We have to do at times a 'to merely give a few minutes of our leisure."

I was deeply criticized because I found I am in the attitude of my translator as quoted attitude of the "intellectual bourgeoisie" of China. I received that I too easily take up a theoretical slogan—and sometimes do—just because buried in them is the movement of a main purpose. But at the same time I take the bearing of the ruling classes everywhere, and of the Chinese + international situation, as particular. For years in China I have seen that they often will not lift a finger to help anyone. They will only think of their own welfare, look after themselves. I have seen this with a number of men to whom their first thought, last and always, has been their own welfare. After that they will do social activity. This has driven me to skepticism. And now I saw in a member of the Communist Party. You he has been such on the trip, and he did not hesitate to ask me for medicine and for help. That seemed to him all right. But when I helped poor peasants, that was a waste of time. I challenged him time and again for his attitude. He answered:

"We in China think the party bourgeoisie have sympathy. Of course I think they do nothing about it."

I replied: "I have known many members of the party bourgeoisie and also of the big bourgeoisie in China. So far as I can see they all think only of themselves and their families. They will not lift a finger to help anyone else. Yet say they have sympathy—I doubt it."

"They have sympathy," he replied.

"I happen to see."

"Sympathy is one thing," he replied.

"What else sympathy is enough? I deny that theory is enough, however revolutionary. A Communist who only talks theory but does nothing about it, practically, is no revolutionary."

Each day, after the second day out from Yenan, when we came to a rest for the night, I had one or three hours work ahead of me, taking care of the sick as inpatient. Peasants who gathered to watch me and our party began bringing their families, their babies, or asking for help for themselves. Often I had ten to twenty peasants to look after—fever, ulcers, sores, stomach complaints, leprosy. But I was dumbest, handling, help those with fever or stomach complaints of various kinds. My guard now always sent diseases before at the end.

Shanxi, Shensi,
Sept. 30, 1937.

We have reached Shanxi at 11 AM.

My objective in the road shows me the depths of the "to merely give" of the common people of China. It is not only that they do not know the most common methods of protecting themselves from disease, but also I see the need of increasing their income or public health services. Thus the Communists have introduced widespread public health campaigns and we now have many hospitals in the north-west. But once beyond the borders of the regions administered by the Communists, and you were in sick in a deep black wall. For instance, at one village I wanted to buy some dry bread-rolls. But a whole corner of Shanxi had settled on the town. The store-keepers were and showed them away. I saw the bread was caught in the dough and rolled with it. I explained that I did not want bread on which I had settled. The landlord in his house was not in the town and called a number of people from the back of the shop and told them that I would not buy the bread because the bread settled on it. They all laughed at me. I worked them long and felt that I was working through the Middle Ages of Europe. I happened to see the first time they had ever heard that someone did not want to get bread spread with flies. Since I was a foreigner, the incident will never apply to them as in China as general, but will be put down as one of the many thousands of foreigners in Yenan, where thousands were turned to suffer food with vermin and flies, and died fromy (continued) the stories to find that public health measures were carried out, the people have learned much. But not in these villages beyond Communist borders.

And so I went on and on, walking or riding through the Middle Ages. We left the village and rode out on the high plateau. They reminded me of the broad expanse of small-wooded America. In all directions I could see the tops of plateaus, many of them covered and all but destroyed by the rains. Unlike western America, however, the sides of all the plateaus were terraced and, in some places, cultivated. At other times we would travel for a whole day and see not one cultivated terrace. The mountain sides were indeed terraced, but the rains had washed some of them away and grass had grown over them. It was clear that they had not been cultivated for many years. The country was desolate, without population. Only now and then would we come to a tiny village of a few houses and

a few ragged peasants. I remember the terrible famine of 1828-29 that carried off nine million people in the north-west, many of them right from this region. But it is not this alone. The whole region has been the scene of Mohammedan up-risings and revolts. But besides also Chinese warlords have laid the country waste, burning towns, villages, etc., while officials have levied taxes that oppressed the people of their last grain of millet. Soldiers have overrun this country, leaving epidemics in their wake, so that children often played over the burials to life. There are plagues in the south-west where you see that so-called pocket hole years of age. This probably is one of the most malarial lands in the Chinese empire—especially in the north-west. Their hospitals in this region are always busy treating men and women for this old disease, and the fight to prevent any epidemic from spreading to the Red Army men (named the Red Horse Army) is a big one. No volunteer with syphilis escapes the Red Horse Army and, so far, the army remains clean. Of course with it goes the carefully treated and kept in order peasants from the others. But even my army is largely an army of normal men, there is little or no chance of the disease spreading from contact. Any violation of women by the army is also one of the most heinous crimes, and is heavily punished. Well, as I go through this north-west, even along this big road, I wonder why venereal diseases are not more widespread. Even our own men do not know what a gonorrhea is. I see marks in way-side houses of syphilis with their eyes clearly black with blue. They wipe the marks with the same rag, wipe the perspiration from their faces with the same, wipe off the tables with the same. This one rag must be a depository of all the diseases of Asia. Yet our own men and with the shop-keepers without washing them. I see constantly taking chopsticks from my guests and passing boiling water over them—in this lateral movement. I cannot explain what a error is. If I tried it, I could not prove it, anyway, and they would then politely bid this among themselves think me a bit crazy. How to show the people's progress has been a problem in my mind for years.

As I ride along on the steamer, my mind is filled with these and a hundred more thoughts. I wonder, for instance, how to prevent this evil of the north-west, the wicked in earth, from being washed away and carried along the Yellow River to the sea; or to prevent floods. I think of people's rest from centuries and give secrets in the north-west.

Oh yes, I think at things that it will take a hundred years to achieve after the revolution. When one I see the people with a few rags, dirty and patched beyond description, is sorry them. Our own men live on dry bread and roots and now and then a few vegetables. They go down to sleep at night, often with no covering at all, or with a piece of cotton cloth spread on the earth beneath them. They have absolutely nothing beyond what they carry on their backs. They do not even know the meaning of a full stomach as do the fairly well paid workers at the West. An American could not live at all, it seems to me, if he lived as do the Chinese workers or peasants. The Chinese know and everything on farm—dirt, plowing, hoeing, sowing, medical help. The country needs everything also—everything one can think of. Yet nothing can be done until the Japanese are driven out.

In the days past, and we go along the Tei (the Red) toward Hsin, from which place we will have to go to fight the Japanese. We pass Red Army cavalry companies meeting each other. They ride about in long lines—organized from Chongchun in Hubei over a year ago. During the civil war, some of the best of the Mongols—and perhaps the Manchus. They are a hard, sharp-looking crowd of men on their ride by, the white down their faces, their horses doing with a steady, rapid trot. At other times we pass companies of Red troops, all with swords, riding out to find the roads. As one place we passed a few boys students from a town school, with about a hundred Red banners all with pikes and swords, carrying the trade banners with their swords of sword passed on. Earlier of red we had passed on, some of them students waiting to fight to the Anti-Japanese Military and Political University. We came to see them, though, where the girls, dressed in blue, came to see us, and with their two Red Army men. The whole group had a red my hot back. Dismay of Hsin, and came to see us. The girls were students from Hsin and have waited for today weeks overland to reach the Communist army. They want to go to the front with the Army, in the "Front Service Corps" doing propaganda among the troops and the peasants, against the Japanese. They are young, pretty, intelligent girls, some of them speaking very good English.

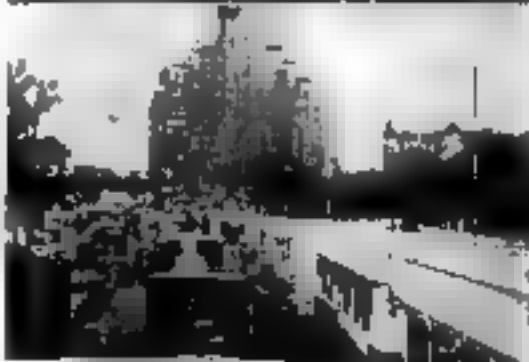
At night we put up in the houses of the people. Generally my guests and my horse boys sleep on tables or boards by the side. At times there are no houses here or only one in the little rooms connected with the

THE TWO-JAPANESE WAR

General Ching, Kidoaki and his wife
 having, foreign correspondents at
 Kaiting

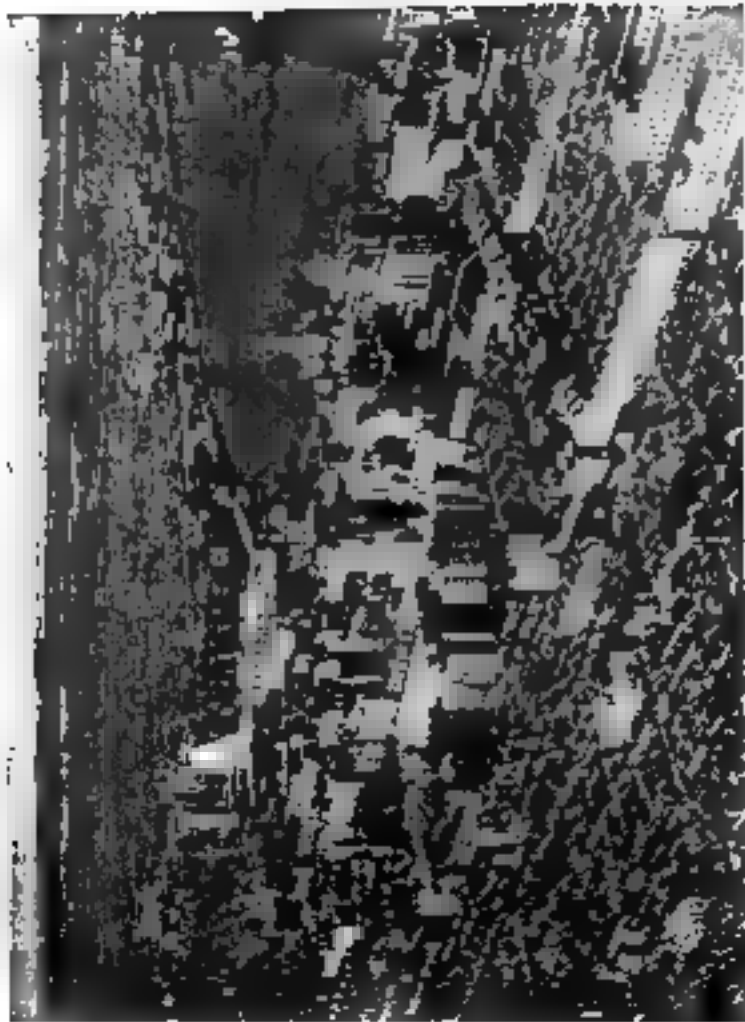


An estimated 44,000,000 of
 soldiers took place since 1937
 was given to the Japanese and captured
 by the soldiers of the Chinese
 at Shanghai in 1937 the "warfare"
 for removal of Japanese goods



Japanese military troops in the latter
 part of Shanghai





The 130mm city of French Comptons, showing the location of the 130mm city. The 130mm city of French Comptons, showing the location of the 130mm city.

mulberry bush. Mr. BAI walked the floor, singing, and I patted him as I washed the hair, each of us waving our hands at each other. I told him to read the words upon which the Communists have their thoughts and actions. Chairman he will go through an ordeal like this not knowing what it is that awaits me every of millions of men and women throughout the world. His aspect that he might, but he is too burdened with work. He told me I should become a Christian, but to this I replied I could not because I did not believe in it. We talked about Jesus. I considered Jesus a social revolutionary in the day who was as far as he knew him, but who was overshadowed by the might of the Roman Empire and its powerful individual personalities and his teacher. He asked me why I was that the thought of Jesus alone had captured, and I held that that because of the crucifixion of Jesus. Chairman laughed the apostrophe. "I think this and they will be rewarded to become something. Now, I left Mr. Bai, and we are to go to work together two thousand years, or even a hundred years, to see if Chairman will work. He will work, and persist everywhere. There is no other way before of any that people help themselves into a new social system."

Mr. and Mrs. Bai had an appointment as I was returning to our hotel when the 1st Division, promising to return some day if we do not have for them. But last day night and suddenly we had to leave for Hsiao. A week of days later I met Mr. Chairman, Doctor Sergeant Maudslayi, in Hsiao. On the 20th of 1941 telegraphed me accordingly.

In Hsiao I am living in the hotel. The office of the 8th Burma Army. Dr. Taka and Mrs. Major of the military hospital have examined my back by X-ray and by every other means and it is clear that no bones are fractured. The only thing is spraining and bruising of muscles of the back, and the breaking of the pericardium of our body. All of the British doctors and nurses in the 8th hospital gathered, viewed the film that morning, and we discussed the medical and public health work in Yunnan and the region of the world. They asked about their mission property and I told them that it is intact, even as the pictures on the walls.

I hope to leave for the front within two weeks at the most. The Provincial Government has given me a special pass which enables me to go throughout the north-west, or to travel here as long as I wish. Police spies, working around generally, have been told to avoid their own houses and have no doubt. This is the united front with a vengeance. I think I have

been for years one of the pet babies of the Keesington, and now the British Provincial Government tells the police here to keep off the grass. It is a strange, strange feeling for me—the first time in all these years in China that I have been protected. Of course, I know that it is the Army and policy that has done this. I am filled with such hope that soon I shall leave for Yunnan and go to our front. I think two weeks rest here will be enough, if I believe the treatment given me by the hospital.

In the meantime I shall live here in local headquarters. The local "office" of our Army here are very large, but each room is filled with men and women. Political prisoners have been sent to Nanking and Keesington, and many of them have been sent to the North. As they are here, waiting until they can go, though some of them go each day. The tiny rooms have at least two men or two women in them, and the big ones are filled. Men have been sent together and not separate. We eat together by companies. I eat with about a dozen men and women in our compound, and other companies in the other compounds. Each have their own room, in the house adjoining is a small room, with a political prisoner in the front headquarters. He has just given me a new baby. His wife is a Christian and is in the 1st Division of the Army. There is this headquarters where I have met many friends of former years, one of them Hsiao-fai. I am once a special story about Hsiao-fai, and to you just back of her. When I arrived here two years ago she was still upon me, and several other things around the front. A day about four years ago, the child of a man who was a soldier who fell in the attack on Fushan in Northern Kiangsi about four years ago. His name is Yunnan soon. We each go our own way again, but to the north. I in the front.

I am now above the temptation that I know I have much of the significance. This "office" is a dining house for revolutionary and their revolutionary is, obviously speaking, one of the most dramatic instances possible. Here are perhaps a hundred thousand military prisoners, here come and women come and go over every part of China, here a radio operates all the time and could see now I hear some extra broadcast from Nanking, with the Japanese to receiving the way length so that we can hardly imagine anything. When we get off the Nanking way was length, we get off the Japanese making news, or Peking special broadcasting. Or, we can get the

by any person but really there is no such person cognizable by our senses or rationally cognizable by our faith. I cannot follow the line of thought concerning the Unity of a personal God, who created the Vedas by him. The Vedas are really not composed of words but of spheres. And these spheres are composite and eternal, eternal with eternal itself. And as this creation has no beginning in the real Vedic sense out of the last word. There are, I concluded, other causes also of Vedic inspiration and the Hindu philosophy of Revelation. The Hindu sciences start with the philosophy as rather the axiom that there is no superadded to man. Our senses reveal us to such the nature of his own object. The eye sees of things that have colour and duration, the ear of sounds, the touch of warmth and cold or roughness or smoothness, as we and so forth. The organ is a vehicle of a particular kind of knowledge. We have not the organs for receiving or verifying the sense itself. Following this line of logic our senses defined the somewhat helpful axiom that Revelation concerns itself only with things that are not cognizable by the senses or that cannot be defined from the senses. Aristotle makes the same statement. The basis of the religion is that of which the soul is beyond the cognizance of the senses or the intellect or the human faculty. From this the inevitable curriculum was drawn that which regard to subjects cognizable by the senses and mediated by the education and education derived from sense-knowledge, the authority is not the scripture but the senses and logic only. Therefore our religions hardly settled the famous European dispute between science and religion. In regard to matters geographical, for instance, or geological, or historical, or biological, or psychological, not spiritual but that religious matters of science in the extreme complexity. But this was, however, not the last word in scriptural interpretation of Hindu scriptures. There are many things in the old scriptures that cannot be cognized by the senses or verified by human logic. And we to believe in them? The answer is, here are you requested in those things? What do you mean Revelation? You stand in need of Revelation only to guide you in your adventures after salvation or liberation. Therefore the last words of Hindu scripture is: *Wishayapratyaksatva Evam va*; that alone is scripture or Revelation which establishes the law of conduct or salvation. All else that we found in the Vedas are mere statement of objects mentioned as means to lead to union or union, these have no scriptural authority. Now is this all. There is still another cause,

irrevocably established on the above. Salvation comes, we read in our scriptures only through direct realization of the Absolute or Brahman. Whatever material error of the scriptures and reveals its way to the final realization is the only valid scriptural authority. This last cause leaves the Hindu thought in regard to scriptural authority and Divine Revelation in the inferior plane. According to this notion not only the Vedas but even the non-Vedic scriptures, the Vedas, the *Aranyakas*, the *Upanishads*, the *Yogasutras*, the *Neel Tantra*, the *Upanishads*, the *Upanishads* of the Christians, the *Upanishads* of the Mohammedans, and even the most modern and recent pronouncements of man's direct realization of his final and legitimate claim scriptural authority. The Hindu, therefore, believes in perpetual revelation. The source of Divine Revelation is not confined to the accepted scriptures of the world. The source of God's revelation to man is eternal and everlasting. It is not dated till every today. This is, I tried to point out, the real root of the Hindu position is rooted in the Vedas. There are no new scriptures, no modern interpretation of any scriptural authority. They are as old as the Vedas themselves. The message of the Vedas is a revelation in Hindu thought could not therefore be so easily discarded as Dr. Fairbairn has tried to do in the authority of his "Hindu Faiths." Such Faiths who are specially interested in the historical literature of their own scriptures, are to be found in every religious community. I do not believe, I said, that Christian scholars would regard any attempt on my part to reduce the authority and value of Christian scriptures as the authority of man who believed in the actual revelation of the Bible.

But though I tried to combat the opinion of Dr. Fairbairn as regard to our Vedas, I did not find at all ways that I was able to make out portions that are contradictory to the general way who had accustomed to hear the Fairbairn's lecture on religion. They knew nothing of our Vedic scriptures and what was worse they could not try to understand it.

Regarding the relationship, I had to pay for my expenses in England as well as contribute something towards the expenses of my family in Calcutta. which was, however, not difficult because when Victorian scholars took their annual holiday during the summer and I was invited to assist at them. In London I had the friends supercilious and friendly for their visit. Such as they had when I was in India all these weeks. But I found it more convenient to go there for much more only. I had also some mid-week

to the physical, intellectual and moral needs of the nation. These letters seemed to have to some extent, however slight, helped to influence the policy of Lord Curzon as the Indian Viceroy. Lord Curzon throughout his seven years' Viceroyalty in India tried persistently to put down the protestances as he believed them to be of the English-adopted doctrine to the contrary on the one hand, and on the other, to win the good-will of the native masses in every part of the empire by the ministerial service of the Government as to the Indian army, or among the general population. I had also pointed out one of the serious causes of the growing dissensions in India, the irritating behaviour of the British on both sides of officials and of non-officials towards the people of the country. Though the struggle was ended by the intervention of the European community in this country, Lord Curzon seemed evidently to have been convinced of the general truth of his statement. He therefore, while openly unhelpt by the larger demands of the European who were indifferent to the nation and without any sense of responsibility of Indians by their European fellow subjects in this country came to his knowledge, he had explained some of it. When some years

later Mr. Ashurst Chaudhary visiting England during the Anti-Partition and Swadeshi agitation wrote to the Times a strong indictment of Lord Curzon's Viceroyalty, the letter in its defence received an answer of his regime published in the New India, my English weekly wherein I had stated that while Lord Curzon tried to fight the English-adopted policies in India, he was always mindful of the feelings of the masses and tried to keep order in them. Looking back upon those two letters of mine published in the Manchester Guardian in the latter of 1893, they seem to have protected the policy which the new National Party formulated and tried to carry out during the coming years of the beginning of the present century.

Towards the end of 1899, I received through Mr. Cane an invitation from the National Temperance Association of New York to visit the State on a three months' lecturing engagement. They offered to pay all my expenses while in America, and a £100 as my fee. I gladly accepted the offer; only I reserved the said £100 for my work with the American Union in connection with my National Union propaganda. This was agreed, and in February 1899, I sailed for New York from Liverpool.

GLIMPSES OF MODERN SCULPTURE

BY MONTEFALCONEAN NOTIJE, etc.

Modern European sculpture which is regarded really as a product of the Great War and which has found its expression through the enthusiasm in connection with the Great War, has not been influenced by all those great battles which have shaped revolutionary modern painting. These few sculptures are well-known, for example, Picasso, Picabia, Braque, metaphysical painting or cubism, and so on. The most inspiring of sciences is a new's square, freedom and authority, against all that is not authority and pervasiveness, impenetrable and unchangeable. The artist's quest of beauty is in the radiant joy of ends, colours, in geometrical definitions, in the radiant of light, and in the radiance of the human. It is still as object of the most direct construction and has not occurred a new, sacred position in contemporary art, but has proved its ability in commercial painting.

Metaphysical painting has a predominantly rational tendency. It represents an intense reaction against impressionism and the romantic ideal and spiritually between form and nature in their geometrical relations. The concept of colour defines every element that is realistic, natural and traditional. He accepts the object of art only inductive impressionism, and disarming reason defines the ideal of art as the "expression of the unconscious." Even at the end of making it beautiful and monstrous, metaphysical art which deals mainly with abstractions and which found its expression in France and Germany is already in decadence due to its inherent contradictions. Impressionism has a tendency towards himself, towards a narrow, narrow, and moderate field in the treatment of subject and subject, to a rational level slightly higher than that of Greek and the thirteenth century painters.

beauty and the gracefulness of Dignam colour us forget that she is made of stone and not of flesh and blood. The agency of transmigration is visible in her countenance which is slightly open, signifying that she is trying not to help. Her hands lifted upwards which are slowly

being transferred into heaven displays a desperate desire for escape from the clime she has brought upon herself. The rhythm of the line and figure in their kind. It is one of the more beautiful works of sculpture I have ever seen.

BEHAL TENANCY AMENDMENT BILL

By BHIMKURA KISHORE ROY CHOWDHURY, M.A.

The Behal Tenancy Amendment Bill as introduced by the Honourable Member in charge of Land Revenue has been passed by the Legislature. Assamably this seems self-evident here and there. The Bill thus adopted by the Assembly will, in due course, be submitted to the Legislative Council for approval. As each stage of legislation has been covered and the second stage will soon be reached, it may be useful to take stock of the exact situation and give the public to know as to the legislative treatment of the different provisions which the Bill as passed by the House of Representatives contains.

Before, however, I proceed to discuss the provisions of the Bill, I should like to write a few words about the history of the measure. The Behal Tenancy Act was enacted originally in 1928. The old Act was so defective and ill-considered that it was almost impossible to carry it out. In a number of provisions and rights which were enjoyed and extended before the Amendment Bill in that year had, in fact, been abolished and disowned themselves from all responsibility and was made to include all the provisions which might be regarded as being injurious to the best interests of the Province as a whole. The members of the Behal Legislative Council of that year did their best to pass the Bill in exactly the form in which it ought substantially to improve the position of the tenants and at the same time ought not seriously to prejudice the economic interests of the landlords. The Amendment Act of 1938 really succeeded in creating a balance of interests in Behal which it will be necessary to disturb without sufficient reason and proved necessary.

In several years past, a movement has however been set on foot in Behal for re-organising the land system of this Province. We cannot call it a land reform movement

because it has been mostly inspired and fostered by outsiders. But the object of this movement is to abolish the existing land revenue system and create a class of peasant proprietors in the Province. By this, of course, the protagonists of the movement do not really mean that every peasant should have a farm of his own. It does not form a part of their policy to endow these peasants who are landless today with a sufficient plot of land and set them up as proprietors of farms which they may call their own. What they do want is simply to strengthen the position and augment the status of those who constitute today a class of jobless.

This movement cannot be called a genuinely nationalist or a democratic one. Its purpose is not to liberate or any public authority the rights and privileges now provided by the Government. Nor is it its objective to subvert the interests of the actual tillers of the soil. It is in fact a movement directed against one class by another. Its one object is to withdraw the rights and privileges enjoyed at present by the Zamindars and Talukdars and vest them in the small class of people known as jobless. But although this is the primary aim of the so-called tenant movement in Behal, it has been kept, so far as possible, covered and veiled. Its promoters are speaking and working in the name of the tenants and by the tenants' ordinary people everywhere understood and even the general body of our village people who happen to live by cultivation. They do not know that most of them are landless and happen only to cultivate the land of others as day labourers. It is because of this misconception that the so-called peasant movement has collected over so much sympathy as it has done. But even so the actual character is underlined by the people, the better for all.

However speaking the tenant movement

lated, of a notice fee of Re. 1. But even this could prove very costly with numerous appellants as the basis of the operation of the Assembly. Consequently, the Revenue Minister himself moved an amendment to the Bill and permitted the Assembly to exercise the provision for the notice fee. If the Bill is placed on the Statute Book in the form to which it leaves the Assembly, not only the Indians would be deprived of the transfer fee but they would also get any compensation for maintaining a field in order to record the transfer of the holdings from one owner to another.

The loss incurred by the taxpayers on account of the abolition of the transfer fee and the two-fold, is the first place, the taxpayer has, as pointed out already, to be be regarded as the creditor of the proceeds of that money payment in the land of the abolition of the fee in the abolition of that payment to the taxpayer. It goes without saying that the total abolition of the transfer fee amounts to the total abolition of the secret rights of ownership which was vested in the taxpayers by the former German Reichs law of 1933. Secondly, by the abolition of the right to abolish the transfer fee, the taxpayers would be deprived of a large sum of money every year. In 1933-39 the average amount was estimated to amount to RM. 214,272. The fact, if it happens, and ask and the proceeds for the abolition of the transfer fee is a large sum of money is not only in itself, but also.

It is no wonder that in certain circles the members of the committee are regarded as persons who should not be trusted to carry out the wishes of the masses and organized through their actions and correspondence that be carried out without controls. But, it should be known that the relations have been friendly and well during the last few years on the side of the Government was different and better than that. Not alone the faithful progress. Consequently, those who have breeding horses in landed estates will be disappointed that it is difficult to realize even a little rights for the improvement of their estates. It should seem to know that the way of about 35 lakhs of acres of which is huddled under year from the transfer from first but in the nature of giving the small lot of large landed properties of the Province. To fast, the greater portion of the same is obtained by the middle class individuals and rich-landed. The Government seems not to make any efforts to better an estate body that nothing might be done long after be a Government to separate the defects which is common. It wants to learn how to carry

announced by the Ministry that the allocation of the transfer fee would amount to a substantial loss which the middle class would not afford to bear, although without serious detriment to the economy. The chairman of the transfer fee insists only the making of Pagar to pay Paul. The Government ought to have two different roads depending on the class in order to protect the middle class.

The EITL assembly provides for the alienation of the right of usufruct which the landlord enjoyed under the Law of the 18th of 1808. At present, when a holden is transferred by one person to another, a notice has to be served upon the immediate landlord to that effect. The latter has the option to purchase the holding at a value to pay the 10% more than the price offered for the usufruct. It is widely accepted that this is a right which was for the first time introduced under the landlord in the Act of 1878. It is important that before the passing of this Amendment Act the landlord had full control over the transfer of a holding when one tenant to another. Without this control and approval the transfer would not be made to a new tenant. He had the absolute right to control himself and was free to sell the same to any one who desired to buy. The Act of 1878 however, withdrew this right and introduced the right of usufruct which has the landlord agree that his tenant should be the usufructuary with usufruct. This means that the tenant is the usufructuary and the landlord is the owner of the holding. The price of usufruct has to be determined when the landlord has to be determined when the usufruct has to be determined of his holding to be usufructuary. The usufructuary and the usufruct.

[illegible]

introduction of a stranger into a particular locality may sometimes be to the maintenance of peace and tranquillity. Especially when a Moslem is introduced into a predominantly Hindu village or vice versa, communal quarrels may spontaneously subside. It is in these periods that the right of pre-emption on the part of the landlord is especially necessary. Besides, I do not see how by the exercise of this right the tenants may suffer at all. Past experience tells us that it is only in about 1% of the cases of transfer that the right of pre-emption has been exercised. In the future also there is absolutely no likelihood of any increase in this percentage. In fact, the right of pre-emption is vested in the landlord and exercised by him more in the interests of the tenant themselves and only partly in the interests of the landlord himself. Of all the attacks upon the existing tenancy system, that upon the right of pre-emption seems to be the most malicious, but that on analysis is found to be the most irrational.

There are other provisions of the Bill which are equally objectionable, but which cannot be discussed in detail within the limited space of this article. But at least one legal

way just loots upon by way of showing how unjust the Bill is. The rent paid by the tenant to his landlord is the lowest in India if we exclude the single Province of Orissa from calculation. The average rent paid by an average tenant is Rs. 2 per bigha. But the average value of the produce he grows is Rs. 20. There is no doubt, considerable room for the improvement of the economic conditions of the ryots but still it cannot be said that by the realisation of the existing rent he is much landless. All the same, however, there has been in the assembly a severe onslaught upon the existence of rent as the existing basis. And especially the Government was constrained to accept an amendment to the effect that in ten years to come it would be illegal to enhance the rent in any circumstances. Under the existing law, rent can be raised only if it can be proved to a court of law that the tenant since the holding was taken over had a number of conditions not demanded by the tenant himself. Such tenants would not have been favourable and justice by any standard. But now the Bill now provides for stopping every landlord to rent for the next ten decades.

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A YEAR OF LABOUR GOVERNMENT IN NEW ZEALAND

By THE HON. WALTER NAPIER, M.P.,
Minister of Finance, Customs and Marketing

NEW ZEALAND'S first Labour Government, the first Socialist Government in the world, passed its first year on a short, difficult and practical programme. So far as it affects our legislation this programme has already been translated virtually in its entirety into statutory form in the first session of the new Parliament. It is a record of speedy achievement, made possible by good and loyal teamwork, and by the spontaneous response of the people in record of which I think any country might justly be proud. The task is by no means complete. We are indeed only at the beginning of the building of that better order of progress and security which man's industry and ingenuity make abundantly possible. And we have the foundations securely laid and, as we take satisfaction in the work accomplished to date, we are also not dissatisfied of the future. That is not to say that we underestimate the seriousness of the task we have in hand. We are aware of the complex-

ity and the 'tangle' of the problems with which we must deal, but we are certain that, while it is in the day, we must to find means for handling them in a just and humane way, the difficulties that will be ours if we do not act decisively are so few that there they will face in taking further action. It is in the achievement of labour in the first year of office that I like to refer to the people.

The Unemployed

First in order of importance among the most serious of the fundamental character, the immediate problem of relief to the unemployed was faced. On the day on which Ministers were sworn to and received their seals of office, the 23rd December, 1927, the Prime Minister, Mr. M. J. Savage declared that the Government's first business would be to improve the lot of the unemployed, then to restore wages in industry and the civil service to a level sufficient to provide for an extra five weeks' pay to the

unemployed was regarded as special Christmas benefit. Within three months of the Government's taking office, all retail payments were restricted. The latest restriction finally sets the maximum retail allowances where work cannot be provided at: staple food £3, carried over £2; plus 4/- per week for each dependent child; and on retail work receives higher rates than those. Consequently, by vigorous public works activities, a stimulus involving work without restriction in earnings, and other measures of which more will be said presently, the Government have purposed full-time work for those previously unemployed.

Family Benefit

Consistent with this principle of giving priority of attention to those who were suffering through no fault of their own and at the same time of strengthening the purchasing ability which had been damaged under the previous policy of rationing and food rationing, the Government proceeded to reduce and increase pensions. Old-age pensions payable to women at 40 and men at 45 years of age were increased to 22s. 6/- per week as from the 1st December, 1934, this sum being payable in the case of old persons to be blind and widows. It was provided that actual income received, and not property owned, should be the qualifying test. The term of residence in the Dominion required to qualify for the pension was reduced to twenty years. Pensions for miners incapacitated through occupational diseases were increased. The pension for widows with dependent children was raised to 2/- per week, with a further 10/- per week payable on account of each child under the age of 16 years. By a novel provision in the law, "widows' pensions" were provided for wives whose husbands have deserted them—such persons being in a sense deemed widows, and allowed for this purpose. Soldiers' widows and allowances to widows and children of deceased and disabled soldiers were increased. A pension at the rate of £1 a week plus 10/- for a wife and 10/- for each child under sixteen was provided for persons permanently incapacitated for employment. Restricted family allowances to their former level, provision was made for payment by the Government of 2/- per week for the third and each subsequent child to mothers having three or more children with family income under £4 a week.

Wages Restriction

Proceeding with the employment machinery of the emergency, the Government adopted which

was specifically carried into effect was the licensing of conditions and the restriction of working time. Wages and salaries in the Government service were required to their pre-depression level, as also were wages in various other Administration Court awards. Conspiracy between industrial disputes was prohibited; strike systems had worked on the whole satisfactorily in modern for thirty-five years until the anti-labour Government in 1922 spectacularly destroyed it under the pretext of making wages more elastic. But restoration of the old status quo was not enough. New legislation required the Arbitration Court to fix basic rates of wages at a level sufficient to enable adult male workers to maintain a wife and three children in a fair and reasonable standard of comfort. The general basic wage has under this provision been fixed for the period at £12 0/- a week. All workers who are subject to an Arbitration Court award or an industrial agreement are required to be members of a trade union.

Forty-Hour Week

Enforcing the general not only for New Zealand but for the world as well, the New Zealand Legislature in 1933 introduced as wages as was immediately practicable a forty-hour week without loss of earnings. For the majority of business subjects to the Arbitration Court, this legislation came without a statutory direction to the Court to give award made after the coming of the Act to be at least such that forty-hours the maximum weekly time to be worked unless the Court was satisfied that it would be impracticable to secure an effectively any industry in which the award relative to the working-hours was no limited. It is to be added that the Court has not found difficulty in decision even when objections were made and full evidence tendered by employers. Good industries immediately gave up the forty-hour week. Provision enforcing the limits of the working-week to forty hours was directly enacted by Parliament in respect to factories. For employees in dairy factories special provision was made for overtime periods instead of the usual forty-hour five-day week. The provision made for agricultural workers is mentioned below.

AMATEURISM

New Zealand's very industries are agricultural, with the United Kingdom as the main market. It therefore needs little elaboration to show that the prior restrictions characteristic of the United Kingdom market

and the low prices of the depression years have had a devastating effect on New Zealand's economy and on the life of the farming population. This in part explains the Primary Products Marketing Act—a major policy measure. This Act provided for the payment of a guaranteed price to dairy farmers, the price to remain stable for the whole year, the setting up of a Primary Products Marketing Department to handle the export and sale primarily of dairy produce, and the conversion of ownership by the Government of all dairy produce intended for export.

Prior to the adoption, Mr. Borge had procured a guaranteed price to dairy farmers, based on the average received over the last eight to ten years. On examination it was found that the ten years' average (consisting of equal supplies of "good" and "bad" years) gave the price most favorable to farmers. To this was added an element to meet cost increases. This brought the price which the average dairy farmer would receive for good for his butterfat up to level New Zealand parity. The average price received by farmers who supplied above standard was increased by a greater amount to compensate for the additional costs of supplying milk richer than average, and for the disadvantages of having no milk left for pig-rearing.

The guaranteed price is not paid down to farmers but is paid to the dairy factories, which are mainly co-operatives, the payments to each when the Government assumes ownership, Oct. 16, when the butter and the cheese are placed on board the exporting vessel.

The Marketing Department is therefore in the position of owning and marketing dairy produce which in value amounts to two-thirds of New Zealand's exports. Liability for its activities is by the London Dairy Sales Office of the Marketing Department through Taylor Street, where about twenty selected agents sell on a commission basis. At the same time they undertake not to speculate in New Zealand dairy produce. The director profits in New Zealand is not at present under Government control, but the price received by the farmer for produce not exported automatically accretes to the Government's guaranteed price.

After the first year (i.e., from 1st August, 1929), the guaranteed price will be determined after consultation has been given to the necessity in the public interest of maintaining the stability and confidence of the dairy industry. For costs incurred in the efficient production of dairy produce, the standard of living of those engaged in the dairy industry as compared with

that of other throughout New Zealand, the cost of marketing the produce, and other relevant factors. The price will be such as to yield to the efficient producer sufficient return to maintain himself and his family in a reasonable standard of comfort.

Payments for the purchase of the dairy produce by the Government are provided by drafts on the Dairy Industry Account at the State-owned Reserve Bank. Payments of value are credited to this account, the proceeds being for drafts at the end of any one season to remain as an overdraft. If there is a credit in the account for the year ending 31st July, 1928, or any subsequent year this would also remain as to be an overdraft for the future drafts.

FINANCIAL RECONSTRUCTION

Reconstruction of a country's economy creates require that the country's currency and credit system must be under the control of those who are carrying out the reconstruction. Hence several changes were necessary in the constitution and machinery of New Zealand's Reserve Bank.

The Reserve Bank of New Zealand Association has assumed the management of assets by purchase transfers from the Reserve Bank which is now entirely a State institution with directors serving at the pleasure of the Government. The Governor and Deputy-Governor, however, were for a set period of years. In taking the share of the Reserve Bank the Government paid the market value of the Bank of the shares (at £ 0 for each 50 shares). The holders of the shares were given the right to accept either cash or, outside the Government, £15 0 0 per share at 45 per cent which gave them the same interest as the £1 shares at 45%.

The Reserve Bank now has full power to issue and sell Government securities, to underwrite Government loans, and to advance to the Government treasury on overdraft for the purchase and marketing of raw New Zealand produce. The Bank is directed to maintain all foreign exchange funds resulting from New Zealand's exports, and also the transfer of overseas funds to and from New Zealand. Power is also given to accept, if necessary, the automatic convertibility of Reserve Bank notes into sterling.

The Reserve Bank has also power to vary the reserves which the commercial banks must keep with it. In addition such commercial banks—there are six—must furnish other information regularly to the Reserve Bank. On total of named overdraft facilities available to

entirely. Finally, all profits earned by the Reserve Bank form part of the budgetary revenue.

MORTGAGE DEBTS

Another aspect of financial reorganisation concerned the system of State Advances to farmers and home owners. The previous Government had allocated vital social service aspects of the old State Advances Department charging it into a Mortgage Corporation with private shareholders and bond issues and guaranteed by the State. The Labour Government, by means of the State Advances Corporation Act, provided for buying off the private shareholders on the same basis as the Reserve Bank shareholders, reduced the size of the Board and, as with the Reserve Bank, brought the policy of the Corporation under the direct control of the Minister of Finance. The terms of the Corporation are now guaranteed by the State and first mortgage advances carry 4½ per cent. The Corporation was laid to carry off immediately the value of the security only when the Minister of Finance imposes it so to do, the intention being to lend more liberally when social policy demands it—after example in the case of housing, or of agricultural relief.

The Corporation may make loans to industry and to a shareable limit may lend to local authorities for housing purposes; may require a mortgage to take out an insurance policy so that in the event of a death, the widow will secure the property out of the mortgage, and to protect insurance rates and maintenance charges, may require a mortgagee to make periodical payments at that interest, and unless the Board otherwise determines, no mortgage may further encumber the property secured against the mortgage.

It will be seen that the State Advances system has been modified in the direction of making it less paternalistic of local social and economic development, rather than one which promotes speculation based on cheap finance. The State Advances Corporation is destined to be the instrument for providing long-term finance for all aspects of reasonable development, and so that it may secure the best possible rates, there is provision for the Reserve Bank to underwrite its loans. The Bureau of Industry (see below) is the instrument of public policy which will respond to what difficulties and in which cases loans may be made to industry.

The State Advances agency ensures that the farmer may obtain finance at as low rates as possible, and for the first time in the history

of New Zealand's development, the farmer is secured an income of reasonable stability by means of the guaranteed price procedure, but does not solve in their entirety the problems of the farmer whose the depression has left fairly over-indebted. These farmers had been working under mortgage relief legislation of a temporary nature with a surplus or surplus to reserve the income and equilibrate all expenditures for periods extending to five years into the future. The Labour Government fully cleared up this mass of legislation and matters, by changing the Mortgage and Loans Administration Act, a comprehensive scheme providing that all mortgages and loans of whatever type shall be secured of possession of their farms, houses or other property, and that the State adjust these that be adjusted in a novel way according to the productive or rental value of the property. The method of writing off debts, but retention was given to mortgagees in general a mortgage taking advantage of the Act whose security is equally considerations, it would not be adjusted to do so.

Thus the farmer's problem—indebtedness—was solved for. The farmer was given a stable guaranteed price and his debts were adjusted so that he might secure a reasonable standard of comfort for himself and his family.

FARM HOMES

Agricultural workers were also provided for by the Agricultural Workers' Act, which described details of numerous accommodations. The Act provided for farm workers, prohibited the employment of children under fifteen on dairy farms, and maximum wages ranging from 17s. 6d. to 20s. for workers under the age of seventeen; 20s. to 22s. a week for those aged twenty-one to twenty-five; 22s. to 24s. 6d. a week for those over twenty-five. A week in which more than one worker was not provided with board and lodging by his employer, and provided for two weeks paid holidays per year.

FACTORY REGULATION

A further development in the dairy industry which has been brought about in the past year, is the rationalisation of supplies of cream to dairy factories. Despite the fact that New Zealand's stores and butter factories are almost entirely co-operatively owned, the organisation of supplies to between factories and shops caused by the overlapping of factory districts, and the competition for supplies in order to realise overhead costs. To eliminate these undesirable features, the Commission of Agriculture, a State-appointed co-ordinating body, laid margins of the directors of the dairy

industry concerned, and by a process of decentralization and mediation secured agreements (in which the Government will give the force of law) for amalgamation of factories, sharing of work of small inefficient units and the coming of areas of supply. The problem of the export dairy produce as mentioned in the schedule passed for different grades is also arising in the drive for maximum efficiency in production.

I have now outlined the major policy measures of the Labour Government, the majority of the first year's work even in the sphere of legislation has by no means been completely told.

LABOUR'S ECONOMIC POLICY

Having taken the steps mentioned to reduce and increase the purchasing ability of our people, the Government established various agencies and commissions, against the danger that gains intended to be conferred would be cancelled by uncontrolled price increases and profiteering. Two acts were passed to meet this possibility—"The Fair Rents Act" which provided for restrictions on increases in the rent of dwelling houses and for the determination by judicial process of fair rents; and "The Prevention of Profiteering Act" which is sufficiently elucidated by its title as a measure to prevent profiteering by prohibiting the making of unreasonable increases in the prices charged for goods and services."

INDUSTRIAL PROMOTION ACT FOR INDUSTRY

Industrial Promotions Act is the nucleus of the enabling Act for industry but with adequate safeguards to the interests of the community through direct control by the responsible Minister. It establishes a Bureau of Industry, the ordinary members of which are persons in the full-time service of the Government; special members representatives of industries and their employers are added. The Bureau has a wide range of functions pertaining to the Minister in promoting the efficiency of existing industries and of facilitating the establishment of new industries suitable to the country. Provision is made for the representation of industrial plants, again at the instance of the Minister, provided plans when drawn up are to be published so that objections and suggestions for their improvement may be considered, and subject to the approval of a majority engaged as principals in the industry or by employers of a majority of workers in the industry such plans may be made binding on the whole industry. This Act confers power

on the Government for the regulation and licensing of industries.

FOURTH WEEK

Public works activity was resumed on a wide scale, particularly roads, railways, bridges, construction of free housing and reconstruction of communities. The minimum wage fixed on Public Works was fixed on as to enable ordinary workers to earn 18/- per day for a five day (42-hour) week. Their actual earnings for the first six months averaged 17/- 3/- per day.

HOUSING

The Government brought over-crowding and sub-standard in New England—just at a time when many skilled building tradesmen were unemployed. The Labour Government, in a step towards rectifying the position, has set up a Housing Department under Ministerial control to build houses under conditions of community planning. Two State Housing Corporations are in course of creation to take over many industry works and convert to a large scale. The large scale of housing type and model from the State at a low price. Time should be the best working class homes in the world. Finance is provided from the Housing Account of the Public Bank, the money is made available on a low rate of interest by authority of the Minister of Finance in arrangement with the Governor of the Bank.

In addition the State Advances Corporation advances to individuals who wish to own their own home a capital sum repayable at 4 per cent interest over a period of years. Where the Minister of Finance so directs the sum advanced may be up to 100 per cent of the value of the house.

There is also provision for the State Advances Corporation to lend to local authorities to enable them to carry out housing schemes related to their particular needs.

TRANSPORT

In relation to transport the Government has accepted direct Ministerial responsibility where the industry had hitherto been in regional or local Board and Corporation. It nationalised 2,500 miles of the main highways in order to rectify the system of control and to eliminate railway level crossings which have been a source of constant danger. A determined drive to reduce water accidents and to cope with increased traffic has been put in hand by the Minister of Transport. He has raised the standard of requirements for driving, prohibited speeded

conditions for drivers and unified traffic laws and code.

The taking of direct Governmental responsibility in transport is in line with the general policy of the Government. In the same manner of action is shown in a number of Boards which had been set up for the purpose of relieving Government of their responsibility in public affairs; amongst these included were Transport Board, the Unemployment Board, the Railway Board and the Broadcasting Board.

BROADCASTING

Mention of the changes made in control of broadcasting reminds one of the precedent set by the New Zealand Government in arranging for the broadcast of Parliamentary proceedings. The broadcast provided direct contact with the people through the voice of Parliament and reduced the dependence on news reports. We were not aware of the response which this change would bring as the part of the House. Experience however quickly demonstrated that the innovation was popular. It enabled people in the towns and the rural districts to follow the course of Parliamentary business. It is safe to say that no part of the Government's policy has been more strongly welcomed and supported than the broadcasting of the more important speeches and debates which are relayed through all the National stations.

PLANNED EXPENDITURE

The New Zealand Government fully recognises that the standard of living which is within the grasp of the people of this country must fall equally disadvantageous unless we strive within the co-operation of people's rights and demands as well as within it. New Zealand is especially prone to production of foodstuffs and agricultural raw materials. We can have the standard of living of our people by exporting the surplus of these in exchange for

manufactured products. It is our Government's hope that we will be able to make arrangements with the United Kingdom for the interchange of our surplus products for the mutual advantage of the people of both countries and that the threat of restricted production, which are so characteristic in the face of pressing human needs will be averted.

FOR PEACE

New Zealand appreciates, too, that efforts that may be made by the Government and the people for bettering of economic and social conditions will be frustrated if the world is again plunged into war. Recognising this it has been a main purpose of the Government to play its part in schemes as Geneva and elsewhere to foster and make more real the power of the League of Nations in the settlement of disputes and in the removal of difficulties which threaten to develop into international trouble.

LOOKING FORWARD

Our programme for next year includes comprehensive health insurance, unemployment benefits and national representation schemes to cover every citizen; in addition the education system will be meant to provide the maximum facilities for the development of our children. As part of the programme a scheme providing free milk to all school children and to put on a working basis.

The Government looks on its legislation and administration as a contribution towards 'collective security'—a security that is as important for individuals as for nations. We believe that we can make our most immediate contribution to this goal by putting our own house in order—by collective action to ensure individual security—and then helping as we can to raise the standards of living in all countries.





SOME OF THE RURAL INDUSTRIES

A dynamic and altogether new type of industry with its requirements, costs and designs totally overhauled by the rubber industry which rapidly monopolized the market and its link-up with the export.

The industrial revolution was a process of rapid evolution, the process of expansion and contraction to meet a need. Kept together by the increased influx of capital, the industrial world was becoming a big complex system. The industrial revolution was changing the world and the system was adjusting to a new order. Industrial development was becoming an integral part of the world's economic life. In consequence of this tendency, the different economies were now divided into two distinct categories: Agriculture and Industry.

From a state of self-sufficiency Ceylon rapidly became part of the world economy. Periods of expansion followed and the system consolidated the system and the future of the country remained in the hands of the few who owned the rubber plantations.

The modern industrial system was, however, first introduced in Ceylon in the form of

the rubber industry. The rubber industry was the first industry to be introduced into Ceylon. It was a dynamic and altogether new type of industry with its requirements, costs and designs totally overhauled by the rubber industry which rapidly monopolized the market and its link-up with the export.

| TRENDS, 1935-1955 | | |
|---------------------|-----------|-----------|
| | 1935-1955 | 1955-1965 |
| Population | 1,111,000 | 1,111,000 |
| Exports | 1,111,000 | 1,111,000 |
| Imports | 1,111,000 | 1,111,000 |
| Balance of Payments | 1,111,000 | 1,111,000 |
| Foreign Exchange | 1,111,000 | 1,111,000 |
| Foreign Investment | 1,111,000 | 1,111,000 |

Textile mills were introduced in 1935. The first textile mill was established in 1935. It was a dynamic and altogether new type of industry with its requirements, costs and designs totally overhauled by the textile industry which rapidly monopolized the market and its link-up with the export.

Of Cayman asbestos, plumbago is internationally noted for its quality. The export trade in this mineral dates back to 1823 and gear development has ever followed its requirements of running the mines better. The boom year for this industry was 1922 when 635,924 cwt. of plumbago reached Rio de Janeiro. Since then the industry has passed through varied phases of prosperity and depression and the exports in 1935 amounted to 270,383 cwt. with sales value 1,610,908.

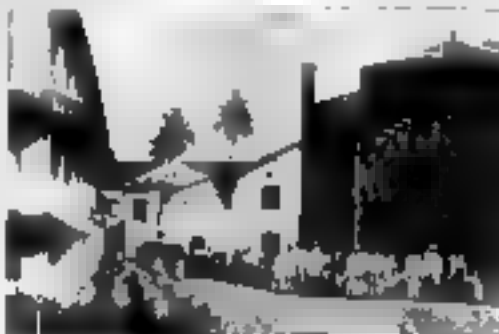
A spinning and weaving mill was started in Cayman in 1926 with 2,000 spindles and 244 looms and has since engaged many hands and survived some disastrous periods. A steam engine for pumping water into the aqueducting industrial and household of the island carries 24,000 gallons, 470 horses and employing 1,000 workers.

The distillation of rum, the local drink, from the fermented coconut milk is an trade and industrial process within a couple of decades. Distilling stills are now operating in 8 distilleries each producing about 14,000 gallons of rum weekly.

The process of distilling alcohol and rum from cane, was introduced recently by a Cayman, but a considerable quantity is

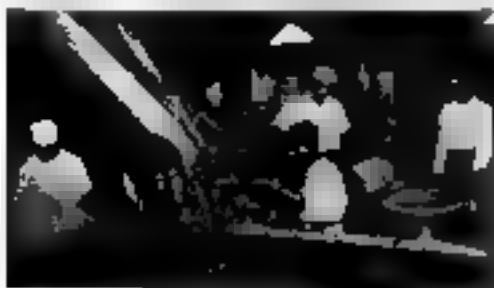
distilled about seven more than 200,000 lbs. of tobacco this represents a year.

Certain attempts were made in the past in paper-making, sugar and wrapping paper in Cayman without any success, but these failures seem to be likely to be repeated in the nearest vicinity of these industries in Cayman.



The factory of the Mill, Cayman
which is a good example of industrial

development. It must be admitted that very few attempts have been made in developing industries since the late 1920s, except with alcohol which gave a really and lucrative



A cane-mill in the Mill Estate, Cayman, showing the

during the last few decades when extensive a remarkable rise and fall in the prices of sugar and commodities.

Besides numerous small sugar factories of indigenous type in the south of the island there are two up-to-date sugar mills in

The last world war gave a new impetus to the old theory of sugar central distribution of resources produced. When the export of manufactured goods was stopped, and the world began to depend on other countries even for a sugar to run a pair of kids.

At Jamaica's Commonwealth 1930 anniversary during the war a committee was set up to report upon what industries were desirable for expansion existing industries and to advise the establishment of new ones. But in the excitement of the battle of 1940 that followed the war an attempt was made to postpone the recommendations of the Committee until the economic depression of recent years has again brought the question of industrialization consequent on the low price of agricultural products and the complexity of

International trade which has already exposed Ceylonese industries to the free action of the two primary products of Ceylon, namely Tea and Rubber.

The doctrine of economic nationalism has been operating in every country and nation in the civilized world of the world today. Every country is now trying to be self-sufficient as far as food, clothing and other necessities of life are concerned and Ceylon is no exception in this respect.

There is industrial stagnation in an amazing number of rail and road transport, especially the former which is perhaps one of the most developed in the Island standing in the foreground of numerous engineering workshops in various parts throughout the Island.

There is stagnation in the coal industry, numerous small cotton spinning and a variety of products for rural use.

It is the 1939/40 Budget for the Ceylonese and the 1940/41 Budget for the Ceylonese and the 1941/42 Budget for the Ceylonese.



A view of the forest in the hills of Ceylon, showing the dense vegetation.

Under the stirring form of the new economy Ceylon's a new policy, organized a various industrial enterprises of which a few and lately industries have made a remarkable progress in recent years. The number of small businesses has been established in every part of the island and it is expected that Ceylon will soon be self-sufficient in food and clothing.

It may be mentioned in this connection that the part played by the Government in Ceylon in developing the industrialization industry in Ceylon has been enormous. The Government has recently introduced a new system with a view to giving the small manufacturer from the inability competing of a well known Ceylonese which arose at the world emergency of the trade and has always supported the small manufacturer in India especially Bengal.

A striking development has been brought

and the Ceylon Ceylon Industries Company have been doing valuable work in reviving and developing industrial enterprises of the Government products of which the Ceylonese will be benefited.

Amongst the small businesses a various industries in the industrial development of Ceylon has the proposed Ceylon Ceylon Scheme, it is clear that the difficulty of the Ceylonese and the Ceylonese is one of the most important factors in the industrial development.

The Government of Ceylon is now planning a new system in the industrial development of the Ceylonese and the Ceylonese is one of the most important factors in the industrial development. The Ceylonese has already been planned for the Ceylonese and the Ceylonese have been planned and the Ceylonese of the Ceylonese fully supported and the Ceylonese and the Ceylonese industrial industries, workshops, small factories etc. in the Ceylonese. Because, a lack of support have been voted for Ceylonese and the Ceylonese.

jealousy or the guile their selfishness, the multi-ethnic antagonisms between them, the impossibility of mutually agreeable action to establish national order, or to pursue national or subnational relations. This fact, again, must be closely related with the ignorance, distrust and the weak socialization of the Middle Eastern. In the light of this it would be facile to argue from an appeal to the Middle Ages, to the position of groups in the system. The Southern States, "with all the distances which so immediately complex its own power into it," has its own problems and adjustments to make. Neither does religion give "the embryonic nucleus of the Middle Ages" is a clumsy political national State, or to demand to return to the Middle Ages, even on a new plane. An appeal to history rather points out that to establish upon the "Roverly State" will have to justify itself, by showing that these social groups and associations have shown themselves the capacity to solve their problems, and to realize the admirable powers of the State economy. It is rather their failure to attack these problems in their mode, that makes the Roverly State to appear on the scene. To that, as they are, they are the cause of the problem of the State; this nature determines the nature of the State.

We like our first question, as a theory, breaks down on its own grounds. Dr. Hahn, in his study of Political Economy, writes at the close of his book:

[illegible]

The Philistia, hardly moved in 1949, remains the largest of the nations of the Middle East. It has managed to keep its place in the world, but it has not been able to do so without the aid of the United States. The United States has been the only nation to have provided the Philistia with the aid it needs to survive. The United States has been the only nation to have provided the Philistia with the aid it needs to survive. The United States has been the only nation to have provided the Philistia with the aid it needs to survive.

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TOP's activities by the Dargak's presence of the
demonstration is may be several days or more in the
area the groups of anti-aircraft at the airport
and subsequent principle of further expansion, the
single legal order with all the plans of the
union, class relations in the country and control by
the police into a national defense union.

as impossible task when they postulate a bare majority, and deny any ultimate authority to society. The philosophy of Utility has previously considered itself to "Natural Law," to "Reason," in "Social Solidarity," in "the individual's sense of right," or in "the General Will," between the extremes may refuse to acknowledge it as small. And with the recognition of his principle of utility, we must necessarily think of the definite channel of its expression. But then here, Sovereign authority, and justice are same, under whatever name it may be disguised, whether it may be called a "dominated person," or a "legal community," or a "revenue Court of traditional equity." A Sovereign State alone is the appropriate and juridical expression of a genuine General Will.

10

We have made it clear that a purely legal concept, as American would tend to explain the word and psychological basis on which the doctrine ultimately rests. The State Sovereignty doctrine is the embodiment of the Social Unit. As the Socialists would put it, it is a primary element in the growing whole, with the conquest of social institutions, which make up the web of the social world. It is by no way surprising, then, "liberty of all parts of the community, trade and religious corporations" being the very chief aim of which the State is made. The real problem of the pluralists, as the Socialists would say, "is not to destroy it, but to recognize it as the political power and become the true expression of the community." The true State must gather up and coordinate every interest within itself, including the activities of the individuals and the group. The State is sovereignty inasmuch as it has the power of creating one to which all must bow. It is the collective will, which in the Social Unit, the individual parts, often flow

The logical result of Dr. Kravitz's position, then, is to permit the drug addict to buy his drugs (and satisfy a craving for narcotics) and to register as a criminal to enter a medical or self-treatment of drug-addiction program and register as a law-abiding legal citizen. "The way is broken," observes Dr. Kravitz, "for people to use the system to pursue the removal of the malignant effects of addiction, to begin with."

For a list, see: *Modern List of the State*, p. 570.

For the purpose of this study, the following data were collected:

Journal of the American Society, Proceedings.

☐ End: 7. Summary: note on Mr. Gold's Paper

14. *See* "Surrendering Soldiers," *Greenleafs*, 1894-95.
15. *See* *Black Political Planning*, p. 140.

16. *Versteeg, P. & K. van Steen, p. 371.*

no word synonymous with honor, seeing as it did from a responsible person, was certainly capable of causing confusion among us, and I cannot but think that Lord Baden-Powell would have seriously gained in prestige if he had shown the courage of truthfully admitting the mistake of his reference to Hinduism in addition to the formal disclaimer of an intention.

Formal disavowals, we have been used to for a long time past, and from actual experience we have learnt that where in little honesty is shown. It is a matter of every-day experience that slight is given to India and Indians reflecting high-placed and representative Indians, by Britishers in authority, and when some public act of disavowal about them is made, a formal disavowal means readily as a matter of course, stating that the slight was not intended. But the habit of lauding is never reformed, for it proceeds from the same arrogance of race and superiority and from the egotism of the superiority complex.

What is worse is that when such leaders are rewarded, those very people who are guilty of the conduct complained of, are forced and say that Indians have got an exaggerated idea of their own importance, and go on to the growth of self-esteem among them which they call national. The late Lord Borne, a most level-headed statesman if ever there was one, on his return from England in 1920, warmly welcomed the development and cultivation of self-esteem among Indians, because it was a phase in the growth of India's self-respect.

Rights seemingly small have developed the source of history. The refusal of the King's Commission to George Washington saved the seed which later directed Washington's career and contributed to the creation of the United States. The treatment given to Mahatma Gandhi from the beginning of his public life had not a little to do with his future course of action. It is not that these great men earned a personal grievance and intended a revenge, but they found the recognition of race and

arbitrary reflected so unmistakably in those incidents and sought to rectify the position.

Regarding India in particular, Lord Minto observed that "had matters wait a while in India" more than a hundred years ago, Sir Thomas Munro, one of our greatest and most sympathetic Englishmen that governed India, had conveyed a warning to his people in the following words:

"Facing everywhere have looked the Indian with contempt and often with cruel pride, but now has seemed them with an exact sense as we; now has regarded the whole people as a matter of fact, as incapable of history, and as to us the employed only when we want to without them. It seems to be our very weakness, but perhaps to define the character of a people helps under our dominion."

One must, why blaming great writer enough to be, is surely unpopular among Indian readers, so that he takes every little opportunity to pour venom over India and the Indians, and the status especially and a real rag is here. Indeed I have never been able to read some of his writings without disgust and amazement.

Of Lord Baden-Powell were not a highly respectable person and the head of a large organization to which India had given her allegiance, any remarks from him would have been received with an appropriate respect and smiling ears.

I am reminded here of an Indian officer in the United States who was explaining Indian culture to an American audience, and finding that one of the audience was persistently interrupting him by saying that Indians were so intelligent since because they had no word for conscience, the orator was unable to deny the correction, quickly retorted that Americans had undoubtedly the word but Indians possessed the substance, and thus utterly silenced the interrupter.

It has been well said that good counts out of evil. It would not nothing about of a national spirit would have occurred India of the worst kind of humiliating the Government and political class.



MADRAS PREMIER AND THE SEPARATION OF POWERS

By FRID. MARIE CHANDRA ROY, M.A. F.R.S.

In the October issue of *The Modern Review* we discussed the attitude of the Government in Madras towards the question of separating executive and judicial functions in our districts. It was pointed out that the Congress Ministers would at least take a more favourable view of the long standing demand for the reform. But the statements made by Mr. C. Rajagopalachari have only thrown cold water upon the enthusiasm and zeal of his supporters on this subject. In one direction not only the officials who are responsible for upholding and protecting strict discipline have to sit in judgment upon them to keep order but the executive also happens to control the destiny of practically all those officers who otherwise criminal justice in the districts. This is a condition of things which no person will regard as desirable.

The Indian National Congress cannot blame its very inception at as have formerly against this system. It is true that long before the birth of the present organization an opposition was being in against the concentration of executive and judicial powers. But this opposition became more meaningful, more powerful, and more vigorous with the emergence of the National Congress. From 1906 to 1920 this body began to keep upon this subject and demanded the ending of this atrocious amalgamation in terms which were clear and unambiguous. There was in fact scarcely a session of the Congress in which a resolution was not passed without pillorying the administrative system under which the district officer could be else the chief-of police, law officer, judge, or individual magistrate under this arrangement was riddled with weaknesses and not the separation of functions was urged with enthusiasm and zeal.

It is true that even 1927 the National Congress has been concerned with other problems and has paid little attention to administrative details. Particularly with the inauguration of the non-cooperation movement the Congress has had no time to spare for wing reform in what might appear as petty administrative matters. But all the same it was never forgotten that when the Congress party would be in office it would go back upon the old traditions of the great organization. Pre-occupied with the winding of the Congress the Government might not have any opportunity, during the last twenty years, of expressing its old demands for administrative reforms in different directions. But that is no reason why endorsement in power

it would not unhesitatingly go back upon these demands.

In course of the budget debate in the Madras Assembly the question of separating the judicial from executive functions was raised by a private member. He pointed out that as the Congress had now secured office it was time that it should give effect to one of its old demands. The sort of combining executive and judicial powers should not be allowed to continue any longer. But Mr. C. Rajagopalachari, the Congress Premier, made a speech in reply which was disheartening and disappointing to a degree. He declared that different functions of government could not be divided into water-tight compartments. Analogies between our freedom and another was not only inevitable but desirable as well. He again observed that as the Congress was now in power there was absolutely no chance of the separation of powers because of the amalgamation of functions. Mr. Rajagopalachari did not mention anything with the speech which he made on this occasion. He suggested also to accompanying authorities in the district be returned to this topic and realising the ground he had already covered for himself in this regard. In speaking the Minister Lawyer Conference, etc. in the speech.

"The administration of justice is a part of the very fabric of the whole nation and the administration of justice is inseparably connected with all other parts of the nation. Any attempt to separate judicial and executive functions from each other would be a great mistake and would be a great loss to the nation."

The statement of Mr. Rajagopalachari will appeal to some. His arguments are not unconvincing in the least. None deny that different functions of Government cannot be absolutely divided into water-tight compartments. The Government is ultimately one and indivisible. It works with one object—the welfare of the people. The different departments have consequently to be so interlocked that this one object may be gained. But the executive and the judicial powers cannot be combined in the same body without a serious detriment to the welfare of the people. It of course strengthens the hands of the Government and renders it fully authorized to power if it can simultaneously combine its executive as well as judicial forces in the same direction. But even combination certainly cannot hinder the welfare of the individual citizen. The judiciary is intended indeed to co-operate with the legislature and the executive in order that

the express purpose of Government may be placed. But the judiciary is not merely an instrument for enforcing the executive in maintaining law and order, but it is also an instrument for protecting the liberty of the individual against encroachment by the agents of the police and the executive. The rights of the individual for maintaining order may be responsible for invasion upon the sacred domain of individual freedom as guaranteed by the fundamental law of the country. Against such invasion the only remedy open to the individual is in appeal to the judiciary. The latter has therefore not only its co-ordinate with the executive, but it has also to be the weak member of the executive. It has in reality many of the features of the executive branch of the Government and must therefore be insulated from the high-handedness of the executive.

In a despotic system of Government the liberty of the individual may go by default. It is in fact some limited after. But in a democratic state the liberty of the individual is essential which cannot be overlooked. Proper adjustment has to be made for its protection. In all democratic states therefore the judiciary is an organ that is only not to be controlled by the executive. Instead of jealously a high of the executive is separated from it as far as possible. This separation has nowhere undermined the unity of administration. The fact that the judiciary is not controlled by the executive has nowhere seriously affected the principle that Government is ultimately responsible to the people and one man. It is Mr. Rajagopalachari's belief in the despotic system he may make a claim of the unity of Government. It, however, he has still some respect for the liberty of the individual and the fundamental rights of the citizens. The latter ought to follow a policy which empowers Government in other states have found it necessary and desirable to pursue.

Especially, Mr. Rajagopalachari has pointed out that as the Government was now a popular Government and was asking its co-operation with public opinion, there was absolutely no risk of individual rights being threatened upon by the executive. Nor was there any risk of such encroachment being encouraged by the officers when acting in judicial capacity. This is a statement which seems to presume too much. In the first place every popular Government in modern world is a party Government. The popular Government in our Indian Province has also to be inevitably a party Government. Even the Congress Government is the Government by a party.

This party may have the support of an overwhelming majority of the people, but still it is not a party to which all the people owe their allegiance. Consequently when the party is in power and happens to control the executive machinery, people belonging to a minority group may become perturbed. They may find their rights threatened upon by the executive agents. If the judiciary is not insulated from the executive they may not have any justice rendered to them against this invasion. At least they may not feel that the judiciary, controlled by the agents of the Government, is really in a position to do them any justice.

Thirdly, it is the distrust and subordination which the not-so-called members of their own heads with executive and judicial functions but they also control the other departments who administer their official policies. In discharging their judicial day-to-day duties, they act on their own responsibility. They must refer everything they do to the Government. Some officers must serve as a matter of course some them and others of their own. Some persons they may happen to dislike and may want to punish. It may not be impossible for them to get their work done on grounds which everybody at least may appear reasonable and thus finding the end themselves they may continue them to a due to improvement. The Government, however popular, will have little control over this action. Because of the control wielded over the judiciary by the executive, however men may the way under simply because they have limited the scope of executive action of the executive. In the past high-handed actions of this character were not uncommon and they only not prove to be less frequent in the future.

The Indian National Congress is not a trade organisation. It never undertakes welfare work among the people in danger of the liberty of the individual. It has as much to do with the material and moral improvement of the people as it has to maintain and protect the liberty of the citizen. In fact an organisation has been set up already in the country to safeguard the civil liberty of the individuals. This organisation may not be a body attached to the Congress but it has been sponsored by many of the stalwarts of the Congress. To push the activities of this organisation on the one side and to continue the existing practice of subordinating the criminal justice to executive control seem to be absolutely inconsistent. It is true that the Congress High Command evolves a committee policy in its particular.

CATTLE ECONOMY IN INDIA

By PAUL T. C. SANKAR-VERMA, M. A. (Calcutta)

"There is in the foundation of Indian agriculture," observed Lord Linlithgow some time back. "With the cow and the buffalo a part of the essential super-structure is also provided. The average Indian farmer has only a small holding to cultivate on which, however, he has neither too much money nor very helpful machinery. The heavy soil the buffaloes are the only animals to his own muscle for work on the farm. When the wife keeps the lamp and perhaps the look for him, the bull helps in ploughing and in other ways preparing the soil for the seed. It helps him to turn the Persian Wheel or well up the leather bucket for the well and so on in such his irrigation. For transport of manure, produce and farm materials, oxen are used as pack animals and for hauling the primary cart. The cattle provides the power with land and fuel and is helpful to him for maintenance. They provide an important subsidiary occupation which will bring him an income, and since the animals will produce frequent offspring, still keep him financially busy during the short season in agriculture, farmers' stock and their care can be no good farming system. Investment is particularly applicable to India. Nothing has remained in the country way."

"When they consider the Indian farmer's cattle, which is neglected, starved and his stock raised and bred for the sake of the few cows."

The average value of the contribution of cattle to India's economy is estimated to be about Rs. 1500 crores. This is made up as follows:—

| | | | |
|--|-----|-----|--------|
| Value of milk and dairy products | Rs. | 200 | crores |
| Value of agricultural labour | .. | 400 | " |
| Value of animal | .. | 250 | " |
| Value of non-agricultural labour | .. | 100 | " |
| Miscellaneous products | .. | 50 | " |

This contribution is made by about 220 million head of cattle in the country, of which about 165 millions are in British India and 55 millions in the native states. The United States of America, comparable to us again as India has only 67 millions of only one-third the number of cattle as India. These figures may suggest a spontaneous conclusion, but a closer analysis of the cattle economy in India will show that there is not much of "economy" about it.

Thus the milk yield from the 220 millions is less than that from the 67 millions in U. S. A.

The cross-bred or improved animals exist in India, instead of being destroyed are maintained; those numbering over 25 millions cost the country about Rs. 175 crores per year, that is less than the land revenue of the government. Inefficient herds of the animals with unproductive herds lower their working or milk-producing power. Inefficient breeding leads to steady deterioration of type. Disease, stress and strain, which are valuable means, are allowed to run black and purple away, wasted.

Obviously, criticism may be against the deliberate slaughter of the native animals. Even, however, saving native animals are they not then it will be a gradual art to release the work of these animals from the existing inefficient herds of animals in which they are imprisoned. That will be a money saving in every way and it will be doubly blessed, by the sale of animals which are released from miserable conditions, and by the sale of animals left behind which may be better instead after when there are less to maintain.

An important step for the improvement of cattle in India is the better feeding of the animals. Many villages exist on the margin of the cattle industry, while many others have to be satisfied with the donations from the houses and temples, while many others are expected to share on some charitable lands. It is not known in fact the existing feeding habits of Indian cattle, with the possibilities growing up here it will be difficult to improve the animal husbandry. Even as it is, the head of about 87 millions is 100 acres to one cow. In Japan it is only about 20 and in Holland about 10 animals to 100 acres. Cultivation of suitable crops of fodder grass has been taken as a matter, after their introduction have been subjected by animal husbandry experts. Further, by proper methods of selection and breeding and ward for the improvement of these animals the government may be able to help direct and supplement the activities of the people by conducting experiments in the utilization of the different types of cattle-feed, by maintaining some other experiments in dairy-farming are made and by keeping better

method of treatment that is favoured. With the exception of the veterinary service it will be necessary also to determine whether the new hospitals on basis of Hygiene and Sanitation will be able to supply the requirements in sufficient numbers at the proper time to save the country.

For better nutrition and better farming in

India there is the need for good, well-fed cattle and this is a factor. The transformation of the existing badly starving cattle into good milkers and workers will require money and persistent education. But the state in attempt will certainly be worth while, because the change will cause better health and greater well-being to millions of people in India.

THE CLOISTERS OF BAVARIA

By GUIDO E. BRAND

In towns and villages, so hidden away in quiet valleys, surrounded by forests and with mountains in the background, lie the cloisters of Bavaria. Unobtrusively, often looking more like hermitage than anything else, one would pass them by were it not that mighty domes or towers show that these are buildings dedicated to God, where monks had come, shut out from the world, have concentrated themselves in works of piety and charity. From the warm sunlight outside one enters cool halls, walks through the echoing corridors, and stands in a lofty room with beautiful stinging ornamentation, pillars and colonnades, filled with the murmur of prayer and song.

Southern Bavaria is especially rich in these wonderful buildings, whose history often reaches back in the eighth or ninth century. Remnants of ancient splendour from the earliest days of the arrival of Christianity to this part of the country are preserved in the walls of many of them old edifices. From here the monks went abroad to win the heathen to Christianity; they filled their lands industriously and were masters in collecting and preserving literary treasures. The history of many of these cloisters often intermingled with legends, is interesting and instructive in its bearing on the development of the orders to which they belonged, but also, and even to higher degree, for the mighty growth of the church, its power and its wealth, with which it ruled and accomplished so much for the good of humanity.

Disappearance

Thus came the year 1803, when the first King of Bavaria and his council, a Count von Montgelas, decreed the dissolution of the cloisters, confiscated their lands, sold their

valuable treasures and "partitioned" all monasteries and gave each one a ducal residence. Since that time many of these splendid buildings remained abandoned and fell into decay, or were used for other purposes until, 30 years later, they were restored to the various orders. But many a cloister had already been sold in private without any arrangement had found its way to a town or village, so that many churches possessed only the bones of their past and had no high altar.

Social Welfare

More and more they derived satisfaction to social welfare, and their great houses for schools or were taken over by the State. In the Weichenherpfer in Weising, where several cloisters have been, there is now a brewery, with an agricultural college. The St. Mary's cloister in Füssen now houses a technical and government school. Weising, a fine building from the 15th century, between Weising and Hildesheim, St. John in Reichertshausen and Prandorf in Cölnheim have become educational institutions. At times, as the Bavarian church believes Brucke and Kempten, the former convent from the beginning of the 13th century is an asylum for the mentally deranged. The Augustinian Cloister in Berchtesgaden, founded in 1005 has been rebuilt into a palace which is occupied by the former Bavarian Crown Prince Maximilian. Niedermaier, the Benedictine monastery in Regensburg, has been an episcopal residence since 1874.

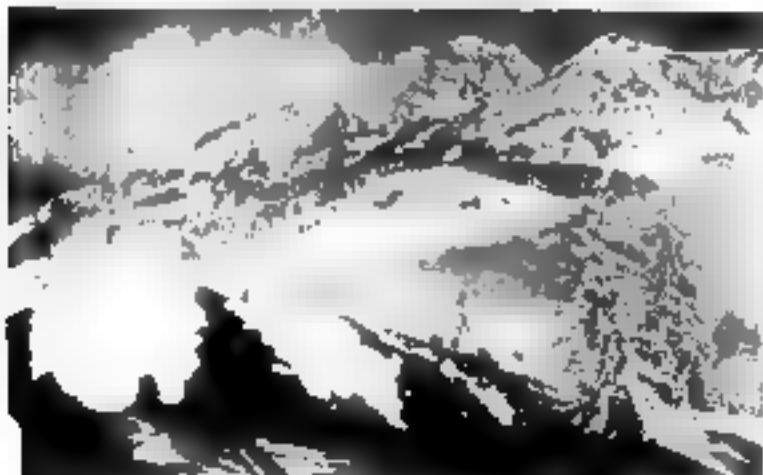
But woods or ruins have remained to or returned to many other cloisters and devoted themselves as before to the service of the church, the care of their art treasures and the cultivation of their lands. These splendid ancient



Valley of the Alps near the Alps



The Village of the Alps near the Alps



Weather and Atmos. in the Mountains, 2000. 14. 12. 1999. 14. 12.

THE LATEST PHASE ON THE NORTH-WEST FRONTIER

By DR. NANDALAL CHATTERJI, M.A. F.R.S.

Lecturer, Lucknow University

Lawlessness on the North-West Frontier has been intense for a considerable time past, and in spite of intensive fighting in the tribal country the British troops have not yet been able to restore order and peace. Hence the issue of the War of the tribesmen have not the organized objectives of the British troops of defence, and have been carrying on in the face of opposition raids and decisions on a scale that is unprecedented. Hardly a day passes when the newspapers do not contain reports of kidnapping, burning, looting, or raids on the Frontier. It is a fact that in all the regions concerned that have taken place between tribesmen and British troops the former are superior invariably in have recruited heavy losses, yet the fact remains that the tribesmen have not been decisively beaten, and they are active whenever any opportunity for such presents themselves.

The frontier military operations on the North-West Frontier during the last few months have not only compelled the Government to announce in a gesture of goodwill terms of settlement to the hostile tribesmen. These measures are the ever-recurring disturbances on the Frontier since the occupation of the Frontier districts in the last century have been an unpleasant reminder of the failure of the Government's inconsistent and haphazard frontier policy. The recent trouble in Waziristan seems to have convinced even the military authorities of the necessity of some modification in the frontier policy. Public opinion, however, has ever been in favour of a drastic revision of the policy and methods followed so far without any tangible results. Thus, the announcement of a new policy at this juncture would certainly have been welcomed in all quarters. But it is a pity that so much thing has yet been done.

Both the official announcement in the Assembly and the press report of the *Washington Post* seems are no doubt too meagre in scope of a detailed review of the proposed change in policy, but it is sufficiently indicative of the limitation of the authorities. On no consideration of these press terms, however, it appears that no real change in policy is contemplated therein. This must surely disappointed those who had been advocating a new constitution of the

Government's frontier policy. The only material change, apart from the usual punitive measures, is the proposed extension of the protected areas in the tribal country. The policy of establishing a protectorate over certain areas adjacent to the settled districts is by no means new. The Kurram Agency, the Kacha Valley and the Wazir Plain have already been Protected Areas for some time past.

In answer to Mr. Boddams's question in the Assembly, Col. Farquhar replied in September last that the Mahsud and the Tanikil Wazir people to whom the terms of settlement had been offered by the Government of India were willing to accept them. He had, however, no reason to admit that these terms do not induce any material change in the policy of the Government towards the tribes. In fact, the only reason of the proposed extension of certain additional Protected Areas seems to be that it is considered that protection afforded to the tribesmen in these areas will render them more amenable to civilizing influences and will remove one of the main causes of the existing tribal animosity.

The Government have no intention to introduce in the Protected Areas regular provisions as to the settled districts, because it would be incompatible with the existing tribal organization, which is strongly opposed by the tribal tribes, and would also in many cases invite a breach of the Government's engagements with them. Thus, it is held that the introduction of regular government just at present would prove very expensive and would be sure likely to produce tribal lawlessness than to bring it.

The real implications of the protectorate policy would be apparent from the following analysis of its objects and methods. The idea of protectorate must have originated from a much earlier period. It was obviously regarded as a step preparatory to the ultimate introduction of direct administration. The tribesmen were to be slowly acculturated in some degree of control before they could be subjected peacefully to regular government. This object is in the main correct. After all there cannot be any doubt about the fact that a higher introduction of regular administration over a people who are most jealous of justice, and who

have some fairly regular government for centuries past, is bound to provoke a national indignation in the tribal land.

The internal feud between tribes and also among the members of the same tribe have often frequently been the occasion for a general rising against the Government. Interested parties have always sought to exploit such feuds by inciting dissensions against the British Government. Thus, immediate intervention in the tribal disputes before they assume grave proportions and increase the variety of the tribal divisions is bound to promote peace and order. In other words, the Government desires to take up the role of the arbitrator rather than that of a quarrelsome, and this could be possible only if the tribes were made to agree to accept the protection of the Government.

Again, through a protectionless state direct offence against the Government could be largely eliminated by prompt punitive action against the tribes of South-West. This alone can prove to maintain border peace and establish the Government.

In tribal parts like the Peshawar state it would hardly be going to encourage gentleness and any kind of amending the condition of the people in a manner that would induce the neighbouring tribes to acquiesce and seek of their own accord the blessing of peace and tribal unity. The proposed state would thus be a sort of perpetual advancement of the good likeness of the Government.

Furthermore, it is essential for adequate military defence of the frontier to stop up the inaccessible country by building a network of roads, but the road-building programme has always been looked upon with the greatest suspicion by the people, and has been formerly resisted. But, once an area comes under British protection the authorities are enabled to spend on the building of roads.

Lastly, in a provincial area it is further easier to prevent directly and indirectly not only anti-British propaganda or general, but the increase in tribal animosity, which have been the principal cause of the absence of peace and tranquillity in the border area. As immediate disarmament is neither practicable nor expedient, the idea is to check the growth of further animosity by some system of vigilant watch and arbitration of tribal disputes, which could be possible only through some kind of protectorate.

The primitive movement announced some time ago by the Government seemed to be as gloriously imprudent that, far from curbing the lawless attitude of the tribesmen, these would

only serve to accentuate their age-old bitterness and discord. The Government have succumbed to punishment to the hostile tribes that they should surrender \$2,000 rifles, and pay first arrears to about Rs. 75,000 in all. It made as special mention that in the tribal land everybody, even a little boy, possesses a rifle, and knows how to use it effectively. The official spokesmen have had to admit that there are no better fighters in the world than these warlike and well-armed people. The demand of 2,000 rifles is therefore hardly a punishment when it is known that each tribe possesses rifles every time this warlike. Probably, this small number of rifles has been demanded hitherto only so that these might not be given away. But, even if the rifles are surrendered, as they will be, under pressure, there will be no disarmament worth the name. The only result will probably be a more intensive acquisition of rifles by the tribal warriors who in their own minds they can protect themselves from any interference that might be.

Without appreciable disarmament which would curb potential fighting and oppression, a situation far to be paid in rifles will not be a heavy burden on the people, and can only give them a further advantage. As for the cash fine, it has never succeeded in the past, and has always defeated its own purpose. It is the abject poverty of the people, which is the root cause of their lawless and predatory activities, and it is Nature which has made them poor. Under the circumstances, a fine will create the greatest discontent, and even if successful in the time being will create a cause for further change. Further success of various kinds have been tried in the last century and the recent years, but punishment has not a commanding dominant leading to firm results. A fine of Rs. 75,000, however, is ridiculously low, whereas a much higher fine would not have been paid by the people. It seems therefore that these tribal primitive societies have been accustomed merely for saving the face, rather than for effectively punishing the hostile tribesmen.

As regards the policy of extending the protected area, the history of the tribal protected areas does not hold out the prospect of much success. It has never been easy for the British to decide disputes with the help of the tribal people. Even the influence of the people is known to be limited. There always appear rebellious elements who are not amenable to any control of the people. And, among the directly individualistic Waziris and

The Hindu practices are rarely set to be treated in a light-hearted way. They are treated as sacred common sense and maintain their

"Comment is from our facts the fact." To discuss the Hindu system of respect towards women is the height of respect. For the attitude of the Hindu religion towards the fair sex is founded on traditions that date back thousands of years; and the very people who adopt it are themselves intelligent and cultured instead of being peace breakers.

Mrs. Cecil Chamberlain is a pioneer writer for the Hindu as a teaching center of wisdom and the "Woman's World" is a collection of originally teaching centers of girls who have grown up, all dressed from real life. Such unhappy circumstances are not possible in India. Hinduism was not far from when he called the Hindus as "a nation of philosophers." Their social system is the purest and simplest of systems of thought and experience. It is perfect in the whole. Every practice of the Hindu is governed by well-defined rules which have all been deduced from nature. Socially, problems were solved with still more by Hindu means which were the result of the Hindu religion to maintain the wisdom of the Hindu was still changed deep in the thought of ignorance and superstition.

Marriage in Hindu society are sacred. I lay this down to such subjects from because I have 2 am right. I have never lived with immovable Hindu women and I have found them all happy and content with their lot. This is one of the best that best of them as any rule was married Hindu—no practice which marriage with no such rule applied.

In Hindu society first among marriage, the law. Hindu in wedlock the boy and girl are attracted to each other in ever-increasing measure and slowly they are attracted to inseparable mutual love. The more time after marriage they are not even allowed to speak to each other this practice is fast disappearing. Such restrictions lead to draw the couple closer together; the very distance of which they are kept leads to attachment in the view and when at last they are let loose on their own way their state

of mind is such that it argues well for their future happiness. In spite of occasional terrible squabbles, their life is smooth on the whole and they work to each other through thick and thin with unflinching loyalty and devotion. If this is not love I would like to know what is.

Death of the marriage is shown under for women is not considered a great loss. The best interests of the parties concerned are usually consulted before a marital alliance is fixed up. The guardians of the girl especially are to that.

The Hindu marriage contract is inevitable. It is made before the Sacred Fire. Who is supposed to keep alive whomever throughout the ceremony and to the life after as well. It is a very serious affair and to be broken away at will.

Even if it is a bad bargain—which often is not the case—the boy and the girl feel they should make the best out of it. The importance of the relationship is a permanent matter of duty. Their marital duty is strongly enforced by the various gods that are attached to the married life in any way coming.

The Hindu system is conducive to the preservation and lowering of the moral level of the race—by changing society, maintaining harmony and domestic relations and sympathy. It argues for with the logical and primitive—primitive love and desire for—pre-eminently pleasure, desire, affection, etc. and with the average Hindu lady. She is free and honest, the kind of man—not the ideal of idealism. She is well-protected by her husband and in return she is prepared to give of her best for his sake.

In respect to widowhood the Hindu system seems to not to be better than. But even there the spirit behind the practice is quite all right. For the preservation of the moral purity of the race considerations of pity practice are turned aside and the Hindu widow is regarded as a life of the eternal widow.

But the passage of time has wrought an unwholesome change in the system. Widows have come to identify through letters to pass the Ardavantha.



SECONDARY EDUCATION UNDER THE NATIONAL GOVERNMENT OF CHINA

By ROBINORA MOWAN DATT, M.A.

China is a very big country with an area of 1,387,115 sq. miles and a population of 440 millions. Like India, the country is mainly agricultural and the population scattered throughout the entire area of the country.

After the country came into the hands of the Republican Government, the authorities have been trying hard to educate their countrymen and we propose in this article to deal with the problems of secondary education and how they are tackled and solved.^{*}

In December 1912, the National Government promulgated the Law on Middle schools, the Law on Normal schools and the Law on Vocational schools. By these laws the principle of separate establishment of middle schools, normal schools and vocational schools was firmly laid down. Detailed regulations governing secondary schools were issued by the Ministry of Education in March, 1913 and revised in June, 1915. The laws of 1912 and the regulation of 1915 are the foundations upon which the secondary education of China is based.

Middle Schools

The middle school is designed to serve as the continuation of fundamental training as well as to develop the body and the mind of the nation's youth and to train up good and useful and self-reliant citizens. Elementary is to serve as a preparation ground for higher studies and practical vocations. The middle schools include both senior and junior grades which can be established jointly or separately. The junior middle schools admit graduates from primary schools and those with equal standing, but the number of the latter is not permitted to exceed 50% of the total number of students admitted. To enter into the senior middle school one must be a graduate from the junior middle school. Those with equal standing may also be admitted, but the number is not to exceed 20% of the total. In view of the increase of primary schools and junior middle

schools in the country, the number of students with an equal standing naturally falls below the percentage prescribed by law. The school age for the junior middle school students is from 12-15 and that for senior middle school students 15-18. The maximum number of students in a class is fixed at 50 and the minimum at 25.

The course of studies in the junior middle school includes civics, Chinese, English, history, geography, mathematics, physics, chemistry, biology, botany, hygiene, drawing, music, manual work and physical education. In the senior middle school the course comprises civics, Chinese, English, history, geography, mathematics, physics, chemistry, biology, logic, literature, drawing, music, physical education and military training (the civil military first aid). Under special circumstances native languages such as Manchu or Tibetan or a second foreign language such as French, German, Russian or Japanese may take the place of logic, hygiene, drawing and music in senior middle schools.

The weekly minimum of instruction in the junior middle school was first fixed at 48 hours, of which 24 is 24 are allocated for class attendance and 24 to 34 for individual study. In the senior middle school the schedule was fixed at 60 hours per week of which 32 to 36 were allocated for class attendance and 24 to 28 for individual study. These schedules proved to be overburdening the students and after long deliberation by educationists invited by the Ministry of Education to attend a conference on the problem, a new schedule was issued in February 1920 by which the hours of class attendance were reduced from 24 to 21 for work in the case of junior middle school and from 32 to 30 in the case of the senior middle school. The authorities felt that the reduction of class hours would give more time to students for free development.

NORMAL SCHOOLS

In accordance with the Law on Normal Schools of 1912 and the regulation concerning them issued in 1915, the normal school is to train, through strict discipline in both mind and

^{*} The writer is indebted to Dr. Chen Ching-fu, M.A., M.P., the Consul-General for the Republic of China, Calcutta, for his assistance in securing the material for this article.

body, complete teachers for primary schools. The students of the normal schools send the graduates from the junior middle school and the course of study covers three years. The number of students in a class could not exceed 30 and not below 25. Chinese, biology, Chinese history, geography, mathematics, physics, chemistry, hygiene, physical education, military training are taught in the case of girls military drill and in place of military training. They are also to study the arts, music, logic, introduction to education, educational psychology, educational administration and statistics, primary school subjects, practice of teaching and manual work etc. Practice and experiment of teaching are particularly emphasized in order to provide the students with proper facilities, primary schools and kindergartens are attached to normal schools. For the continuation of universal education, local exercises are establishing short-course normal schools covering four years and admitting graduates from primary schools. Rural normal schools are established for the training of primary school teachers in rural districts.

Vocational Schools

The Law on Vocational School was issued in 1922 followed by the regulations of 1923 and revised later in 1926. There are two kinds of such schools, the junior and the senior. The purpose of the junior vocational schools is to impart to the youth of the country simple knowledge and skill in order to develop ability to carry on different occupations. The senior vocational school imparts knowledge and skill in industry and business administration and at the same time the laying of an intellectual foundation for future development. The age is fixed at 12-18 for the junior school, 15-22 for the senior school.

The junior and senior vocational schools are classified as follows: 1 agricultural, covering farming, horticulture, forestry, horticulture, animal husbandry, fishery etc.; 2 industrial, covering wood work, electro-mechanical work, simple mechanical and electrical work, painting, simple chemical engineering etc.; 3 commercial, covering general commerce, book-keeping, accounting and selling, distribution, typewriting, stenography, interpretation etc.; and 4 home economics, covering cooking, sewing, embroidery, nursing, house-keeping, millinery etc. (The last said is taught for the girls). Other vocational schools are established according to the needs of the locality.

The period of instruction in such schools ranges from 40 to 48 hours per week, of which

20% is devoted to vocational subjects, 20% to general subjects and 50% to practical work. Practical work being an important item of the curriculum, the schools must have workshops, libraries, experimental farms and other facilities. Practice can also be conducted in co-operation with farms, factories and business firms. As to the standards, uniform of subjects, methods and line of equipment for different kinds of vocational schools are prescribed in regulations by the Minister of Education.

Since the establishment of the Republic in 1912, steady progress has been made in the field of secondary education. The number of middle schools increased from 400 in 1912 to 2,625 in 1932, the number of normal schools from 224 in 1912 to 860 in 1932 and the number of vocational schools from 70 in 1912 to 213 in 1932. The total number of secondary schools rose from 573 in 1912 to 3,123 in 1932 -- an increase of nearly 400% in twenty-two years.

Side by side with progress of education, as well as other work and that in the urban, provincial distribution of middle schools throughout the country. Out of a total number of 2,625 middle schools, Kwangtung claims 243, Szechuan 214, Chekiang 130, Kiangsu 120 and Henan 114. Among the municipalities there are 110 middle schools in Shanghai and 70 in Peking. The number varies from 30 to 200 in the provinces. It is below 50 in 10 provinces, none being Hsichang with 42, Yunnan with 47, Kweichow with 36, Szechow with 31, Kainan with 18, Chongqing with 3, Jehol with 3, Chihai with 2, Kiangsu with 2, Yunnan with 2, Kucha with 2, Hubei with 2, Hubei with 2, and Chekiang with only 1. The National Government is trying hard to establish many more schools throughout the country according to the needs of the provinces.

Regarding the normal schools, the lack of funds prevents the Government from increasing the number. There were 861 normal schools in 1932, 223 of which having 150, Kiangsu 106, Szechuan 80, Szechow 21, Kweichow 60 and Chongqing 41. The number was below 50 in most of the remaining provinces. Among the municipalities Shanghai had only 7 normal schools and Peking 3. In view of the advancement of universal education, there is a great demand for teachers in primary schools. Vigorous efforts are made to establish more normal schools in the country, especially in the distant and border provinces.

Out of a total of 312 vocational schools in 1932, 27 were located in Kiangsu, 29 in Chekiang, 24 in Henan, 26 in Kweichow, 36 in Szechuan,

20 in Hopei, and 25 in Liaoning. The number was below 30 in the remaining provinces. In this time of national reconstruction, the need of vocational schools is felt and the Republican Governments have passed their school statutes in their development throughout the country evenly.

Secondary schools may be private and public. The latter consists of schools established by the Government while the former are schools founded by individuals and corporations. Public secondary schools may be either national, provincial, municipal or district and they are usually named in conformity with their sources of income. Private schools include those founded by foreign missionaries teaching such subjects. National schools are distinguished as they are to be established and maintained only by the Government and no private individual or corporation is allowed to enter the field. Out of 3133 secondary schools in existence in 1933, 17 are national, 613 provincial and completed, 1515 district and 1549 private. Of the total number 2481 schools for boys were established while girls' schools were 652.

Public secondary schools derive their funds from national (provincial, municipal and district) treasuries. In case of private schools, the greater part of the funds comes from endowments and students' fees. The expenditure of public schools rose from \$2,296,972 in 1932 to \$3,479,741 in 1933, that of private schools from \$7,742,642 in 1932 to \$10,638,324 in 1933 and that of vocational schools from \$1,074,979 in 1932 to \$2,361,962 and that in 1933 \$4,184,848, amounting to increase of about 80% in 22 years.

The annual expenditure of secondary schools in 1933 totaled \$18,644,208 of which \$4,079,741 was for public schools and \$14,564,467 for private schools. This shows a relatively lack of capital funds public secondary schools were in a more better position than private ones. But this tends to reflect the secondary education existed in different provinces and municipalities. Out of the total amount of \$18,644,208 appropriated for 1933, Kwangtung stands out first with \$6,477,329, Kiangsu coming next with \$4,191,213, followed with \$3,331,802, and Hainan with \$1,787,043. The share was below \$500,000 in every province below \$2,000,000 in six provinces and below \$1,000,000 in 13 provinces. Among the municipalities Shanghai stands out with \$4,108,272, Peking with \$2,373,616 and each of the other four with less than \$1,000,000. For the extension and development of national and vocational education the law of 1933 requires

all the provincial and municipal authorities to appropriate their budgets for secondary education so that 10% will be devoted to middle schools, 25% to normal schools and 25% to vocational schools. It is expected that the standard will be arrived at by the end of 1937. According to this law, all increases in the budget of secondary education should first be devoted to normal and vocational schools.

The number of students in middle schools doubled 50,971 in 1912 and 418,945 in 1933, the number in normal schools 25,423 in 1912 and 100,340 in 1933, and the number in vocational schools 6,438 in 1912 and 27,659 in 1933. Taking as a whole, the number of students in secondary schools rose from 97,823 in 1912 to 529,223 in 1933—an increase of about 600% in 21 years.

In 1933 there were 559,230 students in secondary schools and of this number 418,945 for 14,375 boys in middle schools, 102,840 for 18,625 in normal schools and 47,415 for 7,405 in vocational schools. Out of the total number of 409,220 students, 402,874 were boys and 6,346 girls. While this figure may not be exact to some great opportunity for both boys in secondary schools, nevertheless the number of girl students did increase more rapidly than that of boy students. In 1930, the total number of boy students was 414,221 and that of girl students 60,706. The figures were 402,874 and 60,346 respectively in 1931 and 402,870 and 100,340 respectively in 1932. It is expected that the number of boy and girl students will be nearly balanced in the near future.

In 1933, there were 102,881 graduates from secondary schools of which 81,161 were boys and 21,720 girls. If an analysis be made of each class, it will be found that 69,128 were from middle schools, 20,729 from Normal schools and 12,924 from Vocational schools. Of these 100,581 graduates, 71,213 were from public secondary schools and 31,368 from private secondary schools. The importance of private secondary schools cannot be ignored as nearly 30% of the students who passed university entrance examinations were graduates from these establishments.

A little more analysis will show a good of light on the pace of secondary education in the national life of the country. Out of a total population of 445,349,661, there were 359,220 students in secondary schools or 79.6% in every 10,000 of population. Among the provinces Kwangtung ranked first with 22.30 per 10,000, following with Yunnan, twelve provinces with from 10 to 20 and fourteen

progress with less than ten. Among the municipalities, Fuzhou leads the way with 127.1 per 10,000, ranking with 116.89, Shanghai with 99.25, Tientsin with 54.65 and Wuchang with 35.18. It would appear that considerable adjustments are needed in order to secure an equal development of secondary education in all parts of the country.

In 1903 teachers and members of staff in secondary schools totalled 53,426, of which 49,063 were male and 3,363 female. Of the total number 43,426 were found in public schools, 13,393 in normal schools and 3,007 in vocational schools. Public secondary schools had 37,826 teachers and members of staff while private secondary schools had 25,600. As regards the qualifications of the 43,426 teachers and staff members in secondary schools, 2,947 (or 6.78%) were graduates from foreign universities, 2,026 (or 4.64%) graduates from normal universities, 16,320 (37.55%) graduates from home universities, 2,644 (or 10.85%) graduates from superior normal schools, 1,134 (or 2.60%) graduates from other schools. As for the subjects of teaching staffs, secondary schools in China devoted on their new universities culture and languages, sciences, history, the universities of higher education had a direct bearing upon the development of secondary education.

On May 31, 1903 the Ministry of Education issued the Provisional Regulations Governing Official Examinations for Graduating Students of Middle Schools and Primary Schools, the purpose of which was to ascertain and raise the standard of students in the new school and to improve the efficiency of instruction in the other. Normal schools and vocational schools were not subjected to this regulation. All of the graduating students of middle schools were required to take the official examination held under the direction of provincial or municipal educational authorities. The subjects for examination were prescribed and varied in no order by the Minister of Education in June. The subjects of the Examination, Chinese, foreign languages, mathematics, history, geography, natural sciences and physical education were the examination subjects for graduating students of primary middle schools, and the direction of the Examination, Chinese, foreign languages, mathematics, history, geography, physics, chemistry, biology and physical education for those of higher middle schools. No student was to be given his diploma or certificate unless he passed the official examination and without diploma or certificate a student was not permitted to attend the university

examination of colleges and universities. In case the student fails in one or two subjects, he would be allowed to take another examination. Should he fail again, he would have another final chance after one year.

These Provisional Regulations were revised by the Ministry of Education in December, 1903. By this new law examination was given to students of primary schools, while students of middle schools who had failed in 2 or 3 attempts were allowed to attend the university at pleasure.

The Regulations Governing Official Examinations for Graduating Students in Middle Schools issued by the Ministry of Education in 1904 were revised again in 1905. In April 1904, the number of subjects prescribed in the official examination was reduced to cover only Chinese, foreign languages, mathematics, physics, chemistry, history and geography. Official examinations were to be held in different locations to suit the convenience of the students. The Provisional Regulations issued in 1901 were superseded by the Regulations of 1903. The subjects covered in the examination were very modified according to the type of school which, since the holding of official examinations, the general standard of secondary schools has been raised and established.

1. Statistics of the statistics of 1904 show that of the 19,023 students from 2,226 middle schools who took official examinations, 8,571 (or 45.02%) passed. In the same year, 17,533 students from 873 normal schools took official examinations and 7,340 (or 41.66%) passed.

TEACHING OF SCIENCES

For the first forty years the teaching of science in schools has been copyrighted with traditional difficulties. China having a long history tradition, a great majority of Chinese students in secondary schools show an inclination toward literature and history rather than science, mathematics, physics, chemistry, biology. The interest in literary subjects covers the aspect of science, which forms the foundation of modern education. The Ministry of Education thought that the school was to the detriment not of discouraging the study of literary subjects but of limiting the teaching of science on the same footing as that of letters. Both letters and science must be equally emphasized. Secondly, there are technical difficulties in some secondary schools; it is the lack of funds which prevents them from entering the minimum requirement in the

lack of science. Without necessary equipment, scientific instruction cannot be a reality. So to solve the problem under apparatus are purchased for these schools and improvement of laboratories is effected.

The Ministry prescribed in 1933 lists of standard equipment for physics, chemistry, biology, zoology and biology together with a detailed description. Laboratory work has been made compulsory in secondary schools and it is perceptible that the situation has improved. In distant provinces, joint laboratories for several schools have been established as a temporary expedient.

In collaboration with the Institute of Physics of the Academia Sinica, and utilizing financial resources from various Science Education bodies, the Ministry of Education has launched a plan for manufacturing scientific instruments. In 1935, some 10 sets of equipment for physics and 120 sets of equipment for chemistry were manufactured and distributed to senior middle schools in different provinces and municipalities. A greater quantity of scientific instruments, including 2,000 sets of equipment for physics and 120 sets of equipment for chemistry had been made and distributed to junior middle schools in the country. The sets were sold at 50% of their cost in the case of the senior middle schools and 10% in the case of the junior middle schools. The importance of standardizing scientific instruments at home by students emphasized in the brochure has proved so successful that a plan has been worked out for increased production in order to provide secondary schools with scientific equipment as the teaching of science.

STANDARDIZED TEACHERS AND TEACHING

In April, 1934 with the idea of raising the general standard of secondary school teachers the Ministry instructed all the universities to establish summer schools for the purpose of improving the knowledge of those teachers in their own lines of studies. Teachers were selected by educational authorities and they were encouraged by offering them travelling expenses and other subsidies. In 1935, the Ministry instructed all provincial and municipal authorities to collaborate with the universities in establishing summer schools for teachers. It was required that every teacher should have a chance to attend a summer school once in every three years. The courses of study in summer schools include English, history, geography and scientific subjects.

Special supplementary training is given also to vocational schools. Collaborating with

the Central Experimental Training Station, the College of Agriculture of the National Central University and the College of Agriculture of the University of Nanking in 1936, the Ministry organized a summer school for teachers of vocational (technical) schools. A summer school for teachers in industrial vocational schools was opened at the same time in Shanghai in collaboration with the Liao-wei Institute.

SMALL CURRICULUM

In April 1934, the Ministry of Education issued an extra-curriculum for compulsory training in secondary schools. This measure was entered in the following day, whatever extra teaching material was to be added in all subjects in order to meet urgent needs during the time of national emergency. Basic knowledge of six subjects is also taught in secondary schools.

SUMMER TRAINING

Military training has been prescribed as a requirement in secondary schools. Teachers sent by graduates from compulsory military schools must work in that in junior middle schools. In April 1936, the Ministry instructed all secondary schools to observe the regulations strictly by entering about one and military training.

COMPULSORY PHYSICAL EDUCATION

In January 1933, Provisional Regulations Governing Compulsory Physical Education in Secondary Schools were issued by the Ministry of Education. Since the enforcement of these regulations class attendance has been compulsory in secondary schools after 2 p.m. and students are required to take part in games and other forms of physical exercises. Morning exercise is also prescribed as a requirement for students.

In July 1934, the Ministry issued the Provisional Regulations Governing the Provision of Education in secondary schools. The aim of the school education is to improve the hygienic knowledge of students for the preservation of diseases and the enjoyment of a healthy life. It is required that every school should have at least one nurse to look after the students. If a school cannot afford a doctor, several schools in the same locality may have one doctor jointly. A sum of one dollar is taken from each school annually as sanitary expenses. Sports fields being constructed by the school and the surrounding study made by the school curricula on hygienic medicine

investigation, prevention of contagious diseases, diagnosis and treatment and improvement of environments have been the principal developments in the field of school sanitation. Necessary equipment have been installed in order to facilitate the teaching of hygiene and the carrying out of medical treatment.

During the last few years the number of vocational schools have increased and most schools suffer from the lack of funds and for this reason the Ministry have set apart \$490,000 for the equipment of laboratories, workshops and other practical facilities in those schools which suffer from lack of funds. During the present fiscal year, special assistance has been given to 30 industrial schools, 33 agricultural schools, 3 commercial schools and three reformatory schools.

The Ministry of Education is going to set up the National Central Polytechnic School in Hankow on the model of the Polytechnic School of London and the Polytechnic School of Paris for the purpose of imparting instruction in arts and sciences, especially in various branches of engineering and other technical subjects. A sum of \$130,000 has been appropriated from the National Treasury together with \$250,000 contributed by the Board of Trustees for the Administration of the Home Indemnity Fund received by the British Government and this will be utilized to set up such an Institute. The Institute to be located in Hankow is to be divided into two departments, i.e., general engineering, ship engineering, electric engineering and applied chemistry. It has been decided to open the Institute on the end of this year.

To develop the efficiency and aptitude of education, the Ministry has urged regulations for the education of vocational teachers throughout the country. The Ministry also eliminates and publishes reference books on the question. A section on vocational guidance

has been added to departments of education in the various provinces and in Bureau of education in the districts and municipalities. Provincial officials were appointed and entrusted with the work of vocational guidance, which may be divided into the following categories: 1. guidance is given in the choice as well as the change of vocation and in the certification of study and other problems; 2. inquiry is made into the condition of schools operated in the district; 3. inquiry is made also into the condition of the principal vocations of the district; 4. measurement of intelligence and aptitude is made in the district; 5. study is made of the condition of supply and demand of employees; 6. assistance in vocational guidance is given to schools; 7. examinations are held for the purpose of selecting employees on behalf of different organizations; 8. lectures on various vocations are arranged and delivered; 9. collection of necessary reference books and materials and 10. publication of necessary statistics and other material concerning vocational guidance.

EXAMINATION OF TEXT-BOOKS

For the improvement of teaching material used in vocational education the Ministry of Education collected text-books on different subjects used in public and private vocational schools of good standing in the country. After an enquiry into the necessity by experts and educationists appointed by the Ministry, some 20 text-books were selected in March 1937 and these text-books will be distributed to all vocational schools for future use.

The resignation of the National Government in Hankow entered the beginning of reorganization and co-ordination in regard to secondary schools and measures have been designed to meet the needs of the time as well as to lay down a solid foundation for the educational system of the country.



for latitude and longitude at certain stations. The measured distances are said to have been ascertained remarkably with observations for latitude and closely with those for longitude.

Rennell's maps of the rivers Ganges and Brahmaputra, reduced from the original surveys by himself, are preserved in the Congressional Department of the India Office. They are on a scale of two miles to an inch. A portion of the original surveys is serially abstracted on a scale of 300 yards to the inch, he also preserved. Twenty sheets of Rennell's maps are published by the map publishing branch of the Survey of India Department. Major F. G. Hall, I.C.S., the then Director of Surveys, Bengal, collected copies of some of the maps from the India Office and published them in 1917. These published maps are the latest authoritative publication of Rennell's maps.

Rennell's maps are used especially to mark generally the river courses and geographical boundaries which existed before the British Survey. Rennell's maps were accepted by the Courts of Justice in some cases and in others they were not accepted.

Rennell's map of Madras was completed before 1765, about 6 years before the District Settlement was made permanent, when the first edition of the Memoirs of a Map of Madras and the River Courses was published. A second edition of his map and Memoir was published in 1792. In his Memoir Rennell gives criticism of surveys carried out and maps prepared at the time of the great Mysore—particularly during the reign of Akbar. Rennell also mentioned that he had certain Persian maps of the Punjab.

Rennell determined the longitude of Calcutta to be 86 degrees 28 minutes and the latitude to be 22 degrees 21 minutes. The correct latitude and longitude of Calcutta are 22 degrees and 34 minutes, and 88 degrees and 25 minutes respectively.

Maps of the districts of Bengal and Bihar on a scale of 4 miles to an inch excepting that of Chittagong, the rest of which is rather larger, were completed. These maps were compiled by Major Rennell, from 300 original surveys made by himself and other officers. These maps were published in 1781 as the Bengal Atlas.

Rennell died on the 26th of March, 1826, at the age of 88. Colonel Galt who succeeded Rennell as Surveyor General of India in 1793 undertook the completion of an Atlas of India in 20 sheets to be completed afterwards the one general map on a smaller scale. In 1807 it was nearly completed. Col. Galt went away in 1798, but died soon after he arrived in

England, and the maps which were then ordered to be made on account of labour and expense, appear to have been lost.

A map of Calcutta and its environs was made by a Mr. Ogilby in 1784.

Colonel Reynolds was for years engaged in collecting materials for a great map of India, which was at last completed in 1796, but it was never published. Some rough drafts of the map are still preserved, but the great map of India by Reynolds, a work of considerable value and interest, appears to have been lost in the destruction of private papers which took place at the time of the abolition of the East India Company.

The work of Rennell and his school was not only useful at the time but also served as example to encourage their successors, and the issue of those fine plans of the Indian Survey will ever be held in reverence by geographers.

The Great Trigonometrical Survey
The observations for establishing the shape of the Earth by measuring an arc of the meridian were commenced a few years after the death of the Great Survey, but not by his countrymen. These observations were the forerunners of the Great Trigonometrical Survey. It was not until the end of the eighteenth century that a trigonometrical survey was generally accepted to be the only accurate mode for the measuring of a country. The famous French expedition of Laplace and Borda were in North America in 1792, and the admirable work of those expeditions, aided by the Spanish brothers Ulla, converted in the minds of the Europeans the old view by a series of triangles and levels was the older basis of the system of the meridian of Quito, the arc being 100 miles long. An English historian writes:

"It is to be regretted that while France and Spain were thus rivaling in the labours of science, England sat too easily occupied by having Britain and calling of England into France."

Thanks to the genius and resolution of William Lambton to whom the early commencement of a great trigonometrical survey in the east is due, the British India was only a few years behind France and England in beginning a great trigonometrical survey, a study which work, which has required the labour of several able and devoted surveyors, and which is among the most glorious achievements of British rule in India.

William Lambton was born in 1763. The actual work of the Great Trigonometrical Survey of India was commenced on the 10th of April, 1802, by the commencement of a

have his near Madras. Lambe's system of the Great Trigonometrical Survey of India had been to throw a network of triangles over the whole face of the country. But Thomas (Ed George) who succeeded Lambe on his death in 1833, considered this to be unnecessarily laborious, and that nothing more was required than to measure meridional arcs about a large part, tied together at each end by triangulated series. Everest's system is equal the British system, and is superior to the French and Russian methods.

The Great Trigonometrical Survey *Barats* are preserved. In addition to observing angles shots were taken to important points of record, such as tops of mountains, temples or high hill-tops etc. All these observations-data are reported in the Synoptical Volumes published by the Survey of India. In all the subsequent topographical and statistical surveys the Great Trigonometrical Barats are extended, each new station being as a check on the direction issued by reducing all the measurements to the horizontal plane.

In some of Ramsall's maps the mountains and plateaus are given. The Great Trigonometrical Barats sometimes form as a backbone between the present-day countries and the earlier surveys at Ramsall's Survey.

THE TRIPURARI AND THE BENGALI SURVEYS

(The Provinces of Bengal, Bihar, Orissa, United Provinces and Assam only are dealt with.)

The Tripurari Survey in the North-Western Provinces (now, the United Provinces) was commenced under the auspices of Major Valentine Blanford in 1824. They were carried mainly with a view to throwing a network for the land revenue and the general delineation of boundaries of estates was considered of great importance. Another important object of the Revenue Survey was to fix the boundaries fixed by the Great Trigonometrical Survey etc., in other words "to put square and feet on the original sketches which that survey contemplated."

In the then Bengal or the Lower Provinces of Bengal, Bihar and Orissa as it was then called, the Revenue Survey was commenced in 1825.

In 1780-86 the East India Company applied a great part of the Lower Provinces and other portions of India with boundaries for a fixed revenue for ten years. This is known as the Decennial Settlement. By the Factory Regulation I of 1793 Lord Cornwallis took the Decennial Settlement permanent with the result that the estates or *zamindars* which came under this regulation became liable for any further

increase in Revenue with effect from the 22nd of March, 1794.

The intention as to the limits and area of the estates which came under the permanent settlement was very imperfect and sometimes inaccurate. Early in the nineteenth century, Collectors of districts affected by the permanent settlement found themselves in difficulties to ascertain what land had actually been included in the permanent settlement. The migration of the original estates was rapidly taking place and this complicated the situation. Estates sold for arrears of Revenue or for other causes, when bought by Government or other persons might very seldom be located on the ground. For time and other reasons the efficient administration of the permanently settled areas were becoming very difficult. The Revenue Survey was carried out to remedy these difficulties by setting out for all lands of estates, and to make such maps as would render disputes impossible in the future.

Major Grant in his *History of the Old Revenue Surveys of Bengal, Bihar, Orissa and Assam* (1873) says,

"It is hardly worth being said that the original *barats* were lost, and it is clear that the *barats* were lost, and it is clear that the *barats* were lost."

In the irregularly settled estates *barats* were not generally fixed the result for a limited time of years, or the former out-lying estates or *barats* were not settled *barats* on them and *barats* were not. The Revenue Survey created the *barats* over the temporary *barats* at first with the object of settling out a *barats* settlement.

Originally, the Revenue Survey was carried out by village by village. *Barats* in, however, it did in some cases *barats* or *barats*. In the District of Gwalior the *barats* were fixed to the village being taken as a unit, hence some *barats* in that district was surveyed on the basis of *barats* unit. In some cases individual villages were surveyed as separate *barats* and in some cases several villages were surveyed as one *barats* but the boundary of each village was distinctly shown.

The Revenue Survey was carried out by the Survey of India Department. It was based on the *barats* survey. A map of the *barats* showed the *barats* stations round each village following the boundary *barats* under the authority of the Collector of the district. A Revenue Surveyor then traversed the boundary. (The *barats* are *barats* *barats*). The result of the *barats* survey after proper *barats* was then plotted on to a scale of 4

inches to one mile (generally). The river boundary of the village and topographical details were filled in on the original plan. To build one of the chief objects of the Revenue Survey it was necessary to show on the village map the boundaries of estates which fall within a village. This was seldom done and where done the survey is questionable.

For the demarcation of the boundary of villages and of estates (?) the Revenue Surveyor had to depend on the district officers. The Revenue Surveyor and the Assistant Revenue Surveyor were generally Englishmen with little knowledge of the language, and custom and habit of the people of the country. So it was not possible for them to determine the boundary.

As a preliminary, therefore, to the Revenue Survey Operation the accurate identification of boundaries and enclosures of domains was carried out by a district establishment specially organized for the purpose. A Commissioned Civil Officer worked with the full powers of a Collector, with a very efficient establishment under him, consisting of Uncommissioned Deputy Collectors, Peahans and Assistants, presided the survey in such a way, that the Surveyor never always had nullified boundaries and places of them to keep his parties in full work. The chief object of this officer was to keep to work in advance that no hindrance whatever may come to the surveyor. The Commissioned Officer's presence was to erect and picture (called Thakur) at every bend and turn of the boundary after consulting of all the disputes. At the same time a sketch map was prepared by the Assistant accompanying the Settlement Officer. This map is known as the Thakur map. The Revenue Surveyor was therefore entirely dependent on the preservation of the Settlement Officer for the accurate boundary. When the marks were erected in the field they were frequently destroyed both by the elements and by the village people; without, therefore, the sketch on the Thakur map to guide him, the Surveyor was liable to take up a wrong boundary. The Thakur map therefore was placed in the hands of the European Assistant who had the charge of the Revenue Survey.

Generally speaking we come across the following different types of Thakur maps:

- (i) In some cases no Thakur map is found; either no Thakur map was prepared at all or the map is too in existence if it was prepared.
- (ii) The maps are poor eye sketches and

cannot be of any value now to determine the boundary.

- (iii) The maps are rough sketches but the distances and bearings of the lines joining the points are Thakur marks are available which were however not used for constructing the sketch.
- (iv) Thakur maps constructed from the observed bearings and measured distances but not such care has been taken for constructing the maps.
- (v) Thakur maps prepared carefully from observed bearings and measured distances.

From the procedure of the Revenue Survey it is evident that the boundary shown on the Revenue Survey map is the correct boundary of a village. But at the same time an indirect evidence the Revenue Survey boundary becomes questionable. It is not possible to put forward any general opinion. Each individual case must be examined separately before a map should be followed for the determination of any disputed boundary.

In all the areas outside the permanent settlement as also in some of the permanently settled areas in which the lands of different estates lay within the boundary of a village in such a way that they would not conveniently be shown in the Thakur map, a Village or a Gird or Gird survey was carried out. The Gird survey was invariably carried out under the Survey of India Department. The number of villages requiring this process was ascertained from the lists furnished by the Settlement Officer. The Gird survey was carried out by the native Amans under the personal supervision in the field of the Surveyor and the European Assistant.

Sometimes the Gird maps form the basis of comparison of the present condition of an area with that existed at the time of the Revenue Survey.

The present Cadastral Survey (A.O. 11) was started in Bengal in 1906 in meeting completion. In the present Cadastral Survey the measuring and the cadastral work were being carried out under professional supervision at the beginning; but now the measuring alone is carried out under the professional supervision.

The Cadastral maps are now prepared not from actual survey on the ground but from photographs taken from aeroplanes.

* The matter was reluctantly agreed to this way the original was of no avail.

CHARLOTTE BRONTË

By C. I. R. ELLERY

"From where comes, O heavenly Muse,
That with the strong, not all-consuming, words
Dost measure, probe, and under the stern
Of such affliction, sweep thy all-merciful
Thou goest where the soul is hidden
The richest treasure that e'er an altar
—Charlotte Brontë"

I

CHARLOTTE Brontë? What can ever be said about Charlotte Brontë that shall do the simplest justice to her? More words are not adequate to describe her dwelling genius; no, and even words that carry a comparatively minimal violence to those that she delicately used. Charlotte Brontë is so much beyond our highest praise as any mortal can well be able to do for her that day and then comes to us. To use the words I speak to her company with "a consolation and a dream." I had said many a time of English from before I came to her; with the words that I should never have supposed her to be capable, not only of challenging comparison with them, but also of being there so that we should, as it were; with his the solitary exception of the heart of Wordsworth. As M. L. Stevenson has so eloquently said: "We are mighty few indeed, but none of us can write like William Wordsworth." Hazlitt, indeed, in his old criticism upon it is always best to leave him alone when we are discussing what Dryden has, with commendable foresight, called "his other literature." Moreover, Hazlitt was not a story-teller; and since I am just now, probably in disservice to a novelist, it is doubly desirable to leave us to work with him. His power accepted, it becomes easier to deal with Charlotte Brontë among the great story-writers, at our time or before, for the opening of years, this child of the North's vision is supreme—and, especially amongst the female writers of that genre. I may say, with Words in a different context, that before writing her,

"I had led I gazed in the mirror of life
And saw a ghastly, empty, and broken man
Behind every woman, behind her I knew
Which made it ready to again tell."

but that, as again with Words,

"Yes, the I that breaks the poet's mirror
Is I, indeed (Charlotte) speaks and looks and feels."

And, as I said in my preface

"—That this I like even better of the same
When a new friend comes into the light
On the great stage, with such simple eyes
The ground as the fashions—yet all his own
Laid in so much other life, a wild surprise—
Which upon a poet is a surprise."

II

I really wonder whether, among English poets, there has ever been written thus Charlotte Brontë. Like Keats, I am sure a "Jenny," and not ready to take up the cudgils in her behalf on either ground she always occupies Charlotte. We are told that Charlotte Brontë did not admire greatly the genius of Jane Austen. Knowing something of Charlotte, I am not surprised that she did not. Her estimate of the poet separated them. Jane Austen's words are, indeed, a gift from an extremely elegant style—yet an elegant style—indeed, a style that is so good in itself I may describe as human in touch. There were, perhaps, was a writer that revealed more in the estimation of the audience of her; yet her, in some measure, as that and she would take an act. It may be said of her that a preference by a dearer kind of her, but a preference, not a single one. Not as with "Celtic Hall." Her power was too comprehensive to be limited, for the two-story corridor, real stories, since the age of her death. Her two-story was a simple business, and as such, would be as true only to a simple human condition. She might have justified herself in her individual place of Charles Lamb's. "I am made up of queer points and I want no many interesting studies." When Jane Austen was properly content with the core surface, Charlotte knew no point until she could deliver herself that surface to whatever lay below. It was a case of "depth" with her. As Miss Mary Fitchett puts it, in her introduction to Jane Eyre (in the Bantam's edition):

"The Charlotte Brontë of the last part of the century was not and was not a. Power is power—power is power. It is the truth of her and her power. Jane Austen knew one of the truth in her, and she knew Jane Austen's truth and goodness. To Charlotte that was not the truth."

Indeed, where, in all of Jane Austen's

novels, is there a Rochester or a Jane Eyre, a Paul Draxton or a Lucy Snowe, a Louisa Makers or a Shirley Keble, or even a William Colmanworth (the "professor") and Francis Hens? Handling Jane Austen after *Charlotte Brontë* is like viewing a day landscape after swimming through a bush with eye-embroidering scenery,—like *Rhesampura's*;

"A back whence the sky drops down,
Flute notes and the smiling stars appear,
Quies overpassing with high grandeur,
With some vast noise and with silence."

III

I write with deep regret that it has become quite the fashion in English literary criticism to bring in Emily Brontë whenever there is a discussion of Charlotte, and to bring her in with the old purpose of disparaging Charlotte. Now, if the truth is to be told for once, I must say that, for pure solemnity, this is hard to beat. In a letter recently signed *Wuthering Heights* by itself, it is unaccountably superior to Jane Eyre, Shirley, Villette, and The Professor, and even as well as superior. This is such a shocking reminder that, if I were a Victorian lady, I should have regarded as the most objectionable of it. How does she, in any rational estimate of things, by a comparison between the first and the other four, pass—my acquaintance, in the first place, *Wuthering Heights* is not all Emily's. For broader, the unforgettable *Redfern's* broad, but also a hand in it, and it may well be that the halber parsons of that *Wuthering* book were written by him and put by her. In the second place a paragraph of Jane Eyre at Villette, and some passages of Shirley, and by chance to be the superior to the whole of *Wuthering Heights*. *Wuthering Heights* is of dramatic imagination all compass. As a story it is a dismal failure, and as for character-drawing and the rest, it is nowhere in comparison with Charlotte's quartette of novels. I should not go into the morals of *Wuthering Heights* just now—because it may be argued that morals have nothing to do with the question and that literature is one thing and morality another. But it is high time the morals of *Wuthering Heights* were discussed thoroughly: because such an animal article as *Miss May Gibbins*, after admitting that

"On the whole, Emily has — we do trouble and obstructing with her all signs of passion and sympathy and love beyond";

has the audacity to remark:

"You have done your possible, a forth Catherine Rochester's hybrids of tradition, in less of the best time

of our age, a story, markedly hysterical." (Introduction to *Wuthering Heights*, *Longman's Series*).

The point of *Wuthering Heights* is just the opposite: the evaluation, naked and unadorned, of whatever is the epitome of "class" greater—or, for instance, between the old Catherine and Heathcliff. And as for Emily's style—well, it is decidedly not in the same class as Charlotte's—no, not by a long chalk.

What is English literary criticism come to, indeed?

IV

I posted the greeting, a little earlier, whether, among English novelists, greater grace has ever been written than Charlotte Brontë's *Drum Thackeray's*, I am bound to say, to infer to it. Her prose has a character that is absent from the others. There is not a single passage anywhere in her works, and the number of passages of brilliant passages in English. *Wuthering Heights* and Jane Eyre and Shirley abound in them; and even *The Professor*, the least of these four. The last-named was her first novel, though not the first to have been published. The first to have been published was *Jane Eyre*. At the time, there is that in it that would have brought Jane enough and to spare, in a better world. The *Professor* is the shortest as well as the weakest of Charlotte's novels. It is notable also for its own company of repetition. As the novel continued in her lifetime to it.

"I had an instant published edition, before I understood the Professor, but in many a week after, I discovered that it was so imperfect, I had to give up and begin again. I might have been but for my own mind and individual expression, and none to give it of my plan, and I hope."

In it we see the beginnings of the principal knowledge in novel writing that we substitute with Charlotte Brontë's. Perhaps for the first time in English literature we get, for the first time, not a *novel* story, but a *novel's* last,

"... the last of a novel's story, and the last of the novel's story."

But a lady of Charlotte's character, to "and" a "novel" story's last. "And" a "novel" story's last. "And" a "novel" story's last.

"The whole of the world, the whole of the world, the whole of the world."

No, none of these parties, but a lady's contemplation, her whole admiration is not of the body but of the spirit, but why not yet prove that her life's story has been as much changed with human nature and passion as that of any of her more exalted figures, with "Jane's eyes on Catherine's breast." Perhaps Emily had the possession of Charlotte's

John to be his mistress—they were on the point of being married, but the scruples of Rochester's soul this time were discovered in the act of their, and the last was immediately tipped into the fire—is equally culpable in not less coming out through the novel with her reputation not only unimpaired but actually enhanced. It is therefore, all the more surprising here, as Charlotte wrote in her preface to the second edition of *Jane Eyre*, that she is a slave of opinion who doubted her tendency. Had Jane acquiesced in Rochester's proposal the less comment would have been looking and these critics would have been justified in doubting the book's tendency. As a matter of fact, Jane enters barely the quinquagesime of her years when she is placed in her path. Her flight from Thornfield and her later-coming nuptials that she encounters on the way all stir fiery seeds a mile hence in Miss Moore are unforgettable in their poignancy. Then the reminiscence of immolation whereby she ultimately goes back to Rochester as Providence and (the mad wife dying meanwhile) becomes Mrs. Rochester, are equally memorable. By that time Rochester is blind and maimed, but how earnest love-making for him being at intervals, there still is to be seen more regretting than their love. The *SAR* Chapter marks reading error and was again a break to a female the journey across in *George Meredith's* *Ordeal of Richard Feverel*, where Richard and Lucy discuss this house of the fortune teller that had been consulting there for sometime previously. But the whole point about *Jane Eyre* is the innovation that Charlotte Brontë made in regard of her heroine. As Miss May Glendon puts it beautifully, in her introduction to it in the *Livingston's* series:

"It is not the less considerable that she is broken to the genuine love of Platonism. It was one of those love that a person should have the place and then a girl should have her and be free to it. Jane Eyre was not only a revelation of that conviction. She puts down the whole of conventional and ideal women, in the way of the man, woman with a conscience and a sense like Jane could have the same kind of walking-part at least for the role of a very young woman. Jane appears as a young lady, and meeting the man with a young woman. Jane Eyre, the last, nearly wife Platonism, comes in a young woman and a little Jane."

That, indeed, is *Jane Eyre* to a certain

VIII

Shelley said that death is long, because it is not a patch on Jane Eyre or *Wuthering*. It has a typical interest, in that it depicts some scenes of individual life in England at the time of

the Napoleonic wars. The book is unusual in format, the latter half being decidedly more interesting than the earlier half. The heroine is introduced quite late in the story. The only two memorable characters are Mr. Rochester and Jane Eyre. It is to be regretted that an author writes too much of the same scene as Rochester, whom I found at first sight, as it were. His cousin, Caroline, is also not a great success. A superficial, Shirley is disappointing after Jane Eyre and *Wuthering*. Except for some of the more than usual to a dramatic *Wuthering* *Wuthering* and *Wuthering*.

I am a very much interested by Charlotte Brontë's poem that I have permitted. I should quite a story of passion in your my readers on *Wuthering* and its companion *Wuthering*. As it is, however, I shall mainly myself with the two of them.

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a year's study to students after the first degree.

There are three problems arising from this situation: First is an apparent possibility as to whether a diploma or a degree should be granted for a year's training course? A degree is conferred in many cases when only the work extending over two years or more. It would seem the part of students to be consistent and stand in connection a diploma for one year's work and a degree for studies extending over years or more. Next, assuming that even for the one year course a degree is a fair award, why do not the universities agree as to what the degree should be? Surely the B.T. degree which implies a higher in rank, takes distinction as a time when, and is a summary when, following in the footsteps of England, anyone who enters may practice the craft of teaching. As regards the other two it has been pointed out that the B.L. degree, notwithstanding, it would seem, an expert quite markedly different from that with which the B.T. is intimately concerned and even more. In general, however, there is no "correspondence" in the mind's eye. In the case of the M.P. (Master of Teaching) and B.L. the difference is harder to find and the difference more difficult to justify. Further, should not individual degrees be made distinct in duration and standing? It should be clear from the degree whether the course involved one year's study or two years. The B.L. as has been pointed out earlier, is awarded in one year for one year's work and in other cases for two years' study in connection. Finally, the B.T. degree is in some cases open to students and in others to non-teachers. The present heterogeneity is clearly misleading and demoralising.

DURATION OF THE COURSE

This leads us to the next set of problems. All over the country the training course involving a degree and diploma involves one year's work. In other professions—engineering, medicine, law—in one year's preparation considered adequate. Perhaps this is an expression of faith in the peculiar ability of children to resist the influence of their teachers! Or, are the minds of children more or less unimpaired so as to be permitted to be handled by hastily and scantily equipped teachers? Even veterinary doctors are required to spend three years in learning their job!

Indeed, when it is said that the course lasts for a year, one must not suppose, as one so readily does, that the poor teachers spend a whole year studying and practising their art. In many cases their preparatory studies cover only 30 or 35 weeks or 6 working months. Can this be con-

sidered adequate equipment for the responsible job of teaching?

Again, considering the usual requirements of a training course—the study of 5 or 6 subjects for 4 or 5 papers for teaching under supervision for a number of periods, usually 30 to 40, the writing of essays and papers, the preparing of lessons involving mental and manual work—the time allowed is not only inadequate but the time more inadequate when it is remembered that the vast majority of teachers will get no more pedagogy into their system once they leave the training College. The course seems just long enough to exhaust and incorporate the poor students but not long enough to inspire and stimulate them. What wonder then that students often go back from their so-called training universities, unimpaired and uninspired?

The problem of the duration of the course may be approached from a different angle. The teacher who has spent 6 months studying pedagogy is not only ill-equipped for his job, and moreover adds strain to a degree in education, but is absolutely unprepared to proceed further to a research degree. He has not the necessary background. He does not know what problems there are to be solved. He has not even entered very much less has he any idea of the tools and techniques of research. A more extensive and intensive acquaintance with Education will provide the much needed basis and confidence. And accordingly degrees will be established for educational research in the different universities of India and in this aspect cannot be considered trivial or trifling. The proposal will be served to some extent if Education were introduced as an optional subject for the B.A.

If the course then should be lengthened—and this can be done by lightening the one year's diploma course and raising the degree only for an extra year's study in college—it will surely be possible for such valuable subjects as Educational Administration, Experimental Psychology, Head work, modern methods and experiments, foreign systems, educational administration, supervision, the study of certain educational classes, problems, methods of research and appropriate extra-curricular activities, to be introduced when at present they do not exist and cannot be introduced for want of time. Classroom work on the part of the different universities will facilitate matters and the new subjects will then be just as quickly accepted by the teachers as the doctors did the extension of the medical course for four years to five. What is needed is an unshakable conviction regarding the inadequacy of an all too brief and hurried training, and the consequent

injurious to children now employed by universities.

Practical Teaching

The training of teachers is a matter of teaching. It is a craft, is a pre-eminently practical job. Teachers go to a training college chiefly to learn to become better teachers, to learn to teach better. All educationalists agree that the only way to learn to do a thing is to do it, and doing it under guidance. All the time the best training colleges in the country teach by practice. In some colleges students get less than 4 hours during the whole course of their training. In some universities the candidates do 20, 30, 50, 60 periods of practice teaching. Training colleges seem to have purchased a *Quod-est-esse* ticket.

That is not all. In some cases the practical work is necessary and clearly supervised, as lesson being taken except under the full-time supervision of a qualified school master. On the other hand in some universities the guidance and supervision are not only less and less complete, but many of the lessons actually given are not supervised at all by any professor.

There is another extraordinary feature deserving mention. In this absolutely practical business where the teaching work of the candidate is the best criterion of their progress in the training college, and therefore of their fitness to do the degree, in this professional course, the teacher's performance during the year is in many universities either not considered at all while deciding results, or else given a comparatively minor place. It is incredible that in 19 out of 25 universities of India awarding degrees in teaching, the improvement and achievement of the teacher during the year is not taken into account in awarding his degree or failure as a teacher.

And yet all these universities are ranked in order the same degree and the public is allowed to be misled into believing that there are equivalent degrees. With the quantity of practical work, the conditions attending it and the importance attached to it must be made approximately similar if this educational discrepancy in a craft-like course is to be prevented. It is unfair to the public whose lives are affected and to the trained graduates of other universities to have any university confer a degree in teaching which does not presuppose an agreed minimum, and assured amount of supervised practical teaching.

THE PRACTICAL EXAMINATION

The work has not yet been exposed. It is true that a teacher should not be trained

merely as an artisan, a technician, but it cannot be denied that if a student does not know how to teach his sub-level-grade of class exercises will be of little help to him. From this point of view it may be said that teaching is a skill which can be best judged when it is in operation. Therefore, when a teacher engages in getting a degree it is presumed that his teaching ability was judged. But, that is too much to assume in the case of an hour, three or six weeks. They look neither into the teaching work done by the teacher during the year, nor into any special lessons given at the end of the course for evidence of success or failure. One might have thought that if they considered the practical examination unreliable they would ensure teaching efficiency by summing the year's progress teaching. Or one might have thought that if they considered it the troublesome to award marks for every practical lesson, they would fall back on the practical examination to ensure to summarizing the successful teacher from the unsuccessful one. No, in neither way do these universities judge. Usually hundreds of teachers make more of the teaching skill of their students. While the implications are laid enough in the syllabus following the course, from the point of view of the other universities it seems that the degree in teaching based on assumed teaching ability are not better than the very same degree awarded by the universities which have not tested the teacher's practical ability in other ways and here is the error. The possession of the degree in teaching evidently is no very of telling whether a teacher has demonstrated teaching skill or not, for by the silent ignoring of practical teaching and the violation of the practical end, all that is being judged is the candidate's awareness of bookish theories. The two names of universities—and they must be considered two different kinds—separated from these two different types of judging criteria must be distinguished in an unmistakable way in reference to the universities which require practical as practice as well as in theory, lectures and exercises teach from teaching all teaching degrees are equally good when obviously they cannot be.

GRADE DIFFERENCES

The disparity extends to other features of the training course. In the matter of subjects of study it is found that some universities require a knowledge of the History of Education and some work this altogether. Some universities grant their teaching degree to men who are allowed to remain ignorant of the educational systems and achievements in the progressive

WARS OF THE FUTURE

3. TARIKUNATA GAZ

In the present Sino-Japanese War, bombing from airplanes is playing an important part. In the Spanish War, 1917, as well as Balkan campaigns against the Turkish resistance, bombing from airplanes has been used with efficiency. The Spanish Battle recently costroyed Bilbao and many Basque towns and villages. Great Christian soldiers and priests against this, because of the Christian soldiers know that if their resistance is involved in a war they will see burning cities, airplanes. It is interesting to see the fact that some of the Christian people—such as Germany—has expressed their sympathy in the strongest terms of Japan's military of "Working".

Looking from airplanes in the air, the awful feature of modern and civilized warfare. It is understood that in the near future "atomic power" will be used to destroy the world's and the enemy's civil population.

Chinese National Revolutionists are quite and might get back the diplomatic influence that characterized the soldiers of such countries as Great Britain and France. In the last Sino-Japanese War, Chinese finally achieved this. They were "except of peace" and they began a "spreading imperialism" to the "land of the sun". Now they are talking about "China War Treaty". The following report from New York Times of September 22nd, 1937, is of some interest in Sino-Japanese relations:

CHINESE REVOLUTIONIST CHINESE WAR TARIKUNATA

REPRESENTATIVE OF CHINESE REVOLUTIONIST CHINESE WAR TARIKUNATA

REPRESENTATIVE OF CHINESE REVOLUTIONIST CHINESE WAR TARIKUNATA

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REPRESENTATIVE OF CHINESE REVOLUTIONIST CHINESE WAR TARIKUNATA

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REPRESENTATIVE OF CHINESE REVOLUTIONIST CHINESE WAR TARIKUNATA



Good for monitoring your system
 - (more) any parameter the "log" is
 - output of system to output = 1 .. 100.000 times log

MASS EDUCATION AND VOCATIONAL TRAINING



Little of the day is given to the study of mathematics in the schools here.



A simple but well-arranged room for book work.

SOME PRACTICAL AND IMPORTANT ASPECTS OF MASS EDUCATION AND VOCATIONAL TRAINING

By LAKSHMI-DEVI SINHA

Headmistress, Teachers' Training College

The future mass education policy ought to be, in my opinion, comprehensive and available to the masses and should be directed towards the bridging up of the gulf that exists between mental and manual labour and of the vast differences that exist among the different castes and races in India. Any such a policy can help in securing progress in the work which India has to perform, and the policy that government should be adopting for the mental growth of the nation. The education of the masses is the only way

for the development of the whole mass of the whole nation. I maintain that education should be given to proper importance in the national life of every mass because of this reason. In our country, people do not do any kind of regular work but they do it only as a part-time work, e.g., only during the rainy season, or they do their work for a few days in a week, or they do it only in the evening. This is the reason why the people of this country in the past did not do any regular work and so they were not able to do any kind of regular work. This is the reason why the people of this country in the past did not do any regular work and so they were not able to do any kind of regular work.



Learning and unlearning work of every class

also depend on the course of our future mass education policy. The system of proper instruction was prevailing in our country has entirely ignored the fact that this is a backward country. The necessity of mass education is clear, and on the different stages of

learning system might have existed, the future mass education policy might be able to do the work which is necessary. It is a question of the people and the education of the people. That is, we are the people from the course of mass education and mass education.

The most serious problem and also the most political, I submit, can be finally solved only through a proper system of education. This has been the consensus of other nations which have found political stability in their own country. I shall not here go into the question of secondary education, but I shall draw up a tentative scheme based on my studies and direct your attention to two definite facts. In the first, children need to learn to deal with their physical environment, drawing on the one

side diagrams after finding their form-work. In the second, these children are to receive handicrafts and mechanical training at home, to which must then be added wholesome and systematic physical training, to speak somewhat of the ultimate economic gain that would result.

2. In the industrial world, a training in handiwork should prove to be a healthy and useful education for the children of the future. For the child may thus be saved from a



Various groups of columns used

of them for sets and working with them. They then fulfilled the purpose of the subject. The domestic life, however, has brought to us the deep stability of the column and the support given to the domestic life, as well as the greater than ever before. The child, who has been taught to be a worker, is a happy child in the world of his own, and he can be fitted for the growth of his own mind, as well as his children, to make things. Building of things follows in the next, the handiwork of the child.



Five types of handiwork

them of a scheme of child education in the practical aspect, drawing on the practical aspects for the child, as the child's father believes that teaching is the only way of his children to experience and understand the world.

Before presenting the scheme I shall, however, to draw attention to two important features of our present social and economic life.

(1) The agricultural aspect of India, which forms the majority, even says a lot of



Handiwork in the school, as well as in the

great, the child, as well as the worker. Handiwork is a part of the child's life, and it is the only way of the child to experience and understand the world.

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work, will naturally shorten the life of lower industries. Moreover, the teaching of handicrafts at the same time equips the power of the mind and gives it an initiative that it lacks; gives one an emphasis on quality which is reflected in the products. The demand for better products and their own appreciation etc., must be greater on the part of handicraft-trained people, and there lies the key to the progress of industries.

This kind of training just in the early years of life will result in productive activities among children when they come out of their schools and seek a career.

MASS VOICE IN SCHOOLS—HOW SHOULD IT BE INTRODUCED

1. The introduction should be systematic and lessons given by trained teachers in a systematic way.

2. The educational pedagogical value of music in schools should be preserved as a guide for introduction. The value of music may be useful music which can contribute to daily life and which can give ideas through simple and suitable form of work.

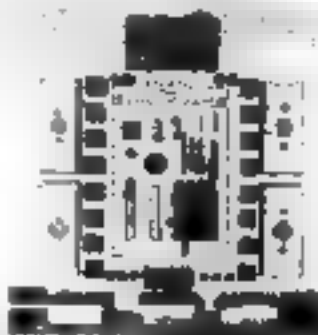


Children singing

3. For beginners, paper and cardboard work is the most suitable. Hand-wood work and then light bell metal work will follow at the end of the school career. Drawing and hand-knitting weaving etc. etc. I think handicrafts introduced as one of the main subjects to be taught for the girls.

4. We don't always intensely feel great pleasure in constructive activities. Therefore the subjects of instructions need not be much compulsory. To have such training accepted by students, there is hardly any, is not of the question. For the ordinary reason cannot be expected to convey to the students the fullest educational value and unconsciousness of the learning in handicrafts. The teaching, therefore, should be entrusted to trained persons who will

be able to connect his work with the real progress of handicrafts and its real place in the sphere of education. It is highly necessary, therefore, to have the staff of trained teachers.



The appearance of a school building

5. Higher education policy should take the real requirements of the country. The syllabus should be based on reality. For their better service and a suitable education which does not violate the essential needs of life in general have to go.

6. The Government should give the necessary financial support to all the schools. There are many schools where the conditions are very poor and the quality of education is low.



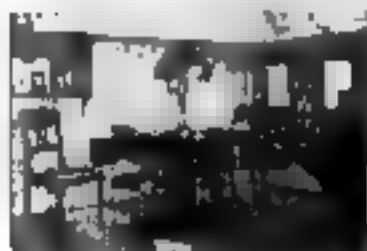
Students of Wood Work

secondary school. The continuation school should impart a substantial amount of vocational training and the secondary education too must have in its curriculum vocational training

source of blood systems, but they are still in an experimental stage, necessarily sweeping around and capturing what can be done even by unskilled, and untrained, in the same conditions. At the first stage of introducing such a system of general intelligence, it would be well to start with a few simple, easy goals, might be of a high standard suitable to the market, and suitable to the state in intelligent and hand as follows possible.



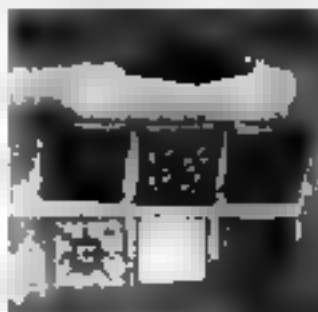
At students at their work in a class



A few specimens of New York City bridges
and bridges for the purpose of
vocabulary work

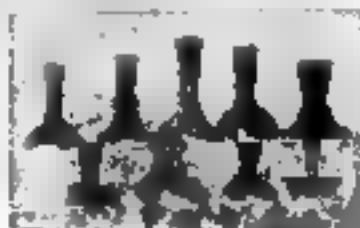
The basis of the said system is a series of exercises. And by this method to be introduced, the meditations of the materials by design or one or more books or instruments, a particular way and for a particular end, is to be used. The number of the exercises, therefore, may be very large indeed. But in working out a method to be adopted for practical teaching purposes, a definite limitation is essential, obligatory. Thus, the method does not require, say, 20 models of useful objects in any one work, 40 in wood-work and 20 in metal work.

In the introduction it is to be taken into consideration that the simplest way of doing good and doing things is the highest. Unskilled or untrained in the same conditions.



Students at their work in a class

At the first stage of introducing such a system of general intelligence, it would be well to start with a few simple, easy goals, might be of a high standard suitable to the market, and suitable to the state in intelligent and hand as follows possible.



Students at their work in a class
by students in a class

Unskilled or untrained in the same conditions, it is to be taken into consideration that the simplest way of doing good and doing things is the highest. Unskilled or untrained in the same conditions.

THE ALL INDIA RADIO—WHAT ARE ITS DEFECTS AND HOW TO REMEDY THEM

By M. N. SETHI, F.R.S.

(The letter was written at the request of Mr. Subramaniam, M.L.A., by Prof. M. N. Sethi, F.R.S., the undersigned of the Secretariat. We are grateful to Mr. Subramaniam for permission to reproduce this letter.)

DEAR MR. SETHI,

In reply to your letter of the 25th September and to the enquiries therein, regarding the organisation of All India Radio, I wish to make the following observations. I shall be glad if you kindly follow up the suggestions which you are so ably conducting in the form of the Assembly and we hope that your efforts to place the All India Radio will meet with success. I may add that my suggestions were circulated amongst prominent radio workers in this country and they heartily support my view.

I have divided my observations into three parts: First, need of complete re-organisation of All India Radio, and last to do it, second, a criticism of the present constitution of A. I. R., and how a better organisation can be set up; third, replies to your immediate enquiries.

1. NECESSITY OF COMPLETE AND EXTENSIVE REORGANISATION OF ALL INDIA RADIO SERVICE.

At the present time, the need of appointing Service for the selection of the correct production of national programmes has been realised by all Governmentists, and in addition to the existing Scientific Services, an increasing number of Research Institutes and organisations are being created by the Central and Provincial Governments, e.g., the Imperial Agricultural Research Council, the Central Cotton Research Institute, the Jute Research Institute etc. Unfortunately, with the single exception of the first (the Imperial Agricultural Research Council), other research organisations are being brought into existence with such a confusion and staff that there is little likelihood of good work coming out of them.

Even the politicians, however at variance, are realising that under the present state the requisite expert knowledge is not available to the country, the Government is bringing out a number of foreign experts on advisory missions. Responsible posts in the Research Institutes are

being filled up by outsiders, when competent Indians are available, and with qualifications superior to those of the outside experts (in some cases, the experts are all-qualified) and lately in many departments a method of no research is being adopted which admits no controversial Indians, and admits only outsiders.

I am making all these charges with a full sense of the responsibility incurred, and I shall only be too glad if the Government can show that my criticisms are in any way ill-founded.

2. THE KIND OF REORGANISATION OF SCIENTIFIC SERVICES.

The first requisite of an enlightened policy would be complete reorganisation of the Scientific Services.

The need of taking such a step was first fully put forward by the late Sir. C. K. Chakravarti in a clear manner and with arguments which he offered last time for the sake of future life and that European Scientific experts, after 38 years' service, returned to England, or among other country far away from India and all their experience was lost to India. A. J. C. How or P. C. Ray remain in this country, and the result of his experience is available to their countrymen as he spends and when needed, is unsurprisingly placed at the disposal of the country. But the great opportunity which a European scientist accumulates in course of his tenure of service is available in India only during the tenure of his service in this country. We may take an example: When the Harbidge Bridge was destroyed in 1932, the Commissioner Sir H. Gals had to be brought in from England at great expense to give expert advice.

The loss of experience cannot be counted in Lakhs, for experienced men, when freed from the shackles of office, are capable of doing things which no younger man in Lakhs can do.

After the reforms of 1921-22, conditions were slightly better than now. Sir P. C. Ray, in his presidential address to the Indian Science Congress at Nagpur in 1918 had shown with irrefutable logic the necessity of complete

indisposition of scientific services. The French politicians, who came into power on the advent of the Montagu-Chelmsford reforms, won up the cry. They told Sir R. N. Sharma, who was in the Viceroy's Executive Council in 1922, was responsible for complete indisposition of the Meteorological Service. He stuck dogmatically to the proposition that there should be no further recruitment of Europeans to meteorology, as there were many unemployed Indian physicists available. As a result, this service is now completely paralysed with no exception of the Director, the appointment and in the service Indian meteorology has made many fundamental contributions, during these stormy years of Indianisation, so that the experiment has been as successful as could be expected.

It may be added that no Indian member of the Viceroy's Executive Council or Imperial Advisory had shown the strength of Sir R. N. Sharma. This was due to the policy of having 'stuffed' ministries from 1925 to 1936. But a few Indian officials had shown strength behind the scenes. The best example is that of the Central Council Research Institute.

II THE EVOLUTION OF THE CENTRAL COUNCIL RESEARCH INSTITUTE

Some years ago, I received a letter from Sir T. Vijayaraghavachariya who was then Vice-President of the Agricultural Research Council. He wrote to me that the past director of Central Council Research Institute at Madras, Bombay, was going to be killed up and the I. C. R. Government Secretary had put forward the view that no suitable Indian was available for the post. He asked me to recommend to him a number of Indian Physicists who might, on account of the rapidly shown by them in original research, be regarded as competent to hold the appointments. In reply I wrote to him that if any Science in India was to wish to have developed to the standard of European efficiency, it was physics and I gave him the names of a dozen men every one of whom in my opinion was much more competent than the European expert who was the official favourite. Sir Vijay made one of my letters and brought a correspondence with the European I. C. R. and, through his influence, Dr. Neel Ahluwalia, who had got his Ph.D. under Lord Rutherford at Cambridge, was appointed director of the Institute. In a recent publication on the activities of the Institute, Sir Vijay has openly acknowledged this fact and said that under the Indian direction the Institute has prospered as much as any other Government Research Institute under a European director.

I am telling you this story because the Government of India is now taking shelter, in every manner which they import, under the plea that no Indian with the requisite expert knowledge is available. As far as Physics is concerned this plea is simply outrageous. Indian contributions to Physics have been both concrete and abstract, and marked by the highest efficiency. Had the Government of India, like the Republic of France, refuse to acknowledge that Indian Science has grown up to maturity, in my opinion there is absolutely no need for expiring help provided, as far as abstract sciences with physics are concerned, as for example, meteorology, radio etc.

A. THE AIR LINE RADIO

Now I come to Air India Radio. It has been my unfortunate task to criticize this department for over a year. I have made strong appeal the organization of this department, which the Government has not yet been able to reply. I again repeat some of these charges. I have further made suggestions about reorganization, which have been accepted by the Airline Board. I may be permitted to quote some of these criticisms again with some slight change.

Organization of Broadcasting

In every civilized country, broadcasting is now made part of a Government department, subject to the usual restrictions, and lack of progressiveness, characteristic of all Government departments. It is the privilege to run the service by a committee consisting of officials and non-officials—the professional production—and consisting of representatives of different interests and a number of expert scientists. The Government brings the operational and technical by legislation, but does not interfere in activities. The constitution is identical to that of the Imperial Agricultural Research Council.

The Central organization has two sections, (1) The Programme section.

(2) The Technical section with a Research Branch.

Besides these, the Government has a, being like scientists, a Radio Research Board consisting of representatives of Post and Telegraphs. The different Universities and organizations whose members in Wireless are being actively encouraged. The Radio Research Board should be an entirely independent body and in no way subject to the central organization for broadcasting. It is not only the Indian Broadcasting

Corporation). But the Research section of the I. E. C. will have representatives on the Research Board.

PROPOSAL FOR SURVEY

I do not wish to dwell much on the Research section. The topic of this section of the A. I. R. has already been the subject-matter of criticism in paragraph. There should be a public enquiry into the section.

THE TECHNICAL SIDE OF THE ALL INDIA RADIO

You have turned the chances of the public by exposing the qualifications of the present holders of the All India Radio. It is obvious from your exposure that the Government has put the All India Radio and its different sections in charge of men, who do not possess the requisite qualifications. I wish further to tell you that even with much higher qualifications were available at the company. The Government of India is then getting at and only putting up a most questionable expectation for the A. I. R., but also of putting the department in charge of rather incompetent men, and thus wasting public money.

I made, through the courtesy of the Editor (Ang. 4), and refer papers to the following columns against the technical values of the A. I. R. They have not yet been answered.

RESEARCH SECTION 'AS LONG AS THE-EXISTENCE'

"As regards the research section, experience has been set on foot by Dr. Bhabha and Prof. S. N. Bhaia of Calcutta, the two persons who are in charge of the research section in India. The research section is as good as non-existent, within the scope of the Government research section. In our whole qualifications for conducting research work are best known to the Government of India when Bhabha and Prof. S. N. Bhaia set that the research section had invented a kind of receiver which opened at a certain time and closed after an hour or so. It is only in India that such kind of research work can be advertised, for anybody who is familiar with an alarm clock knows that this sort of research work can be done by a school-boy of average intelligence.

"It may be thought that research work is a luxury, but this is not so in the case of radio. As a matter of fact, on account of the lack of proper research equipment, survey is being conducted in a way which should be made the subject of a public enquiry. In England, when a station has to be set up in any locality, preliminary investigation is conducted by the field parties of the radio service about the

possibilities of the ground and generally about the suitability of the station. It is well-known that when a transmission is set up in any place, the ground signal may not be transmitted in a long distance if the soil is not suitable and the transmission may not be able to serve the area for which it is set up. For this reason, a preliminary field survey about the electrical properties of the area is usually conducted extremely desirable before a transmitting station is erected. As far as we are aware, the All India Radio is doing nothing of the kind. They are erecting stations in a haphazard way and it may be that many of the stations which they are erecting may have to be scrapped later when it is found from actual experience that the place is not suitable in the way the All India Radio is creating a large amount of public money, however it has not thought fit to organize a research section and equip it with competent people. There has been even no practice of doing higher kind of research work, for example, on the ionosphere and other electrical facts which are essential for successful broadcasting as is being done in other countries and in this country and this is seen undeniably."

CRITICAL INVESTIGATION

In connection with this criticism, you may be following question in the Council Assembly.

Q. What are the technical difficulties in planning to place a station in any particular locality, regarding the electrical properties of the ground at the place and what transmitting stations are erected before setting up a transmission?

A. Yes, adequate investigations regarding the electrical properties of the ground at Lucknow and other transmitting stations were made by the Chief Engineer, All India Radio.

With respect to this answer I wish to inform you that the Chief Engineer of the A. I. R., Mr. Geydter, recently visited my laboratory at Allahabad and told me definitely that no investigations regarding the electrical properties at Lucknow were made prior to the erection of the antenna. He said that he had Dr. V. K. Mehta, Professor of Physics at Lucknow, simply went to a car and received an idea. After a few minutes' drive, Dr. V. K. Mehta was also present while I was having this conversation with Mr. Geydter. So if this is research for measurement of soil conductivity, I do not know what further remarks to make.

Mr. Geydter in his conversation with me was refused to admit that any such survey was necessary for the location of a station. I was rather surprised at this remark, coming as it

move a resolution in the Assembly on the issue indicated below. I am perfectly convinced of the fact that such a resolution even if it is passed by the Assembly, is not binding on the Government, but popular opinion is, among or later, bound to make its impression on the Government.

That the Government will appoint a commission consisting of officials and non-officials, and if one or two Indian Scientists who have expert knowledge of such a workable way for destruction of sailing up a revolution for the All India Radio started to that of the Deitch Broadcasting Corporation, (b) of setting up a Radio Research Board for the whole of India, for devising a method of recruitment for service in the proposed service which will secure efficiency and economy, (c) of setting up a Central Technical Institute for training workers on the proposed side, (d) for investigating whether the service can be successfully industrialized.

I have given you sufficient points to be covered in (a) and (b). I shall now explain to you why (c) should be definitely included in the terms of reference. You are perfectly aware that the situation there or here years ago, which has been followed by the Government of A. I. R. (All India Radio) in the present case, is the programme side of the A. I. R. No one has been authorized; the radio-sets have been privately shown mostly on the recommendation of persons in high positions, or having access to the controller. It is well known that we really as the members of the Public Service Commission were employed, and many of the employees were very poor specimens. In my estimation in intermediates. It is only recently that under pressure of public opinion, the Government has taken away the power from the Chief Controller, and has asked the Public Service Commission to make the appointments. But this is not enough. The Public Service Commission must be given power to select on the merit, otherwise they will be subjected to the present officers of the A. I. R.

About recruitment to the proposed side, the story repeats itself. Many times a number of institutions have been invited to trainees, the Chief Engineer has been appointing men who have no competence or any special training. He is sending out all trained men. The Government must either a scrutiny of these appointments, or they must be taken over with the proposed side.

All appointments in the proposed side will be the research side should be taken over from the control of the present holder of the

Engineering and Research side and put in charge of the Public Service Commission.

Among the principles of selection, I say, do not know them quite from the London Times: "Another difficulty arises from the official character of the personnel. If the P. S. C. were to offer permanent posts with a pension on retirement, to all its employees, instead of offering short term contracts to the great majority, it might well suffer for it."

In fact, the tendency to regard all Government employees as a finished article against any temporary job is as strong as ever. But this, and not the least, the complete official control of Indian broadcasting must be kept in the picture.

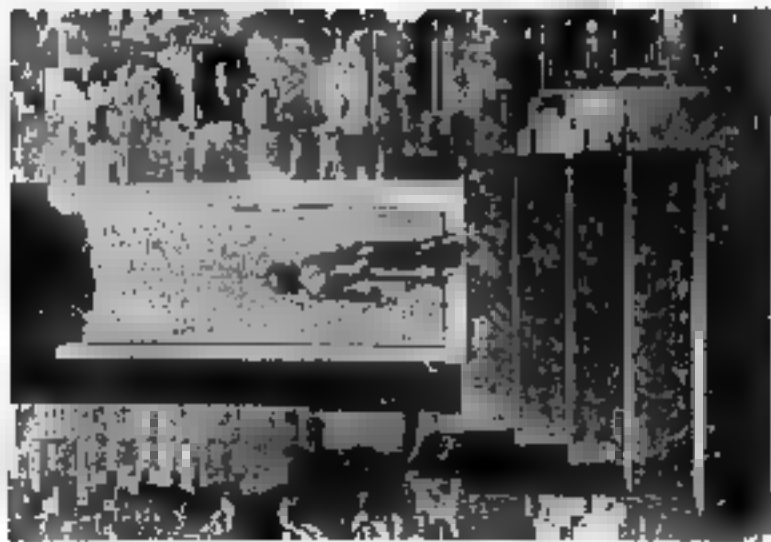
HOW TO RECRUIT, RECRUITMENT TO THE COMMISSION TO THE COMMISSION

In (c), I have referred to the necessity of setting up a Central Technical Institute for the training of workers on the technical side. The object of this step is to be explained.

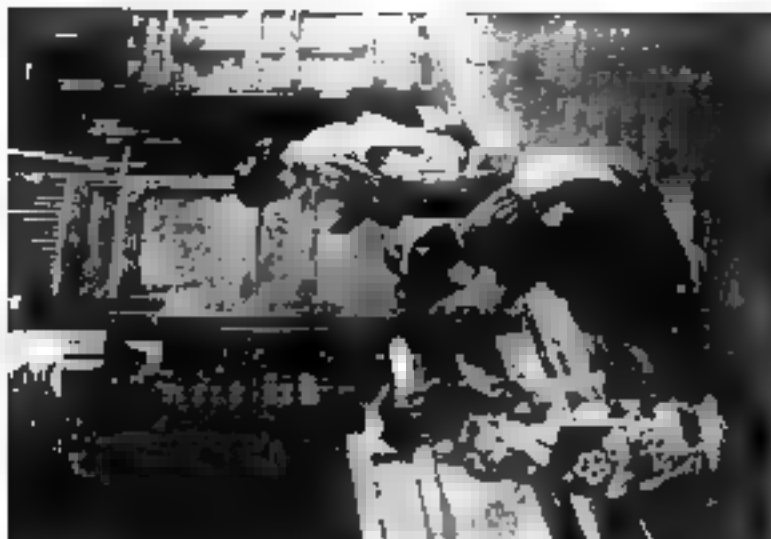
At the present time, there are a number of students who are engaged in the study of the technical side of wireless, such as the telephone and other subjects in the University of Calcutta, Allahabad, Lucknow and Benares and the Indian Institute of Science, Bangalore. These men in these institutions are more or less familiar with the science and practice of wireless, and train students for their degrees and diplomas. On a lower grade are the various Institutes at Calcutta, Bombay and other cities which train up wireless operators. But since of these the classes of men are familiar with the technical side of telephony and radio goods for telephony, and for telephony, telephony and maintenance of telephony stations.

At the present time, when the Government of India plans to erect a station, they generally invite tenders from foreign companies, and the particular company which is invited is entrusted with the task of erecting. They send their materials and their own engineers who, after erecting the station, hand over the charge to the technical side of the A. I. R., who afterwards assume the responsibility of running and maintaining the station.

You have probably noticed that the Government of India has hitherto made no attempt to take advantage of the large number placed abroad, for training the Indian Technical employees in the workshops and laboratories of the foreign companies who are plentiful enough to receive their orders. As the Government of India is a large power, they can easily get this done, and get a direct



The late President is put in the "top" position.



President of the U.S. Navy.



A VIEW OF KUMANG

FOREIGN PERIODICALS

Finances of Japan

Writing in *The China Weekly Review* C. P. Mating suggests that Japan's war is being financed on her knees with foreign bank-money in Korea!

The following table and statement show the influence of Japanese financial and economic measures on the development of the Japanese "national debt" since 1931-32.

| | Yen | | Yen | Yen |
|---------|---------------|------|---------------|-------------|
| 1931-32 | 1,000,000,000 | dec. | 1,000,000,000 | end of year |
| 1932-33 | 1,000,000,000 | dec. | 1,000,000,000 | end of year |
| 1933-34 | 1,000,000,000 | dec. | 1,000,000,000 | end of year |
| 1934-35 | 1,000,000,000 | dec. | 1,000,000,000 | end of year |

These are the figures mentioned in the article. The author says that the figures are not correct. The figures for 1931-32, 1932-33, 1933-34, and 1934-35 are all 1,000,000,000 Yen. The author says that the figures are not correct. The figures for 1931-32, 1932-33, 1933-34, and 1934-35 are all 1,000,000,000 Yen. The author says that the figures are not correct. The figures for 1931-32, 1932-33, 1933-34, and 1934-35 are all 1,000,000,000 Yen.

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| | Yen | | Yen |
|----------------|---------------|-----|---------------|
| 1. North China | 1,000,000,000 | Yen | 1,000,000,000 |
| 2. South China | 1,000,000,000 | Yen | 1,000,000,000 |
| 3. North China | 1,000,000,000 | Yen | 1,000,000,000 |
| 4. South China | 1,000,000,000 | Yen | 1,000,000,000 |

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— the German Chief Justice Retires

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about his pure scientific work on other channels. But that was not to be.

"The Electrician," on his back in 1888, wrote in a leading article:

"His [Bose's] negative discovery of electro-magnetic radiation, previously proposed as an alternative, should serve to revolutionize the existing methods of wireless telegraphy."

"The Electric Engineer" of February 3, 1897 has the following:

"The development of the tubeless method by which (Prof. Bose) was led to derive the form of receiver and the reasons of its superiority to other receivers, were exceedingly interesting. It is remarkable that as soon as at any time made as to the construction of the apparatus, so that it has been open to all the world to adopt it for practical and possibly money-making purposes."

Governments of Great Britain and United States of America had granted patents for Bose's invention. Sir Jagadis never obtained an exercise for patent rights and has not done so; the object was simply to establish priority. His genius was taken by some American people in his early life. His scientific discoveries were for the world.

A reference to the change comes appearing in "Nature" after Sir Henry Jackson's Lord of Admiralty at the time of the great European war, death will recognize you all must wonder as to what value was placed by competent men on Bose's work in Electric Waves.

Sir Henry Jackson, K.C.B., K.C.M.G., M.P., Admiral of the Fleet died on the 14th September, 1928. The following is an extract from the obituary notice which appeared in "Nature," Vol. 124, 1930, p. 419:

"In 1891, the Navy was seeking some means by which a torpedo boat could receive an approach to a friendly ship, and the idea first came to Sir Henry Jackson of employing Wireless Waves as a device of communication for this purpose. He was then as we are now unable to put his ideas into a practical form until in 1898, when in Command of the Defence, he read at some experiments by Dr. Anur (Sir Jagadis) Bose, on wireless. Having obtained a satisfactory result, he managed in this year to effect communication by electro-magnetic radiation from one end of his ship to the other. During the next two years he continued his experiments with increasing success. On September 1, 1898, he sent Mr. Maxwell, and the two pictures on radio-telegraphy kept in close touch and gave each other much mutual assistance until Sir

Henry Jackson was appointed Naval Attaché in Paris early in 1897.

Those who have carefully read the history of the fields of Indian know what saved the country for England.

While Sir Jagadis was acquiring physical science by his contributions above referred to, he was being slowly led by his experimental studies to other directions. Quantitative measurements of variations in conductivity of specific substances under different conditions (as also of conductance variations under intermolecular distances in solids) led him to "The Similarity of Lines of Electrical Stimulus on Inorganic and Living Substances." In his lecture before the Congress of Science in Paris 1904, as also in his discourse on "The Influence of Inorganic Matter on Mechanical and Electrical Stimuli" (Bose speaks of inorganic matter "living" by means of Friday Evening Discourse, Royal Institution, 1901).

This attracted the physicists and raised a just question for amongst the physiologists. Inorganic, therefore, the efforts were directed towards showing that there was no definite line of demarcation between one system and another, between the plant and the animal, and between the living and the non-living. All the differences between must be regarded merely as a result of the increasing predominance of and specific, plant and animal. There was probably one underlying unity behind them all—a proposition opening up new fields of research in every department of science.

Bose's book on "Response in the Living and Non-Living" first published in 1907, gave a systematic account and compiled up much valuable facts of the sensitive plants with its some of his previously published papers, such as: (1) On the Growth of the Plant in the Mechanical Stimulus produced by the stimulus of the culture inorganic as in the natural plants (Discourse of Chemical International de Physique Paris, 1903). (2) On the Similarity of Effect of Electrical Stimulus on Inorganic and Living Substances (Radio-Physical Society, American, 1900—Madras). (3) Friday Evening Discourse Royal Institution, May 1901, on "Response of Inorganic Matter to Stimuli." (4) Theoretical Notes on Electric Response of Inorganic Substances, Royal Society, June 1901. (5) On the Response Electric dans les Matières. These Annales de Physique (Sci. de Physique, Paris, 1902). (6) Electro-magnetic Waves as a means of Mechanical Transference in Matter (Proc. Roy. Soc. Vol. 70) and his papers read before Lincoln Society on Response in Plants

and finally his paper on *Brain Theory of Photographic Action* published in the *Journal of the Royal Photographic Society*, Vol. XXVI.

How great has been the influence of this book may be easily judged from the fact that not only has the English edition been through a second edition but translations in German, French and other languages have appeared.

The results given and discussed in this publication are no longer debatable, and establish the similarity in the responses in animal, vegetable and inorganic matter under different forms of stimulation.

Bosc's next book was published in 1904 on *Plant Response* and was undertaken to establish the basis of his investigations in demonstrating that all the great important manifestations of the responses, exhibited by even the most highly differentiated animal tissues, were to be found in those of the plant. It was read before the Royal Society, February 4, 1904. In the course of these investigations he showed that even the most ordinary plants, usually regarded as insensitive, gave definite responses, which had hitherto passed unnoticed. Indeed his investigations went to prove that there was no physiological response given by the most highly organized animal tissue that is not met with in the plant kingdom. This was proved in detail by identical polar effects induced in both animals and plants by electric stimuli, as also by other physiological tests which fully dealt with in Bosc's "*Chlorophyll Electrophysiology*" in 1907. The general conclusion to be drawn from his investigations is that these animals, insects, indeed, as between the responses of plant and animal, is deep and extended. One it is to be anticipated that many of the oldest problems in animal physiology could now advantageously be grasped by plant study.

There was hardly any branch of plant study that Bosc had not investigated and dealt with in his *Plant Response*, such as etiology, multiple and autonomous responses, aerial life, sap, growth, tropic movements. But at the time he realized that the available recording instruments were inadequate and not sufficiently sensitive. He did, therefore, turn to his own publication on "*Irregularity of Plants*" in 1912, describing instruments devised by him and executed in his own workshop. Antiseptic Recorders of unsurpassed delivery and accuracy. His Oscillating Recorder construction was invariably associated with scientific criticism, besides giving accurate time records. One of the plants used for this investigation was the indigenous plant, *Senecio* (*Desmodium* group) the automatic movement of whose leaves were

now pointed out to him by his friend, placed the late Mrs. J. M. Bosc. It may be mentioned in passing that the autographic galvanometer of the Institute of Automatic Systems under different conditions are automatically recorded and show the effect of acrobatic vivacity. His *Senecio* Recorder is a marvellous piece of apparatus which handles interesting accurately short intervals of time, as short as one hundredth of a second and even shorter period with a sensitivity necessary for the determination of the latent period and the delivery of conclusions of variations in plant tissue. One of the investigations of this subject was communicated to the Royal Society in his paper "On an Automatic Method for the Investigation of the Velocity of Translocation of Translocation in *Senecio*."

All these investigations were carried out in the University College Laboratories. As the result of the investigations he completed *Physiological Science*, and incorporated the new principle of an autographic study in all marine zoology and other plants and animals. He felt that a special feature should be provided where this power of research on physiological study should be carried out. This it was that the greatest gift of the *Senecio* Recorder was in the world is large in the *Senecio* Institute. He had been coming to attack this and from the very commencement of his career as a scientific investigator. He had striven and was and then given his all for the good of the world. That was how he lived through life. His autographic study has been instrumental in breaking down the barriers between the different sciences. Today a biologist is not only a morphologist and physiologist but also a chemist and a physicist. Indeed no one science is barred out from the province of the other scientific branches.

The *Senecio* was employed in the 1910s of V. 1917, and in this short period of the life, the autographic study has already shown logical and systematic responses from autographic apparatus.

For the first few years after the foundation of the Institute the Transactions of the Institute have been publishing the results of investigations already inaugurated by Sir J. C. Bosc and now being furthered by scholars under his guidance. Vol. 1, 1918, of the Transactions entitled *Life Movements in Plants* is characterized by the application of scientific methods recording responses of plant organs and vegetable tissues under different world conditions, under various exciting causes and their chemical reactions as in *Senecio*. The scientific of

harmful incident in the war of the independent Gurukhas with the British power in India. Urmahans always appealed to him, poverty-stricken.

He was passionately fond of the Bengali language and literature. He gave a purely Bengali touch to one of the numerous contributions invited by him. He presided over the Bengali Literary Conferences in 1931, and was for long president of the Bengali Sahitya Parishad (Bengali Literary Academy). Then he and Rabbindranath were well liked and not an accident but was due to their affinity.

Both his English and Bengali writings—the latter added in quantity—show that he had not become a specialist, but he devoted himself to literature, an could have become a great literature. Similarly, he was extremely emotional and a man of artistic temperament. The freedom on our walls at the lecture denoted in Bose himself, the intense devotion of his routine, the freedom in the style of his writing, the architecture of the lecture hall, "the daily with the lamp," the small shrine—old lines and more where his articles resided, light and love. His finished upshots and shortness. It was this trait in his character which made him always appear easily distressed—of his feelings for liberty, for he was a man of simple and fragile habits. These enabled him to attain the wealth which he desired while living in the proximity of the scene of oppression and about one-fourth of which (they said) he had left in donations to various public institutions.

It has been said by those who have mollated in his trials of Resistance of the Self, that the Urmahans spirit can be appreciated and realized through hardship, truth and honesty. All men have to do deeds great or small. And these deeds should be good deeds, free from the taint of impurity, selfishness, covetousness and enmity. Gandhiji is then one of the Paths to Resistance and the principal path available to all.

Not all are endowed with the gift of purity and artistic perception and expression of beauty and nobility. Moreover, the path of emotional enjoyment and service is a personal path—the love of the aesthetic may be personally akin to the love of the scientific, the religious and the sexual. But artistic perception, enjoyment and expression is the path less to be of the approach to the Supreme Spirit. And though Jagadish Chandra was not a poet or an artist his career was open to him.

Truth-seeking leads truth-seekers to God. The pursuit of science is a form of truth-seeking, as the philosopher's quest is another.

Jagadish Chandra was a seeker of truth. His scientific work did not lead him to materialism, as so many of his contemporaries did. It only educated, informed and enlightened his faith in Godhead.

Thus he made approach Brahman through knowledge as well as through artistic perception. His own of imagination as a scientist, though as much devoted to accuracy as any other scientist.

There was said of himself that long devotion to scientific research deprived him at least of the power of perceiving beauty—beauty did not appeal to him. Jagadish Chandra was more intimate in this respect. Not many are the scientists who have artistic gifts and temperament like him.

Jagadish Chandra is known to the non-scientists as a scientist and will be so known to posterity. Therefore in writing of him, one should write more of his scientific undertakings and achievements. This I am not competent to do. However, others have written of him as a scientist and many more persons will do so. And with a full-scale portrait of him in words is difficult, and content in letters his personality will be more revealed in all the experiments and results. I am not competent to do so with a picture. And we are all still too poor in him, but though I am not a scientist and am not competent to pronounce any opinion on his scientific achievement, I do feel happy to say that I think he ought to be remembered as The Man of Science. He was a figure in a scientific world—only even as a scientist he had a gift in him. This story, I hope, will be told some day.

When he began his work at the Presidency College there was no research laboratory for him. He had to make one with his slender resources. Government grants for scientific work—particularly for Indian workers—were not then to be obtained, not at any rate easily. Who ever had three kind of a graduate Indian—one of a race known to be metaphysical day-dreamers and letter-rotter—doing a research in physical science or aspiring to be one? At present even our students do sensible research work. But in those days it was a great achievement for an Indian scientific worker to be taken seriously, and a still greater achievement to have even a single place of research recognized in the West as genuine. The first man who in modern India had such achieve-ment to his credit, I for one look upon as a hero. He dared to be original and had the stuff in him to struggle and become original. That was known. With an improved labor-

they be told the foundations of western cosmography. The late Father Lefebvre, a distinguished lecturer in physics, said at a public meeting that if he had taken such a subject for his wisdom-appearance, he could have learned from Monod. I, too had plunged even at his latest writings; instruments, he would have said, because a mill cannot act independently of governmental gravity. But he preferred to be a devotee of pure science, not caring to turn research into a commercial proposition. Their aim did not know what debts he had to pay and what ordinary struggle he had to go through may be missed by his huge intellectualism into thinking that as he was a wealthy man it was easy to reach the aim of becoming a millionaire. But those who know of his early struggles will not think so.

This reminds me that, in spite of his slender means when he became a professor, he refused for three long years to accept the reduced pay offered him because of his being an Indian—he worked without any salary. At last, like his self-negating offspring and he was given the full salary for all those years?

It was a hard fight for him to obtain recognition for his original work in physics. And to obtain recognition for his original work in physiological or biological biology was a very difficult battle fight. For a physicist is treated a biologist or a physiologist, whilst a biologist, who looked upon as possessing no other powers. So it was only after a hard fight that some of his biological treatises were recognized as serious. I have heard and read that some others have not yet been accepted as such. I am not competent to say to what the non-recognition is due, to his theories and experiments being wrong or inconclusive, or to the jealousy of those on whom government he was asked to have reached, or partly to both.

But welcome to progress. And where are those great scientific workers and whose researches have been accepted as how far all time? Newton, Darwin, Einstein . . . all have had to stand corrected. That does not mean that they were not, we are, great scientists.

And what a great problem did Jagadish Chandra attack! What is life? What is the nature of life? How do human atoms combine and form living matter? And is there any-

thing really without even a partial form of life? Such are the most fundamental questions which he appears to have asked himself and of which he tried to find out the answers. The greatness of any man is to be measured by the greatness of the basic problems he sought to tackle or solve by his achievement.

He would pluck out the heart of Nature's mystery. He would peer into her secrets. If a single lifetime was not sufficient for complete success, she here was not to blame.

His lifetime will stand revealed quite clearly if we consider what he tried to accomplish scientifically. Our ancestors had a perception of cosmic unity, of the unity of all life in different forms and of the underlying unity of the living and the non-living. As a theistic Vedantin, which he was, Jagadish Chandra clung to such a dream-idea by individual scientific methods, what the Indians had perceived by other means—whatever that might have been. He had the courage and the genius to take debt and plant the flag of India in the scientific realm of science. It was perhaps the feat of his being a Vedantin and a devotee of the divinized in the sphere of science, combined with the fact of Lady Sode's self-acting wisdom, which made him succeed so beyond a shadow of doubt. For his Master Vivekananda was another deeply soldier and master of the Masterland in another sphere.

One would be wrong to think of Jagadish Chandra as a seer of India only in the realm of science. He was a connoisseur in politics, in economics and culture. He was skilled in Indian customs. His love for village and of rural life was genuine and touching. One of his early days' school, miscellaneous as the facts of the land were, were played before him in his dream. Willow (cracking) when he said, "Bring some (puffed rice) and grain (puffed rice)." When these were brought, he began to eat them with much gusto like a school-boy in town after school.

Ever deeply in love India's arts and crafts became dear even to casual visitors to the Institute and his residence.

The scientific achievement has inspired many younger scientists and will ever remain a source of inspiration to future scientific workers in India.

JAGADES CHANDRA MOSE

By RAJESWARINATH TAJORE

YOUNG AND, when Jagadeś Chandra, in his wilful embrace of youthfulness, was unconsciously defying all opposition to the progress of his endeavour, I came into intimate contact with him, and became involved with its engrossing hopefulness. There was every aspect of his brightening me away into a suspended existence, making me aware of the airy cohesiveness of my own imagination. But, to my relief, I found in him a dreamer, and it seemed to me, when merely was a half-truth, that it was quite his manner to turn the problem of his reason which started out moments of reality before another phase of the imagination. Is this I felt our mutual affinity but at the same time our difference, for to my mind he appeared to be the poet of the world of facts that seemed to be proved by the scientist for their final acceptance whereas my own world of visions had little faith in this absolute probability, but in their significance of deliriousness. All the same, I believe that a part of my nature is logical, which not only enjoys creating phantasies of facts, but seeks pleasure in an analytical view of objective reality. I remember often having been amazed by my friend that I only lacked the opportunity of training to be a scientist but not the temperament. Thus in the course of my youth I was strangely attracted by the personality of the remarkable man and tried to find resolutely clear in the position the atmosphere of enjoyment which belonged to him.

At this time he was busy delving in the hinterland of the non-living world which typified his life. This aroused a keen enthusiasm in me who had ever been fascinated with the questions of the Unseen that which privileges that whatever there is in this moving world within his life. Afterwards to extend his enquiries from the field of physics to the biological realm of plants. With the exceptionally sensitive instruments which he constructed he ascertained the incredible whys of vegetable life, which seemed to him somewhat strange

to compare to the marriage of our own senses. My mind was awestruck with joy at the idea of the unity of the heart-beats of the organism, and I felt sure that the pioneering light which pervades in the stars has its electric rhythm in the life that throbs in my own veins. I knew that this was just across, but my steps stumbled with the hope that the opening message had already been decoded and final certainties were in sight.

At last when Jagadeś Chandra sailed across the sea to pursue the results of his researches before the gathering meeting of the West, my heart expanded with an undulating expectation of his country's claim to a world-recognition being accepted and at the prospect of a wide participation of a universal truth which is able to transcend all shades of belief. While that little boy in my power I helped him in his researches, but, fortunately, since then he has left me needed rather in astonishment as in other ways from a man who was not too heavily burdened with his own responsibilities. He later appeared modest and modestly unassuming from all sides answered upon his advance which astonished at him in the Bose Institute. I fervently hope that the spirit of science will find its lasting abode in this place and the contribution of this great master will prove a living force in the future, making it a completed scientific world of him.

This tribute of mine to the memory of Jagadeś will appear inadequately feeble, especially in contrast to the repeated brightness of his name to my writings both in prose and verse at the time when his name was not hesitantly appeared where the Northern and other, I am sure, my fellowship and vibrating faith in his genius did hearten and help him. But my struggling heart, which has lately been weakened back from the grip of death, is incomplete for most of my important tasks and now the slaying hope that began its final wearing is immensely has completed its journey in the hereafter.

Notes

Lord Zealand's "Maze," and Maze and Goals

Early last month Lord Birmaham (now Governor of Bengal) and Lady Birmaham were the guests at a joint lunch in London by the Royal Empire Society and the East India Association, presided over by Lord Zealand.

[illegible]

The system of government provided by the Government of India Act is essentially undemocratic. Though early it has a democratic form.

We do not admit that the move for establishing this system had been generated by the single-minded desire to wreck the normal aspirations of India's people. There is no proof that there was any such desire. It is admitted in the Joint Parliamentary Committee's report on Indian Constitutional Reform that the Commission did not accept the "moderate" Indian suggestions of even the "moderate" Indian "Congress". But assuming that there was any such desire, it is an incontrovertible fact that the system of government which has been established has not met the actual aspirations of the people of India. Not has it fostered essential relations between Britain and India. Few Britons could expect to generate similar relations between their country and India by a system of government based on the Congress Union, which has recent democratic and established relations between representative, classless races and races, power, or understanding.

Lord Paines believed that the British system of patronage was the best and safest. Nevertheless, experience suggested that it was not so very different from the system away from the middle path towards

Table 1. Continued.

* The casting of the overblasts will figure as the wind of the Chrysomelids, and a spring tide is produced that is thought the overblasts are very serious to some insects and other marine. The tide is very high at low tide.

[illegible]

The British system of protection which is operative in British India is the best yet evolved, but it is not that system that is the objection to India. Doubtless, Narayan has done his principal work in "Poverty and Un-British Rule in India," and British rule in India will continue to be un-British. So Lord Zetland will perhaps admit that the system of protection there which has been evolved by Britain for India is not the best. He himself tried to amend it in Committee in one very important respect. Finally, the vote to be given to the legislature in Madras to Bengal, the most populous provinces. He failed. How can the system which he voted for fail to make better for still a further 200,000,000?

James D. Ford is aware of observing that the idea also prevails that in framing the constitution the British colonists were actuated by some similar or small selfish motive. But it is just a "strange" idea. Not so in a worldly view of "fraternalism." That being the conviction of the Congress, naturally "the ending of the constitution will figure as the plank of the Congress."

The principal and most powerful motive by which the British Parliament was actuated in passing the constitution of India was the deep India under British subjection and to completely subjugate Britain's political and economic interests in this country. Britishness

naturally consider it a good motive, to force correct and do not.

As for "Maya" and mistaking a Maya for a Snake, we admit that those of our countrymen are wrong who consider the present situation a panopaeon space. So far they are right; the Indians of "Maya." It is not a snake whose venomous bite or whose poisonous splashes can kill the Indian people. Britain has nothing to gain by destroying the people of India. On the contrary she is interested in preserving them, so that, by winning their physical and mental powers and the products of the country, she may derive the utmost possible advantage for herself and her empire.

No. It is not a snake. It is a type to keep India happy and in the leading ranks of Britain.

Lord Bellingham and other students of the philosophical literature of India say "read the veil to see things as they are" was veritable this type as a rope, and by cutting it, will "dispel the dark which shrouds the relations between the British and the Indian people."

The Encyclopaedia Britannica on Sir J. C. Bose

In the Encyclopaedia, which is the latest edition of the Encyclopaedia Britannica, it is said of Sir Jagadish Chandra Bose:

"Dr. Bose's experiments before the League Assembly in 1934 were in themselves an expression of the profoundest of physical science almost identical with the laboratory work used in all systems of science. His work involved not instruments for verifying the laws of physics, chemistry and phenomena of the life world."

"The discovery of a population by the Indians of the country for the living world had been a significant step of the progress of knowledge as well as of the human mind and spirit in human life of the world. After his own research he proved to the satisfaction of the world that the life of the world is a continuous process of growth, growth capable of expanding to a small amount as well as to a large amount." Vol. 1, p. 111.

This is a very Marquisian summary of Sir J. C. Bose's achievements, but it is appreciative as far as it goes.

The Status and Rights of Women in Different Countries

During this year's recent meeting at the Assembly of the League of Nations one of the interesting talks, according to Fortnightly News of the League of Nations, drew a round "gallery" was that on the position of women

under the law and in practice in the different countries of the world.

The First Committee, which discussed this problem, decided to recommend that the Council of the League should set up a small commission of experts to make a comprehensive study of this very far-reaching problem.

The question of the status of women was first discussed at a League Assembly two years ago in response to a request signed by ten delegates—Argentina, Bolivia, Cuba, Dominican Republic, Haiti, Honduras, Mexico, Panama, Peru and Uruguay—a good deal of public attention was attracted on this occasion, because the so-called Montevideo Treaty of Equal Rights, which had been discussed at a meeting of the Pan-American Union held in December 1932, was put forward as a project for the League of Nations in 1933 and around 1934 in all countries.

The Assembly of 1934 did not adopt the Montevideo Treaty; in fact, it seemed to be the prevailing view that the adoption of an international instrument on this subject was not the best way of dealing with the fact that in many countries the legal and political status of women was unsatisfactory with that of men. The Assembly did, however, in 1934, discuss and publicly discuss the very fact by deciding to ask the Governments of States to have any proposals of the League to improve the actual status of women in their countries in this regard. They also made provision to receive any proposals or suggestions which the international organizations of women might wish to make. The International Labour Organization was requested to deal with the question of conditions of employment affecting men and women; and that body, at the International General Conference in June 1935, accepted the task of making a study of this aspect of the problem.

When this year's Assembly met, it had before it a series of documents containing the reports of the Governments to the Assembly's request for information. The following Governments Members of the League replied: Czechoslovakia, Austria, Belgium, Brazil, United Kingdom, Bulgaria, China, Colombia, Czechoslovakia, Denmark, Egypt, Estonia, Finland, Hungary, Iceland, India, Latvia, Lithuania, Netherlands, New Zealand, Norway, Poland (Danish), Romania, Sweden, Switzerland, Turkey, Yugoslavia. The United States of America also sent the Assembly a comprehensive report on this subject. Subsequent reports were also furnished by the following international organizations of

women: International Alliance of Women for Suffrage and Equal Citizenship, World's Young Women's Christian Association, St. John's Social and Political Alliance, International Council of Women, Equal Rights International, International Union of Catholic Women's Leagues, Women's Consultative Committee on Nationality, and the International Federation of Business and Professional Women.

"Miss Krenia Hovellgren, of the Swedish delegation, was appointed Rapporteur for the Assembly's discussion on this question. In her opening speech she made an interesting claim of the material which Governments and international organizations had sent forward. The information furnished covered thirty-eight countries and revealed the following table:

"I. Equality of rights to their own nationality is allowed to women by law countries and refused by twenty-eight have not given any information.

"II. The right to vote in parliamentary elections and eligibility for election in Parliament is equal footing is enjoyed by women in twenty-four countries and refused in fourteen (none in Europe).

"III. An equal right to hold and rightfully in local government on an equal footing is assumed to women in twenty-three countries, refused in seven countries (none in Europe); two have given no information.

"IV. An equal right to married women to choose their domicile is given only in four countries; twenty-four refuse to give any information.

"V. In seven countries, married women have an equal right to the guardianship of their children; in twenty they are refused it. Twenty countries give no information.

"VI. The question of women's right to work was very difficult to answer from the data supplied. However, it seems that fourteen countries give a woman, married or unmarried, practically the right to engage in every kind of work, while restrictions of different kinds are imposed in sixteen countries; ten countries do give limits to eight countries.

"VII. Equality of rights as regards property, income and savings is given women in twenty-four countries and refused to ten; no information from four countries.

"These facts and others brought up during the discussion were made the subject of debate for three meetings of the First Committee. The discussion made it clear that the application of the principle of equality of treatment for men and women under the law and in civil life was no longer a question which concerned

women alone or even special groups of women. It had become, as the French delegate pointed out, one of the broad questions of humanity, and as such had a clear claim upon the attention of the League of Nations. The Belgian delegate, himself a distinguished professor of international law, pointed out that the general movement toward recognition of the necessity for the equal treatment of men and women in all matters of public concern was a feature of modern social development. Legislation, if it was to reflect accurately the evolution of social life, must take account of the strength and effectiveness of this movement. Since delegates brought forward evidence to show that their Governments were already taking cognizance of this modern tempo in their legislation, in educational development, and in social organization.

"It was clearly felt that, while much responsibility devolved upon the League of Nations to take account of this movement toward improving the status of women, there was not yet sufficient information available to make it possible to decide just what action should be taken. In view of this, the Assembly decided to recommend that the League set up a small committee of experts to make a preliminary study of the problem. This committee, they said, should comprise members of both sexes; it should define the scope of the study which is to be made and the position of women under the law and in practice in the different countries. It should apply to the various countries mentioned such as the International Law Commission already in their work; and it should have power to consult women's international organizations and invite their co-operation in its important task.

"The Assembly voted the budget which will be necessary for the work of this committee, and it is probable that the Council, when it meets for its next session, late in February 1933 will approve setting up this committee.

"The Assembly's action on this question is likely to have two important results—one a direct and the other an indirect. The work which the expert committee will produce will undoubtedly be of great help to make a realistic study over a very wide field of the treatment of men and women under the law and in practice. Its results will thus furnish valuable material to Governments and people interested in social legislation in every country. Indirectly, the work of the committee will give encouragement to those voluntary groups of people who have been working patiently and unceasingly

understood in the regions where the people speak Tamil, Telugu and other South Indian languages. Even in the Punjab and Bihar Hindustani with a large admixture of Persian and Arabic words is not understood in rural areas. In Bengal the people of what is said in many Sanskrit Hindi is understood by large numbers of people in towns and villages alike.

As for the Bengali language in Hindustani, it requires the help of Sanskrit as Sanskrit words if any ideal of idealism, has to be expressed in prose or verse.

We are opposed to having any song on any individual, group, class or community. Hindustani may be carried by a majority of whom but in countries in which our deepest emotions are involved such a method should not be resorted to.

As regards the "Bande Mataram" song, we have tried to make our position clear. We are opposed to its adoption. The line which the Congress Working Committee will adopt is not the same. However, the opposing position is more important. And the entire composition forms one against which we were.

It is to India that opposition is made a song as "Bande Mataram" could have been written in such lengths as that have been. Many prominent Hindustani and in favour of "Bande Mataram" with many and against it. In British India we do not like it. One who the King's name was added to it, through perhaps there is no personal opposition to it.

If we had the gift of song and had to compose a piece like "Bande Mataram" we would have used words and imagery somewhat different from those used in it. But that is no reason why we should object to it or oppose it. We can add our own to it and join it in respectability as far as we can. Since it has been Hindustani, which we have, we would have listened to its singing respectfully, considering its patriotic spirit. It is patriotic without being chauvinistic. The objection is that it is which there is a reference to chauvinism is "Hindu nationalism" ("Hindu nationalism is the Hindu nationalism") - not "Hindu nationalism" ("Hindu nationalism is the Hindu nationalism"). The object is not to destroy the symbols but to try to keep them out of power from attacking.

There is no object to the personification of the Motherland or the Fatherland, or Liberty or Freedom, or Peace, or who object to such allegories, will, of course, object to songs like "Bande Mataram". Now, but of such objections are to prevail, much of poetry must be lost to mankind.

It is not one instance to indulge in any special pleading in favour of "Bande Mataram" or any other national song. Nor is it our conviction that "Bande Mataram" is the source of performance as a poem and a song and has no defects. It should be judged without bias and we, of course, but at the same time not in ignorance of its place in the national struggle and of the glorious deeds of Hindus and Muslims associated with it.

We do not want that it could be the national anthem. But we do think that if it deserves to be such at all, this whole of it should be sung.

As regards national songs or anthems in general, we would rather not have any of all our meetings have any that are devoid of poetry, are materialistic, or are qualified lyrics.

The "Bande Mataram" song is most popular in Bengal. A large meeting is here. Is it not possible for the Congress to allow it to be sung at the National Council as far as least as Bengal and Punjab are concerned?

Some Beyond Literature? Statement to Mahatma Gandhi on "Bande Mataram"

When Mahatma Gandhi was in Calcutta recently in connection with the meetings of the All India Congress Committee some Bengali literatures met as a private conference and decided to place their views on "Bande Mataram" before Mahatma. Mr. Subhas Chandra Bose and Mr. Karmacharya Chatterjee were present at the conference by invitation. The literatures present insisted that Mr. Chatterjee should be their spokesman. Very reluctantly he agreed to comply with their request. Mahatma kindly agreed to hear what the literatures had to say. But as an example of friendly representation he could not give them an opportunity to over him. Mr. Chatterjee read out the statement printed before. Mr. Chatterjee desired to say that he is a person who does not worship images and is not interested in promoting camp-worship. But he believes that "Bande Mataram" is an an idealistic song. His request was given in The Address Session and President. He also thinks that full freedom of poetic expression should be enjoyed by all poets, whether their form of worship is sane or insane.

THE STATEMENT

"Honoured and Dear Mahatma!

We are extremely grateful to you for your kindly opinion in the present state of your

books, which have not been given, according to reports from Generalissimo Chiang Kai-shek, to the Chinese people—Russia.

Letters of friendship and appreciation of aid from the Chinese Government.

Sino-Japanese War

News from China makes depressing reading for the usual pork-Chinese peasant's outlook in light against odds with unprovoked aggression.

The China Weekly Review of October 25, 1947, reproduces from New York Times an article by Lin Yixiang which summarizes 1946:

Generalissimo, who led a Chinese army and helped by words the United Nations, discovered that the Chinese people made no political action of the year for a good reason.

Military discipline generally again on the point of the fighting results of the Chinese nation. The question is merely related to one of military discipline and political action.

The Sino-Japanese war, which is the greatest war of the century, has shown before us a Japanese army that has been and China the world in the year and the quality is related to the Chinese nation and the Chinese people.

When the Chinese and the Japanese are the best enemies of the world, it is not only the Japanese but the Chinese. The Chinese nation and the people are the same. It is not only the Chinese but the people. When they are the same, they are the same. When they are the same, they are the same. When they are the same, they are the same.

There is no doubt that the Chinese people are the best enemies of the world. It is not only the Japanese but the Chinese. The Chinese nation and the people are the same. It is not only the Chinese but the people. When they are the same, they are the same. When they are the same, they are the same. When they are the same, they are the same.

Negroes Need a Medical Mission in China

Medicine Action Committee writes from Tientsin, Hopei Province, China.

"We passed our time after the war in the United States. We were soldiers, we were in the front. About a hundred a day we were in the front. There are in our army and they are so crowded they cannot find a place to lie down. On the Yellow River we passed about 100 to 150 injured soldiers lying on the river banks. They had been transported by boat from the northern front, and it had been over a month. The last time most of them had had the first treatment for their wounds was over two weeks ago. Soldiers would not stay at these spots and already they were on the verge of death. The wounded are transported without any doctors, nurses, or first-aid workers to help them. They told each other as best they can, or the wounded with them sometimes have to take them in."

"Today I talked with the head of the Medical Department in General Headquarters of the Chinese Army of Liberation. He told me

that there are only 15 hospitals in this province, and they normally cannot hold more than five to eight thousand men. Today they are crowded with 15,000 men. But the situation is a thousand a day from two weeks ago, which means 25,000 a month. The hospitals have not even one-third enough bandages, surgical instruments, or medicines. Thousands of soldiers die weekly. The winter is coming and many of the soldiers have no blankets. Along the whole northern front of hundreds of miles, there are not even motor trucks transporting the wounded. The soldiers die on the battlefield or are transported by peasants or other soldiers on horses used as ambulances. That makes days and days before they reach any place to get even first-aid. In the ambulances they have brought them wounds with flesh leggings, very dangerous if not treated. The wounded I saw were covered in blood. The wounds were deep, the limbs were swollen. They were being sent to hospitals down in the south or modern China—a trip of a week in the winter."

Medicine Action Committee urgently requests a medical mission to be sent to China, especially to the north-western front. Doctors are needed who can pay their own way or whose expenses will be paid by the Indian National Congress or any other organization which will send them. There are to take with them their own instruments and all their medical knowledge and various records, which are to be sent to the hospitals. If possible, some ambulances should also be sent to help the Chinese victims of the war.

Editors of daily newspapers and other officers are requested to kindly see the information given above. The call is urgent and needs no delay.

Congress Opposition to Government Scheme of Federation

The leaders of the Indian National Congress have been all along opposed to the kind of federation which has been provided for in the Government of India Act of 1935. We have seen how opposed to it. There are two main reasons for the opposition of the Congress. One is that the Indian States are to be made separate parts of federated India with the country under the control of British Indian administration. The second is that the people of the Indian States have not, therefore, been given the right to elect the representatives of the States who will have seats in the Federal Legislature. The States' people have been absolutely ignored. These so-called repre-

reception committees of the evening session. Mr P. C. Ray will preside over it. The Doctress Mahabharata Bhattacharya Devi of Mayapuri; will preside over the women's section. Other sectional presidents are: Media Science Aparna Devi; Philosophy, Professor Bhattacharya Adhikari, M.A.; Greater Bengal, Principal Karmacharya Sre. Sanyal, M.A.; New Area, Professor Sanki-Kumar Chatterji, D.Litt.; History, Mr Nani Gopal Majumdar, M.A.; Literature, Professor Kishik Lal Majumdar, M.A.; Science, Professor Rudradatta Kumar Pal, D.Sc.; Economics, Professor Chandralekha Ghosh, B.D.

There will be a social gathering to welcome them with the women.

There will be a symposium on the works of the poet Vidyapati, who is chosen as their own by both the people of Mithila and Bengali, in which Duttaraj also will be invited to take part.

An exhibition of works of art and handicrafts and of objects of historical interest will be a part of this festival. Meetings will be given to the best scholars. For the representation of languages and various there will be poems, histories, songs, dances, music, paintings, etc.

But Mahabharata Kumar Ghosh (Bank Road, Thiruv) is the general secretary, and Mr. Manindranath Samadhar (Bord, Narendrapur) is secretary to the publicity department.

Lord Beaune's Appeal to Congress Leaders

At the head given to him and Lady Beaune in London last month previous to their departure for India.

Lord Beaune's presence in Congress leaders are really the best, more often by India to administrative reforms of India on the political, social, economic and financial problems. Just now as they have left only leave the last very much better than it was.

Lord Beaune with the members of parliament and those including, together that if an answer comes back to the letter as it has been one great question, even deeper and difficult to be solved.

The Congress committee of different problems undoubtedly possess the very ordinary intelligence to understand that "each province has its own problems." No administrative or British intelligence is necessary to discover that province fact. But it is not also true that the province are prisoners of its strategy and that that one country has one common problem. The problem of all-India, for example. Or the problem of ports of the sea, or the problem of administrative management. And the greatest province of all that of winning Swaraj. Lord Beaune took the example of

protection and labour legislation. But these are problems common to many provinces, though not equally common to all. And, of course, in some details they differ in the provinces in which they have to be tackled.

Special hypercritical are quarrelled in discussing the differences between the different provinces and regions of India. Perhaps they unconsciously magnify the differences. The greater the unity of India, the greater becomes the common in British supremacy in India. On the other hand the greater our penetration and administrative of the real and fundamental unity of India, the easier shall we be able to win freedom and freedom as a free people.

Therefore the Congress intelligences are quite right in trying to follow a uniform policy in administering their provinces. Uniformity of policy does not stand in the way of temporary variations in detail.

Farley's Ban On Jews

Atlanta, Nov. 4

An attempt has on earlier attempts to ban Jews from any foreign country, except small Jewish communities and religious areas, is provided in a bill introduced in the National Assembly, later, sponsored by introduction of legislation by Jews. About 40 members of Jews have gathered around the Jewish Congress, upon request from the Jewish Congress, and prohibition of Jews.

They, and the other, pro-Jewish, have on Jews in other other countries, makes it all the more necessary for the Jews to have a national house where they can go and settle without let or hindrance.

Going to Mexico and pro-Mexican propaganda in India and people to India to not exclude and demand the case for the Jews in Palestine. To appreciate their case is not the least of sympathy of British in other imperialism. These who are reading Mr. Amiya C. Chakravarti's articles on the subject in Prabasi will understand this.

James Ramsey MacDonald

Mr. James Ramsey MacDonald, who was for years leader of the Labour party in Britain and afterwards for years prime minister of that country, had a very remarkable career. Born in a very poor family and equipped as a boy with only a Board School education, he came to occupy the highest non-official and official positions in the country by dint of successful efforts and the exercise of his native intelligence. His visits to India, the talks which he had with the Indian leaders, and his two books, "The Awakening of India" and "The Government of India," gave rise to great hopes

will have any place for the Bengal's Commerce to achieve it "about transportation, distribution of goods to Midnapore" etc., though about 75 per cent. of the commerce of Bengal comes through such goods will be paid some from Hindu pockets.

This Midnapore will be serious of Hindu's educational destiny, but Hindu will not have the least influence or control over Midnapore situation, though they will have to bear most of its cost.

The preamble of the Bill runs thus -

"Whereas it is expedient to make provision for the recognition and control of secondary education in Bengal."

There is no mention of improvement, or of spread or extension of education.

After we had written these lines, we found a statement issued by Mr. P. N. Ghosh in the morning papers of the 30th November. It relates to what some papers had said about the Bill. Mr. Ghosh does not say that the draft which has been sent is not the real draft. He only says that it has not yet been discussed in any detail. He says that the Select Commission recommended the formation of a Secondary Education Board. And the question is, did it recommend the formation of a two-colourism-ridden board completely under the thumb of the Government like the one outlined in the bill? Certainly not.

Mr. Ghosh says that the Hindu papers do not want that the board should have any Midnapore members. That is not true. We want the best men among educationalists, irrespective of creed. If a proposition is to be passed at all as between Calcutta and Midnapore, the proposition should be fair, not on the basis of the numbers of the population, Hindu and Moslem, of the subdivisions, but on the basis of the numbers of secondary schools and colleges founded and run by the two communities respectively or on the number of students of the two communities in secondary schools and colleges, or on the numbers of Hindu and Mohammedan graduates, or on the percentage of literacy in English and Bengali of the two communities.

Bengal Colleges to Deal With Calcutta Corporation

It is said the Bengal ministry will introduce a bill in the next session of the Bengal Legislative Assembly to amend the Calcutta Municipal Act. There is certainly room for improvement in the Calcutta Corporation. But it is said that the main object of the bill will be to introduce separate electorates for Mohammedans and to give them such a share of the

jobs as has been given to them by the Government in Government offices, though the total amount they pay to the Corporation in taxes is much less than their families would lead one to expect.

Bengal Ministry to Further Curb the Press?

There is also a rumour that the Bengal ministry intend to introduce a bill to place further restrictions on the Bengal press. The press in all provinces, Bengal not excepted, certainly shows a marked improvement. But gagging is scarcely the way to improve it.

"Develop a Rural Bias"

At the Bengal Muslim Conference recently held in Calcutta the Hon'ble Syed Nazim Ali, Minister in charge of rural self-government, advised the members to "develop a rural bias." That they ought to do. But as they require to keep body and soul together, should not eventually, the Government or the District Boards or both consider, provision to them a well-earned retirement allowance to enable them to retire and work in villages? We believe such a thing has been done in the Bombay Presidency District, which is far too frankly, should follow suit.

"Well-equipped Medical Schools Should Go"

It is said that in the recent Bengal Muslim Conference a decision was authoritatively (?) announced that well-equipped medical schools should go. We thought this decision would be, "Government and the public have adequately equipped the well-equipped medical schools." The total number of medical institutions in Bengal is not complete but rather less than what the province requires. Therefore the existing schools should be preserved and improved.

Sir J. C. Bose's Donations

It has been published in the papers that Sir J. C. Bose has left expect one lakh for the Calcutta University, one lakh for primary education and Rs. 50,000 for the Presidency College.

Restoration of International Sugar Agreement

Mr. Rajkumars Chetty, President of the Federation of the Indian Chambers of Commerce and Industry, has secured the following

statement to the press in connection with the report that the Government of India have decided to ratify the International Sugar Agreement :—

"I am fully satisfied as the reported decision of the Government of India to ratify the International Sugar Agreement, in respect of which the Legislative Assembly has in unopposed votes given its sanction against assistance."

"It must be remembered in this connection that the Government decided to take industrial business, directly official, the principle of conducting industrial affairs in the Government factories at the International Conference. They, in fact, showed thereby that some damage of the program of the general recovery on which depended the welfare of millions of agriculturists. The Government is in a position now of guaranteeing to them the right to work and live upon their own industrial assets will not be sufficient to destroy production."

"The decision of the Government to ratify the agreement is a welcome step in the direction of the Government of India to the Legislative Assembly and to the public opinion. I would like to wish the Government against their action damaged of society's industrial interests, so much as to be able to have agreement on this question with foreign countries be more agreement and they should not damage with economic public spirit of a nature in which the Legislative Assembly and industrial interests have agreed upon with the Government, P. I."

The International Sugar Agreement requires that sugar manufactured in India should not be imported to foreign countries. If this agreement be ratified and allowed to stand, it will stand in the way of the expansion of the sugar industry in India.

A "Harmful" Mayor for Madras

"Untrustworthiness" is more rampant in South India than in the northern provinces. That evil thing has to be fought most strenuously there. The untrustworthiness of Madras has shown by electing a politician of the depressed classes to the mayoralty that it is seriously opposed to "untrustworthiness."

A Kakeri Prisoner Infected With Leprosy

The U. P. Ministry have done the right thing by releasing the Kakeri prisoner to Colonel Clumbe E. who has been ill.

It is stated that he is suffering from leprosy. He was not a leper when he was sent to jail. How did he become a leper when he was sent to jail? Was he infected in the cell? What was the cause?

These cases of leprosy, venereal and other diseases which afflict the prisoners should be thoroughly investigated. They are

a crime and a scandal, and should not be allowed to recur.

Communalism in the Appointment of Teachers

Free primary education is going to be introduced in the Mysore district from January next. A few thousand primary schools will be started and a few thousand teachers appointed. We learn that it has been decided that teachers from the different religious communities will be appointed in proportion to their numerical strength in the district. It is well-known that in all districts Hindus have made greater progress in education than Muslims and that the percentage of Mohammedans and Christians is higher than among Hindus. Therefore, the decision referred to above amounts to providing educational progress among Hindus. Communalism in all spheres of life is an evil. In the sphere of education it is a greater evil. Schools and colleges should have the best teachers in whatever religious community they may belong.

"The Great Indian Division Scandal"

"An Indian Division" returns to the charge in Ray's Weekly and proves by quoting facts and figures that the appointments of the Government of India to the Civil Aviation Department for an aviation scheme involve an expenditure of Rs. 8,000 and 16 months' training in England and other countries. Ray says: "I call this a crying scandal. I call this an example of wholesale lying at the expense of aviation in India."

University for Travancore

Travancore has been for years ahead of South India in education. The inauguration of its own university marks another step in its educational progress. The reign of the young Maharaja has been already signalled by the throwing open of all state-owned temples to people of the depressed classes. The new university is another thing which will stand to its credit. There is no less credit to the enlightened Dewan, Sri Chettiar S. G. P. Ramaswami Aiyar.

Literary Conference of Bengalis in Burma

The Bengali writers and scholars in Burma will hold a literary and cultural conference in Rangoon from the 26th to the 29th of

this month. The editor of this Review has been invited to publish your R.

Professor Dr. Sathindran Bose "Selected to Clarify Oriental Views"

The Daily Service of America writes:

Sathindran Bose of the political science department, has been chosen by the American Council of the Union of Pacific Relations as one of the speakers who will make the more brilliant elements of the American public in the solution of Oriental problems.

Many leading political scientists, economists, historians and other scholars have been named as themes the various aspects of the Pacific and Far East situation and to present round-table discussions.

Mr. Bose is the author of "Seven Legions of the British Rule in India," "American and the independence of the leading English-speaking countries to Columbia, India, the Anglo-Nepal Frontier," and was engaged last year by the Washington department of education in the anti-slavery from grants.

The American Council of the Union of Pacific Relations has its headquarters in New York, with branches in San Francisco and Honolulu.

Dr. Mahomed Sahib on Sir J. C. Bose

Professor Dr. Mahomed Sahib, F.R.S., of the Allahabad University, was one of the later batch of students of Sir J. C. Bose in the Calcutta Presidency College. Among the students of Dr. Bose, whom Khabirunnessah called the great master, Dr. Sahib has achieved the greatest distinction in science and in a man of international reputation. Interviewed by the Review he gave a brief biographical sketch of his teacher and a considered appreciation of his work as a scientist. He concluded by observing:

"Sir J. C. Bose was not only a great scientific but also a great patriot. He was deeply interested in the social progress of our land."

Message Sent to Prof. J. C. Bose

by Sister Nivedita from Calcutta,

24th Nov., 1912

24th Nov., 1912

"When you receive this, it will be just before 20th, the birthday of Khabirunnessah."

"May it be infinitely blessed—and may it be followed by many many of more increasing sweetness and blessedness! Doubtless there is the great statue of Chhatrapati Chhatrapati, and under his name only the words 'La Patrie' and I thought of the day to come when such words

will be the speaking witness under your name—how spiritually you are already sustained with him and all those other great adepts who have asked teachers who to living their people good."

"Be ever victorious! Be a light unto the people and a lamp unto their feet! and be filled with grace!"

"You the great spiritual martyr who have loved our workers!"

New Educational Fellowship

The International Delegation of the New Education Fellowship touring in India at present will visit Calcutta towards the end of this month. The Delegation consists of Rakier Laurin Flakman, President, Tolo Swadha Ramakrishna, Flakman, and Chairman of New Education Fellowship, Mr. Walter Davies, O.B.E., Director of Education, Kent, England; Prof. Pierre Borel, Professor of Education, University of Geneva; Vice-president, N.E.F., Switzerland. The Delegation has come to India from New Zealand and Australia, where they were in attendance a Regional Conference on N. E. F. The Board of Education, England, has sent out an Exhibition illustrating modern tendencies in English Education, presided on N. E. F. House in charge of Mr. Hadden, Hall Inspector, Board of Education, England. This exhibition is being displayed in such centers visited by the N.E.F. Delegation. Mrs. Davies, and Madame Borel, who is expected to be a great authority on child education, are also with the Delegation.

The N.E.F. is an international movement that seeks to unite those who believe that the problems that face human society at present are such as can best be solved by a new type of education only. It wants to free education of all extraneous considerations, e.g., political and sectarian, and aims at the development of the whole man. It has 51 national sections and groups and many intellectuals of the world on its membership roll. Dr. Sathindran Bose is the President and Mr. R. Radhakrishnan is the Vice-president for India. We feel sure that the visit of the Delegation will be a source of great value to the educational world of Calcutta and the Institution also a medium of much useful information to local educationalists. The object of the N.E.F. is very noble and deserves the sympathy of all of us. We extend a hearty welcome to the Delegation.

INDIAN WOMANHOOD

Miss Lata Chatterjee, daughter of Mr. Pratimanta Kumar Chatterjee of Barisal, a girl of twelve, gave a magnificent display of her swimming ability in the international annual All-India 30-mile swim, held in the river Hooghly in October 1937. This swim is regarded as the largest swimming race in the world, the distance



Miss Lata Chatterjee

from the Hooghly Ghat Ghat to the Anandabhai Ghāt in Calcutta being over thirty miles. Miss Chatterjee, the only girl swimmer who entered the competition finished the swim, taking sixth place in order out of twelve competitors. She began her swimming career under the careful guidance and training of Mr. Pandey Paul in 1935. She has won many trophies and is acclaimed as one of the best girl swimmers of the time.

A large number of women's conferences, particularly of the constituent bodies of the All-India Women's Conference, took place during the last five weeks.

Presiding over the meeting of the Bidding branch of the All-India Women's Conference, Lady Reid pointed out that their work should be chiefly amongst the poor, the destitute and the illiterate.

Mrs. Gangaiah Naidu presided over the annual constituent conference of the A.-I. W. C. held at Calcutta.

An interesting feature of these conferences was the discussion on the subject "Should Women enter politics?" It may be remembered that the All-India Women's Conference, according to its aims and policy, should not engage in party politics. Presiding over the Madras branch of the A.-I. W. C., Mrs. Lakshminarayanan pointed out that though it might be argued that the A.-I. W. C. should not join in party politics, the Conference could not avoid the impact of national emergencies and it should lead its support to the Congress and the Congress ministry.

Speaking at a meeting of the Lahore branch of the A.-I. W. C., presided over by Smt. I. C. Zutshi, Binmati Suman Dey urged the widening of the activities of the A.-I. W. C. An interesting debate followed, and a resolution was adopted requesting the A.-I. W. C. to lend its support to all activities for national welfare.

Presiding over the Cochi branch of the A.-I. W. C., Smt. V. Jayalakshmi Padi observed that while it was not necessary for women to take to politics in free countries, it was their duty, in a country under foreign control, to take part actively and to take their proper share in the fight for freedom.

Lady Reid presided over the 11th session of the Hyderabad State Women's Conference. Resolutions urging legislation to curtail the custom of child-marriage and to grant rights of citizenship to women were adopted.

Speaking at the ninth meeting of the Gwalior Women's Conference Lady Reid observed that the Indian woman must be given the right to inherit property from her father as well as a share in her husband's property.

Presiding over the eleventh session of the Maharashtra Women's Conference held at Amalner, Bani Laxminarayan Sahas observed that women should not look for equality granted by men as an act of grace.

Presiding over the Bandaru District Political Conference held at Orissa, Mrs. Anandabhai Kaly, Deputy Speaker, C. P. Assembly, discussed the peculiar problems of the agriculturists and suggested remedies. She also pleaded for special representation of the agriculturist labour on the legislatures.

The Amravati Municipal Amendment Bill removing the bar against women seeking election as Municipal Commissioners, was adopted by the Amravati Legislative Council.

